ANNOTATIONS

Upon all the

BOOKS

OF THE

Old and Nevv Testament:

This Third, above the First and Second, Edition so enlarged,
As they make an entire Commentary on the Sacred Scripture:
The like never before published in English.

WHEREIN

The Text is Explained, Donées Refolved, Scriptures Parallel'd, and Various Readings observed;

By the Labour of certain Learned Divines thereunto appointed, and therein employed, As is expressed in the

PREFACE.

JOHN 5.39. Search the Scriptures.

NEHEM. 8.8;

They read in the Book, in the Law of God distinctly, and gave the sense, and caused them to underfland the reading.

Luke 24. 27.

Beginning at Moses, and all the Prophets, he expounded unto them in all the Scripture,



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Sing 1.



THE

PREFAC

WHEREIN

The Authors of these ANNOTATIONS ensuing, present some Important Considerations of the happy Progress of the Gospel

in this Kingdome; together with an account of their undertaking and performance of this Service for the clearing of the Sacred Text, to the understanding of the Christian R E A D E R.

E cannot but observe and take it to be our duties to acknowledge, if we make any good use of auto-fin (as men)or of our Keligion (as minds, and the salvation of our souls, and for the most free and frequent use of such means (besides many comfortable Accommojespani ajev ji menan (opines mon) compane accommon dationi for om bodniy welfare; no people of the world bath had more canse, to set up all memorials of gratitude for the goodness of God unto them, than we of this Island, who have (for a long time) been at the Inhabitants of the Mountain of the Lord of Hosti, where he hathmade unto his people, a feast offar things, a teaft of wine * on the Lees , of fat things full of marrow, of * Or drawn wine " on the Lees well refined : as the Prophet Ilaiah 25 from the Lees, verse 6, elegantly setteth forth the fulness and delicacy of his Spiritual provision.

For fince the reformation of Religion, almost miraculously wrought, (though we profess to believe Gods Word, without the pawn of a miracle to make it good) for is prevailed againft might Engles wellers (all the power and policy of the Popilo party) by week; inftraments, a (child and a woman) and being begun by him, and (after a red Parenthelis of perfection) by her brough to toward perfection; towards: wo may Jay, sut to it, for God referved further advances and nearer approaches to that fair marks; for aftertimes we have fince then, (we say) enjoyed, a superabundant measure of Sacred and secular blessing sabove other Nations, and have bad our greatest share of the best of both.

For what (furthe one sort) more excellent than the Gospel of Peace, the power and purity of the means

of Grace? And what better for the other, than such and so long tranquility of Church and State, and plenty withall, (as untill of late) have been continued to us: which if we have not duely valued in their fruition, (while we had them) God may most justly (as he hath begun 10do) make us to know their price by their loss; and so upon our forfesture of so great favours, the saying of the Wise man may be wosully verified

wour part, He that encrealeth knowledge, encreafeth forrow, Ecclef. 1. 18.

That such inselicity may not besall, or fallen upon us, may neither encrease nor continue, until it quite overwhelm us, it will much concern us, by a ferious and considerate review of the times past, to note by what steps, and degrees, the good providence of God hath called and conducted us, out of darkness into his marvellous light, I Pet, 2.19. which our eyes have feen, and to the happy frate (for spiritual proficiency) which we have had, above that which any of our forefathers have known in former times. For though Godbeing Ommipotent, could do all things as perfectly at once, as in the duration and succession of many Ages: yet he is pleased, for the most part, by gradual accesses promote his own operations, to the period of their perfett accompt Coment.

Wee feethis in the work of the wifible World, which he could have furnified and finished, so soon as he bebegan it, the first minute of the first day, aswell as the last of the fixth: but he first made a gross darke and confused mass of general matter, out of which, day by day, he drew the several parts of the ensuing dayes works. He could have made both Lighs and Firmament, and Sun and Moon, and Stars, and all the rest in one in frant; but that we might not with too quicke and transient Cogitations pass over his works, he tooke one day for the Light without the Sun, and another for the Firmament, and another for the garnishing of it. with those glorious Lamps, which shine into the World by day or by night 3 and man the best of his Creatures (discernable by sense) he reserved for the last day, and for the last work of that day, and then (when man was (aljeernatie op jenje) perejervea jor we wij wog sjumsjor wordt op jenje) perejervea jor we wij wood, Gen. 1. 31, and there fetting made) what be had called but good before, he called (in conclusion) vecy good, Gen. 1. 31, and there fetting are his rest. he made no more.

As-

Answerabl bereunte, hath been the progresse of his hand-maid, Natures working, from that day to Phil, as we may trace her in her foot-fleps, from the feed-time of conception of all her children (of what hind forcer) to the harvest of their ripe and perfect growth, and we may observe the like gradual proceeding forcers to the harvest of their ripe and perfect growth, and we may observe the like gradual processing towards spiritual perfection (to which what we have now faid, serveth but by way of manudultion.) mg towards spiritual personal to move more or more one some one just of more ordered or many particulars of moment might be proposed, but we will fingle out a function of such as are most proper and personent to the matter in hand, and those we will reduce to these severall heads. The first concerning Preachers, and preaching of the Word, and the administration of the Sacrament of

The fecond, the Translation of the Scriptures into a tongue under flood by onlgar people. The third, of the necessity and utility of annotations, for exposition of a sticult places.

The fourth, especial consideration upon some Notes and Annotations in particular. For the first, in the beginning of the reign of that renowned Queen, (whose zeal and constancy to true Religion hath embalmed her name to perpetual memory) when the abomination of the Masse was banished on of the Church, and Idols were demolifhed rather by general Decree, than by general execution ed out of the Church, and idois were aemonined rainer by general vecree, than by general execution of what was decreed, (for through the adding of superfictions industries, or through the negligence and of what was decreed, (for through the doting of superfictions industries, and (as it now appears the infinitely superfictions) are reprived from ruine, and (as it now appears the reprinciple of the superfiction of the superfiction of the superficient section of the superfiction of the superfiction of the superfiction of the superficient section of the superfiction of the superfict and others to be chosen for the over-fight of their Pafford charges: there were then fo few able and orthodox Divines to be found (in the Lund) that there was a needfly of admitting many fach into the Minifier), as were weither Preachers, (by profession) nor Schollers, (by education) but meer reading Professions, fincercly aff Sted to the truth of Religion.

It may probably be deemed, that there were then source so many well qualified Passours Abroughout this whole land, as might at some times of late have been numbred in this City of London. It was then arrare athing to find a Pulpit with a clapper (to use the phrase of a Father Latimers Sermons) as a Bell without one. For the Pulpit (in many places) was as seldome used, by the unpreaching Clergy of those times, asthe Sanctorum, Sanctorum, by the high Press of old, and they might be called high Press is conformity to them, by the high Press of old, and they might be called high Press is conformity to them, by the high Press level alone once a year) above the heads of the Politics.

of the respect In respect of whose tamine of the Words some thought themselves provided for (in a competent mea-sure) if after many weeks falling, they might be sure of a Sermon once a quarter. After that, their pro-sure) if after many weeks falling, they might be sure of a Sermon once a quarter. sure is a terminal more invaling may make a sure of Sermons made, (from four to twelve a year) by an order from the higher powers, which more commended the care of the Governors, than the observation of it, did the from mengan part, who failed of performance, for (that confliction notwith standing) the people in maor places were not so constant; supplied, with one Sermon every moneth, as in most they are now, with most sermons every Sabbath throughout the whole year: Besides divers settled Lettures, Exercises, and other occasional preachings in the week dayes.

so that in our dayes we fee God hath fooken the word, and great is the company of preachers, (45 So that in our wayes we jee won that it power the worth, now getter to the worth and great is the multitude of bone Translation rendreto it.) P[a] 68.11, and Preachers speak, the word, and great is the multitude of Sermons: which have both abounded in number, and also excelled in goodnesse in our Church, since we reading "falms have been removed from the Tyranicall rays of that Arch-hyporities of Rome, who usuring the title of in the Service principal Biftop, Paffor, and Dettor of the Church, doth seldom or never perform the principal Office of a Biftop, Paffor, and Dottor of the Church: which is (as the Pleudo-Synod of Trent is forced to com-

Concil Triden, feffe) to preach the Word of God unto the people. In this respect how our flock of Spiritual treasure is increased, the Word of God dwelling so richly, a the Applie requireth Colod 3, 16. (both in us, and among us) born much our portion is better, by plenty of the fineere milkof the Word for the Babes of Christ, and frong meat for fach as are of more maturity of age, and Judgment How much more comfort able our English Communion is, than their Latin Masses, of age and inagment; 1100 maco more comfortable on congenity of continuous system neer Lattiviants; and our Lords Table better furnified than their Altar, (though gorgeously set out with gilded or golden gillures) with Bread being fooid, substantial, not meetly superficials, as their leafe-like water; our Wine pure and generous (not embased as theirs) with mixture of water, and copiously powed out to all the people, (according to the Lord liberal allowance to the communion of Saints) not facrilegically withbeld; (at an effecial priviledge of the Priests) how much our condition is anunded by fuch particulars, we weta; (as an especial provincing e of the frees) our money of affectionate expressions to acknowledge may clearly perceive and bould never forget, with thankful hearts, or affectionate expressions to acknowledge

Our second consideration may be set on the Translation of the Scripture into a Language under sood our jecona conjugaration may or jet on the Latination of the conjugate macripood by subtarned people, that they might learch the Scriptures, and by fearching of them might find in them, what is most to be despread, eternal life; for they are Books not for the Clergy onely (though for them especially) for which cause some Connects have decreed, d That Bishops should have them brot not lead, of the control of their eyes, as not to look befides them in any books of Gentile learning: And that they condit carth. concurrants. TO INICAL INICAL Systems INICAL HOLD SO CHARGE CHARGE IN HEAT YOUNG OF GENERIC LEARNING: And the Gueffr at their Tables fhould have them at their cares, some reading to them while they are less omisses meat to prevent idle tales, and to minister occasion of godly discourse; (at is Negotian was wonn to certain the control of the properties of the second of the second of the forthe common people likewise, year for women as well as more either Mental and the will distinct the second of the s

vio, tetto arou. naturn Seriptu. have written one of his g. Epiftles to one of that Sex under the title of an elect Lady.

By his example, did that zealous and learned Dottor Hierome write many Epiftles unto women, wherein he exhorted some of them to such a setled and serious reading of those Sacred writings, as not to lay them down out of their hands, h until being overcome with fleep, and not able any longer to hold up auguentur, na their beads, they bowed them down, as it were, to falue the leaves, below them with a kiffe: buls non neet, and he gave advice to mothers (i before their maids) to catechife their daughters, out of the Scrip-

farie prolities.

Causti. Tolet, 1-3, Can.7, EPer omne convivium de Seriptaris aliquid proponedat. Hieron, ad Heliodor. Tom. 1. Epili, p. 2, E. E.

Bit. of John Networt codicon semant obrepat. Se cadeviem facien, pagina fantia sosticita, Hieron, ad Buljach, de custod, custod, custod consistence of the Seriptaris facis adaptid interroga sinterroga publice, andant Pedisjogae. Idem Epili, ad Gandentiam de instit, spl. ibid. pag. 110.

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tures, and to fet them to learn by heart a k portion of them for a daily task. In this Sacred exercise, they that with devotion and diligence bestow themselves, (besides many other k Reddat tibi Spirituall advantages) may find a perfect direction, to their consciences, for all duties, and infallible re- pensum quotidie solution of all doubts in safes which concern them; yea an unspeakable consolution in all crosses that befall de Scripturafolution of all doubts in safes which concern them, see an anyear, and conjument in any other had, he tumforibus them: whereof Luther, doubtlesse had a most intensive sense and apprehension, when he said, he carpium. Idem would not live in Paradise without the Word, but with that 1 it would be easis for a man to live Epist, ad Gas-

Which words, though they import an hyperbolical emphasis, or a strong impression of his vehement and sit, sil, ibid. winch words, thought either figure of Rhetorick or passion of mind, it may well be said of every Book Pag. 16. of the Divine Oracles Severally taken (how much more of the whole Bible which contains them all?) that etiam in inferof the Divine Gracies, severally suggestions move more value whose several controlled in the Ca-no facility of the locked up in the Ca-no facility of the bines of a firange Tongue, but laid open to evident view, in a true and intelligible Translation vere. Luther, Tom, 4 specime. shereof.

ereof. Not without great cause then hath it been held so great an happiness to the Church of God, for children Micrester in to read their Fathers minde, and good will towards them in their Mother Tongue; that a folemne Feaft Commentar, in hath been fet up, and celebrated for it; such an one was that of the Germane Protestants, which they orat, Hunniam made for a gratefull romembrance of the Dutch Translation of the Bible among them : for which, though ? It contisome of their Popish opposites m derided them, yet the wifer fort of that seducing Selt did not disdain (in nuance of this part) to follow them, when (not without some contradiction to their own received Principles, and former Bleffing, mo-Practife) they translated, first the New Testament at Rhomes, and free the Old at Doyyay in the ved the Prote-English Tongue.

Is was no doubt their new deliverance from the blindnesse and bondage of the Komish Religion, that delberg, Witmade those pious Protestants so much to take to heart that Light and Liberty. And if on longer enjoy- Argentine, ment of a greater Light, have not dazeled our eyes, and our greater Liberty have not made us Libertines. Tubing, and loofened the bond of gratitude to God, (our most gracious Benefactour) we will hold it our parse, to en- and other planon sugernante vom a grassmae so vom, vom more gricions penejation; we will not at our pair, 50 em. and other pateriain the apprehension of the like savour, with the like shauks sall assistant, shough our expresses received the not to such a publik solemnity. And we must consider it not outly in kinde, but in respect of *contime getical subile ance, and degree of excellency for the Bl. slive; is so much we received the statements of perfection in the year on our days is where of we shall present the statements with the size Andrews subject to the statements of the size of the subject to the size of size and degree of inversals of size and the size of the siz time, and degree of increase of popularity productions of the word of God, into the language of our Countrey) unto the perfect day, of the prefent Age light of the

The first good news of this kind, which came to the notice of the Inhabitants of this Island, was in the through the Archipopricks were o anciently otherwise divided and emitted than now they are)translated the Psalmes pith datasets. of David, mot the Saxon Language, which is thought to have suffered shipwracke by the Tempest of the chone, pa, 92.
p Danish Wars, wherein the Churches (which were the learned Treasuries, or publique Libraries of those damo 700, or times) were 9 burned.

About twenty, or at the most thirty years after, Bada translated the whole Bible into the same Tongue, Baleus Cent as Master Fox observesh in his Epistle Dedicatory, to Queen Elizabeth, set before his Iranslation of Stops 1, 1, 83; the Golpels out of the Saxon Tongne, Printed Anno 1 571 Yet * elsewhere he maketh mention onely of the was afterward Translation of S. Johns Gospel as the last labour of his life.

After Beda about two hundred years, King a Alfred undertooke the Translation of the Pfulter, hap-Secos Winton, pily, either to supply the losse of that of Adelme, or to better that of Beda's for Beda's Translation was vol. 1, p. 162; supple without any curiosity of Stile; and of Alred, it is said of him, that I none of the English vvas . Col. 1. more acute in conceit, or more elegant in expression than he was : which was the more to be mar- o See Goodwyns velled at, thecause he was twelve year old, before he knew's letter on the book; but he * ended his life well Cat. of Bish.

outlet at 3, to easily an own the low full of the first part of it.

Pag. 18:18:15:

The Translation of the Bible of most wate after the fee, (and whether any came between, we doe not finde) quitus numerois that of John Wickliffe, which was best liked, and most used by the better fort of Christians in the reign se Bibliothee. of King Richard the Second, but so much mal gred by the Popish party, that it was condemned in a Pro-continebantur vincial Synod at Oxford, held under u Archbiftop Arundel, Anno 1406. and after he was dead and cum libris à vinicial Synod at Oxford, beta unar u Archolpop Artundet, Anno 1400, analiter ne una acad ana manuel buried by a Discree of the "Comfiel Confinance, abone the yeare 1412, his bonss were to be unburied, Jani, with and his Bookes to be burned: And Jo they were, not onely where the Decree was made, but in Bohe-Atland, dege. mia, where x Subincus (Archbishop of Prague) making diligent inquisition after them, found to the sits Reg. Angl. ma, where a constructed the composing, (most excellent) written, and richty adarned with bosses, 1.2. 6.4.6.

of gold, and rich covering;) and burnt them all. And in England, there was a strict Proclamation, West Mrs. whit. for abolifing of them by King Henry the Eight, Anno, 1546.

And though the Papifts had an especial spight at his Translation of the Bible, both because it was a Anno 730. Translation into the Vulgar Tongue, and such a translation, as they accounted most Heretical, yet (by Gods * Fox Martyr. providence) some Manuscript Copies of it (as well as of other of his Books) were presorved, which are ex-wit. 1. p. 165.
Pitsas Relat. extant to this day, in divers 2. Libraries of this Kingdome, particularly mentioned in the Margent; which Histor Tom. L. is assested by a very * learned Authour, much versed in the most Authentick Records and Copies of anci-pag. 158.

Angl. La.C.a. * Fox Martyr.vol. 1. p. 165. tol.1. * Nullus Anglorum fuit vel intelligendo acutior.yel interpretando elegantior : Mr. Fox Martyr. vol. 1. p. 186. col. 1. ex Hiftor. vetuft - e Fox. ibid. * Alfredi Pfalterium transferre aggreffus, vix prima parte explicata finem vivendi fesit Will, Malme ('Ubi Jape, 1370, u Lindword Conftit. Provin. titulo de Magiftro, cap periculofa res est fol. 206. edit. 1525. "Concil. Conftanti Self 88.p.860, col.z., Sum.concil.edit. Franc.Long. x Fox Martyr. vol.1, p 583, col.z. y Idem vol.2. p.387, col.2., z In Bibliothec Rec. ad D. Jacobi & in Bibl. Collegnovi Oxm.vol.15. & Col. Reg. vol. 1, & Acid Chrift, vol. 1. & Cantabr, Colleg. Bened. vol. 156. & Col. Eman. 2.

Mn. 7. S.

a Latimer his before King Edward, tol.

Seff. 24. 6. 4.

lett, p.746.

1552.

and worthip-

Ifid, Clarius in Praf. Libl.Sa cro fan&.propo fuerit Prafat. edit. 1542.

Venetiis, m The Bible fhall not be read in Enelifb in any Church, Stat. Speake

c. I. * Ibid. e: Ibid.

a Johan. Tre- Next unto Wickliffes Translations was that of John a Trevila, who undertooks and fin shed the Trana mean cot parion of the whole Bible in English, at the intreasy of his Patron the Lord Barkley, Anno, 1397 in was cause w patien of the wome divide in large us, as the emission of the large in the year 1400, and in parts form. The reign of Richard the Second, as Balaus writeth, though fome fay it was in the year 1400, and in highir vicains the reign of Henry the Fourth.

de Berkley in the reign of Henry the Fourth, ce Beritig in ... Inthe year 1927, " b Tyndal first translated the New Testament; after that, he tooke in hand the Anglicam life. angutum tantom of the Olds finifung the five Books of Moles, with fundry most learned and codil Prologuet, teum Biblio uthe like alfo be did upon the New Testament. When he transfated the fish Book of Moles called remeins. An ex Duteron, minding to print the Translation at Hamburg, be failed thitherward, but by the way (upon no 1107. « led to begin all again anew when (in another thip) he was by the Divine providence safely conveyed whi-"ther he first intended: and a where Master Coverdale being there before him, tarried for him, who berg Martyrol is belped him in the translation of the five Books of Moles, from Easter till December: and it is like he ciety in the same service, may be the reason that the Translation is sometimes called Tyndals, sometimes

But what name foever it had, it had an ill name among the Popish Prelates, chiefly for Tyndals fake,

those e Spiritual Fathers cried out upon it; bearing men in hand, that there were a thousand Heresics in dMr. Fox ibid. Coverdales. « 11, and some said it was not possible to translate the Scriptures into English ; some, that it was not lawfull " for Lay people to have it in their Mother Tongue ; some, that it would make them all Heretiques.

For prevention whereof, a Proclamation was published by King Henry the Eighth bearing date, July

1 Fox ibid, pat. (8, 1546, Prohibiting after the first of August, "All profust or receive, take or keep in his or their

187. "Another the Transfer of August," All profust or receive, take or keep in his or their

187. "Another the Transfer of August," All profuse to receive, take or keep in his or their "possession, the Text of the New Testament, of Tyndals or Coverdales Translation in English or any bookes in the English Tongue, under the names of Frith, Tyndal, Wickliffe, Joy, Roy, Baril, Bale, "Barnes, Coverdale, Turner, Tracy, But above all, the name of Tyndal, and his Translation were most tradwoed, which were exposed to more hate and contempt by means of Sir Thomas More, who used his wie (which was at sharp as but Speen) to cavil at his Prining, and his power, which was as great as both (being Lord Chaucellour of England) to suppress them, especially his Translation of the Scripture: which that it might be more undoubted up do to the fact in might be more undoubted up do to the control of Parliament passed, to abolife Tyndals Translation by name, with diversother English Bookeryet with H. 8. c. t.

4. Polions col. allowance of other Translations, for private use, and with limitation and exception of several series of persons. Notwithstanding Tyndals Translation was not smothered, but came to light, and was more acceptable for to whem they were fordidden.

the correction of it by Thomas Matthewes, which was published as his translation with Annotations, and printed by special priviledge of King Edward the Sixth, Anno, 1551, and so was that of Co-1551. verdales allowed by publicke authoritie, which bore his name, because he made some corrections of Tyndals.

yunan.

And from h "the beginning of Edward the Sixth, Anno 1549: towards the twentieth of Queen
Elizabeth, Anno 1577, the Bibles of the English Translation used in Churches, where either Tynnon, 1.5.00 Lanzaucti, Annu 1/1/10 Lance of the Language of the Control of the Co have observed) the Epistles and Gospels are also conformable to the same Translation. In the year 1560. were the Geneva Interpretations, and Annotations, fet forth. And Anno 1577, there was an Englift Edition of the Bible publified by divers Biftops in a large Volume yet that from Geneva was generally more ufed, and more effected than any of those that went before it, untill the year 1612, when the last Translation procured by King James was first imprinted; which, for the Text thereof, may give better fatufaction to such as have ability, to compare the Original of both Testaments and their Translations to-

There were other English translations of the Bible, some of them very ancient (; as the phrase of them is little lower flowerth) though the time of their publication be not mentioned : as those two in the Kings Library as dowe agerich Saint James, and Jome later: but these sufficiently show what for this particular we have cause to observe (with thankelgiving to God) viz, how much our holy portion is improved to the benefit of common

At the first onely some parcels of the Bible were Translated; we have it all, we have it immediately metrover, 11. Translated out of the Original by learned men in both Languages; the first Translation into English were 1 Leta ad elle for the most part taken out of the vulgar Latine, which was fo fulfe, that lifto. Claritis, a famous Pamuna annual. 16, (fif a Frier, afterward a Bifon) professes in the Preface of his fift Edition of that at Venice, abis fine. Anno 1542. (which in the following Editions is left out) that he found at the first at Venice,

In former times though the Bible were translated into English, yet was it not to be read in m Churches, but onely by particular persons at home, nor by all generally, for " no woman; Artificers, Apprentices, Journey-men, Serving-men, none of the degrees of Ycomen, or Husbandmen, nor Labou-ICIS, were permitted so much as a private reading thereof. We have generally a free use of them both in private and in publique: There hath been a prohibition of Annotations to be printed with the English Bibles by "Alt of Parliament, our Liberty in that respect is much enlarged, which is that, which we are more especially to note, and that is the next thing in order, and the third in number, we are now to

eake of. The third thing which improveth the price of our portion in Religion, is the necessary use and great benesset of Expositions and Annotations upon the Bible, to render the right meaning of the words of the Translation, as the Translation doth of the words of the Original : for though the Scriptures may have their use, and force upon the affections of ignorant Readers, at fir ft light, without any serious search into their bid-

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den fenfe, andmay have a worke upon the Will to encline it to good, or withdraw it from evil, as it was with n Codicem Apo n Aultin, in his cafual and fudden reading of the Apostle, Let us walk honestly as in the day, not in flot arriparity rioting and drunkinnesse, nor in chambering and wantonnesse, not in strite and envying, Rom, legin filenin rioung and ununintaries to the five beloved brother Pauls Epiflet, there are some things which are spinet, one 13, 13, 19 what Peter shits had obe understood, 2 Peta, 15, 16, may be truly said of many other parts of half Scripture, specification and the continues of the state o cially in the books of Genefis, Job, Canticles, Ezekiel, Daniel, fome other of the Prophets, and the non in commel-

Vowhich he that seriously reads them may apply the pathetick admiration of Austin. . There is a ultra volui lewonderful profoundhelle in thy words, a wonderful profoundhelle O my God, a wonderful profoundnesse: it is a matter of horror to pierce towards the depth of them, an horrour of honour, quippe, de and terrour of Love: So that if the question were put to most of those (who are daily conversant in the Aug. Confest. and terrout of Love. The state of the state, and read it by courfe, from the one end to the other) which Philip put unto the Euruch, ib 8. cap. 12. reading of the state, and the state of How can I except some one should guide me? Act. 8, vers. 30, 31.

The question implyeth, that he that readeth should (if it may be) understand what he readeth; and our mira profundi-Saviour his precept enjoyneth an endeavour to that purpose, where he saith, Who so readeth let him un- tas Deus meus,

derstand, Matth. 24. 15. And the Answer directeth the Reader to desire and to seek for a guide, and though now there be none intendere in eas to be found whose guidance is infallible (for the best guide may be sometimes to seek, and seeking may horror honoris be at aloffe, for the proper sense of some obscure places of the Scripture) yet may he make such a proba- & tremor amobe at alosse, for the proper sense of some observe success to the Scripture set may be made successfully successfully ble interpretation of them, as may prevent a dangerous misconstruction of an imprudent, inconsiderate cap. 14.

It is conceived (by some of eminent note) that if Origen had met with a sound Comment or Marginal Note upon Matth, 19, 12, it might have prevented his P Castration of himself, whereto he was induced, p Euste. Ecite,
Historia and Castration of himself, whereto he was induced, p Euste. Ecite,
Historia and Castration of himself, where the was induced, p Euste. Ecite,
Historia and Castration of himself, where the was induced, p Euste. Ecite,
Historia and Eusternament of the was induced, p Euste. Ecite,
Historia and Eusternament of the was induced, p Euste. Ecite,
Historia and Eusternament of the was induced, p Euste. Ecite,
Historia and Eusternament of the was induced, p Euste. Ecite,
Historia and Eusternament of the was induced and the w by taking (and thereby mistaking) the words in the extreamest rigour of the litteral sense.

up intering inglana intercop mistanging since words in the extreasing trigon of the interial single.

But in expounding of Scriptors, he was a 9 DoCtor to others, admost before he was a Disciple to humands.

Any, and was so indeliberate in his Distance, and over-indulgent to his wir, that at Erasimus said of him. Occasions to an expensive said of the said of him. he would make a Book, while a man might frand on one foot, which made the Bhoks of his making to be roribus Origen. numbred no leffe than x fix thoufand.

mbred no leffe than t fix thousand,

Nor had those ridiculous here fies of Peputians, t Seleucians, and u Ascues, and fach like happily Prins imperi-Nor naa enogeriments, had been grunn Magistet ever been hatched, if the places of Scripture, on which they founded their erroneous opinions, had been guam Destoum fenced with an Orthodox exposition, against misconstruction.

fenced with an Orthonous expulsions many food funtalies, as fome have fet abroach, and spread a ad Demetria-Nor had (it may be) such groundlesse and sond funtalies; as some have set abroach, and spread a ad Demetria-broad, been the fruit of their familiar reading of the Words of God, if some Expositors or Annotationers, dem ton, to had been ready at hand, to show them the sense of difficult sayings; so which respect (by the goodnesse of or sec. 6. God) the modern times are more happy, than many Centuries of anciently precedent ages.

Which leads us to one fourth consideration. And it is concerning some Annotations in particular, and singlify, refer (among them) principally to the Marginal notes of the Geneva Bioles, and of our own, which we now pre-Hirm, and int to publick view the third time, being diligently reviewed, and much entarged, were at first occa-advers, Ruff-

sioned by them. The Annotations of the Bible of most note untill of late, were those of Liranus, Strabus, Varablus, Harris 17. Junius and Tremelius, and fince them Piscators and the Italian and Dutch Annotations, (which we this Hatel 59 Junios and Alexicones again have been much approved by the learned, in whom we may observe a bid, its. 63.

an advantagious proficiency by Succession of time; The lattir (they that came after, for the most part, making use of those that went before) advancing in clearnesse, and soundnesse of Interpretation, above the

In English those that have been best known, and most used amongst us, have been the Geneva Annotations, made by our zealous and laborious Countrey-men, who in Queen Maries dayes betook themselves to that City (as to a City of Resuge from the reach of that persecution, which raged as hor as fire, while sperigned over this Realim, and the Pope over her.) In the time of their exila there (as they prosesse) in their Prefatory Epiffle to their brethren of England) they were for the space of two years and more, day and night, with fear and trembling, occupied in the Labout of their English translation with norse upon it: which when they had finifeed in the year 1560, they presented it, with an especial Dedication (bearing Date the same year) to the incomparable Princeffe Queen Elizabeth; which was received with such acceptation of Her Majesty, and general likeing of Her people; that from that time, untill the edition of the last translation of the Bible, it was Printed by Her, and Her rightful and Royal Succeffours Printers, above thirty times over.

Though it was their mishap (without any merit) to be noted with a black Coal, as guilty of misinterpreta- Dr. H. tion, touching the Divinity of Christ and his Meffiah-fip, and as Symbolizing with Arrians and Jewes, x Anno 16:12. sunstaining the triuming of China manuscript of them by an Academical Dollor vin a following by Dr. R.Abbot, against them both: and this was publickly charged upon them by an Academical Dollor vin a following by Dr. R.Abbot, fimbly of the University of Oxford; But of this crime they were more than absolved by Sir. Thomas 2 Propter Cambridge of Oxford; But of this crime they were more than absolved by Sir. Thomas 2 Propter Cambridge of the publick Library) his Letter written in their defence minus orthoand praise, which was read by the y Doctor of the Chair in S. Maries Pulpit, and by his and the Or- doxas of offerthodox Governours of the University silencing of the Doltor z for his Unorthodox and scandalous Scr- sionis pleast. mons: whereby the Church and State were involved in an high and hainous degree of guilt, (if the notes Thole were were fo unfound as he had fuggested) for allowing them to be paffable, and publique by for many Impress.

the words of our and lastic by words a Vindian to the result where a Vindian to the control of the Sectule of ons: and laftly by "one of our Affociates, who (about that time) wrote a Vindication of them from his Sulventisuch infamous imputations, producing fo many clear attestations to Christs Divinity, and Messiah-ship, on, hung upagainst both Arrians and Jewes, out of their Annotations on the Prophet Elay onely, as if they had been on the Church forewarned of, and meant to be fore-armed against, the asfault of such Satanical slanders.

revarned of, and meant to be fore-armed against, the assault of such Satanicas sunacrs.

Tet were not the Notes (for all that) admitted to the Margine of the Reformed and Refined Edition (Mr.J.L.of E.

fationibut: new

were not fitted to the under standing of the new Test, nor any other supplied in their stead.

Hence were divers of the Stationers and Printers of London induced to petition the Committee of the Honourable House of Commons, for Licence to Print the Geneva Notes upon the Bible, or that some Honourable House of Commons, for Licence to Frint the Octiva Ivotes upon the libre; or information Protesting the fitted to the new Translation: which was accordingly granted, with an order for review and correction of tool of the Geneva edition, by Iraving out fuch of them as there was cause to distince, by clearing those that were doubtful, and by supplying such as were desertive tool that were doubtful, and by supplying such as were deserved to the committee for Religion, For which purpose Letters were directed to some of Us from the Chaire of the Committee for Religion,

and personal invitations to others, to undertake and divide the Taik among Us, and so cometh in our

part, whereof we shall give the World a true and just account in that which followerh.

First, as we had no shoughts of such a service, untill by Authority we were so called unto it, so since we have accepted of it, we have thought of nothing so much, at how we might dicharge it, with best advantage to be glovy of Gad, and the instruction of his people, and therefore we have put our selection much more pains (for many moments) in consulting with many more Authors; in several Languages, than at first wethought of that (for the propriety of the Original Text, for pertinent and profitable wariety of versions, for confinancy of parallel Scriptures, and for perspicuity in clearing of the darkest places) me might bring in fach Observations, as might not only serve to edific the ordinary Reader, but might likemile granifie our Breiven of the Ainifery, at least such among them, as have not the means to purchafe, or legime to peruje, fo many books, as (by order of the Committee) we were furnished with all, for the finifing of the Work, committed to our hands

Among which (as we were directed, by those who gave us our charge) we have made use of the Italian Annotations of Deodar, and of the Dutch Bibles, the one lately again fet forth at Geneva, the other in Holland, by Order of the Statest yet fo, that if we have borroved ought of either, as they have done of those, who did precede them, in the like observations, we Ball defire but to take it to usury, and to make our return of what we receive, farre above the rate of ordinary interest: And in this boly businesse we have none other ambition than to give better fattification to an apprehensive Reader, for the sense of the whole Bible, than (in this sens) we have me without in any one Work of what Authors; soever,

And therefore though we hold the Geneva Annotations, to be in the main points of Religion, Sound and Orthodox in Dollrine; and guilty of no errour, which may not be incident to Learned, Goldly, and well-meaning men, (and taking them for fach at, for those times wherein they were made, were very worthy of praise for their profitable use, for then they were the best that were extant in English) we conceive for our selves, that we shall bester discharge the trust that is reposed in us, and do more answerably to the intention of those who set us on work, and bester satisfies the expediation of such others, as see observant eyes upon our assiduous and sociable pur suance of the service imposed on us, if (being as repayrers of buildings to rip into anold house) we rather took it quite down, and built a new one, than patched it up, with here and there anew piece of our own putting in, which would not be decently suitable to the other parts, nor any way men furrable, either in measure or manner of Strutture, to such a Model (as considering the advantage of the present age, for helps and means to exceed the precedent) some apprehensive men have already presigned in

Whereof shough we fail (as what ability or industry can reach to the extent of an active fancy?) not onely infalling short of their conceits, or of our own desires of what we would and should do, but of acceptance what we could, and have done, we shall have recourse (for our comfort) to the success of our stance what we will have for our comfort) to the success of our stances with warrant from both, may be allowed to pre-bearts (whereso we may attel the Droine Omniscience, and with warrant from both, may be allowed to pre-bearts (where to we may attel the Droine Omniscience, and with warrant from both, may be allowed to prefele (with the bleffed Apoftle Paul) that we are not of those that cornipt the Word of God, 2 Cor. 2, 17, or who handle it descrifully, Chap. 4.2, or who wrest any part of it, to the patronage of any errour of what denomination source. Nor have we added to it any of our own preconceived opinions, to imprint a partiality on our Expositions; nor taken from it, or smothered the least title of Sacred truth contained in it Nor yet have we either slightly, or subsilly passed over any difficult place with silence, as if it had no need of

an Annotation to clear it. But believing that to belong to all Scripture of Divine inspiration, 2 Tim, 3, which is spoken of under the

title of Prophecie, viz. that none of it is of private interpretation, 2 Pet, 1, 20, we have not (netwithstanding our most intentive enquiries after the true and genuine meaning of it) rested in any single conceit or construction of our own, nor in any at all, as meerly buman; but (according to that of the Apostles The Spirits of the Prophets are subject to the Prophets, 1 Cor. 14, 32.) have submitted our private Dittates to the censure and correction of our Colleagues in this service dayly assembled together, for the per-

usal of every ones part. And what doubts we met withal, which we thought (for the present) too hard to be easily resolved, we put into a particular Catalogue, and adjourned their refolution to a day of more deliberate Discussion, when our readings were done, which could not without inconvenience be interrupted by anylong debate of difficulties coming in our way. And because we well knew it was Gods proper worke, to reveal the secrets of his own Word not onely in our fingle and severall Stralies, and Meditations upon it, but in our joynt examinations of each particular portion (besides our severed Devotion) we joyntly when we came together, implored the presence and affiftance of Gods Hoty Spirit, so to guide our minds and tongues, and hands in the prosecution of this Sacred imployment, that Gods Word being our rule, we might not swerve from it by any creoked lines of erroneous digression; much more, that we might beware of making any foul blots of Heretical pravity, upon fo fair and glerious a ground-work, cf piling up upon that golden foundation, cither wood, or hay, or stubble, fitter for burning, than for fuch a building.

Whereof a we are not conscious to our selves in the least point, so are we consident in the Candor of all

truely religious Readers, (of Learned Divines especially) that (apprehending the imperfection of all humane

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knowledge, in this life, which the Apostle (notwithst anding the abundance of his revelations, 2 Cor. 12) confesset for himself, as well as for others, I Cor. 13, together with the difficulty of some passages of the Divine Oracles, (as we touched before) that they will look upon our aberrations, where they find them, with pity and pardon, and where they show us, that we have erred (as men) they shall see that as Chrifians, it was not our want of love to the truth, but want of light to discover it, that hath milled us

And for the censures of such as would seem, y learned, by captious exception at other mens Distates, y ciolisantum and contrary to the charitable Caveat, and counfel of Hierom (are delirous z to raile reputation to ad detrahenthemselves, out of the reproach of others performances, (which for the most part are passed upon ab- dum, qui in co fire parties, and fo are secrets to them, which should mest know them we shall defire no better security from se doctor of them, than this wherein he rested, a The Sentence of the Tribunal of God, and the Chair or Stool omnium dies. of Whisperers in Corners, is not the same.

And to that Tribunal, we may (with more considence) make our appeal, while with good conscience, as ron. Tom. 1. in the presence of an omniscient Judge, we date professe as b Saint Augustine once did, that what we apolog pro have done, we have done with good fidelity, without any disposition, either to contend with any, vin. pag. 109. who have written before us, or to prejudice the more elaborate pains of any that shall come after 2 Nulli un.

Thus much then may suffice to have been spoken concerning the first undertaking of this Task, and has, nec aliothe manner of our joynt proceeding therein: Somewhat remaineth to be added concerning the present third rum vitupera-

Edition, which in divers parts of it at least may well go for a new work.

That is most true, (as by daily expersence and due observation in all works of humane industry concern- malis. Idem, ing matters either civil or facred appears) which was at the very entry into this narrative before intima-Tom 1. Epist. red, that nothing of moment is both begun and confummated at once. Nor is it less true, that after ad Celanti. very bulk of the Book now swelne up unto two large Volumes, will sufficiently evince.

The principal reason of such diversity for matter of dimension between the present Edition and the for- Dei & anguli mer, is this: Thefe Annotations were at first intended, as the sledger sent the Central Version, for Mare suffurnment, as the statements Geneval Version, for Mare suffurnment, ginal Notes onely assistant the text. To which purpose, in the directions then delivered unto us, it was taken, Epist as required, that they should be much of the same size with them. To this scanning being stinted, (nor in-virgines there) deed might they fitly, jo confined, much exceed such a pattern, left the border should be larger than the skirt monenf. Tom. of the coat, and the verge of the page than the body of the main Book, our endeavour was to be as brief b Ego omnia and concile, as we well might, and we were therefore constrained, being so streitned, to let passe many qued bona fiand consist, as we wantly the construction and large discussion, that our Note having onely a nar- de coram Doc things not unworthy other wife of due observation and large discussion, that our Note having onely a nar- de coram Doc row by-place also guestion on the out-side of the leaf, might not in undue and underent manner; of willo concent-enderse their quarter, at opened beyond sight proportion upon the spaces that were to be referved for the context. Hence came it to passe, when the work came abroad, that divers notes seemed not so full, or a sliquo, no. clear, to meaner capacities especially, while " endeavour of brevity bred ; asis usual, some obscurity; judicio dilliand much was miffed by many, being indeed purposely omitted, which well might, and would have been the gention's tragreatest part of it inserted had the lists and limits prescribed us, afforded room with any situalle to receive it. sui, aug. lib. 2.

Howhest, when afterwards upon some second thoughts and further consideration, it seemed good unto de Gen. c.29. those, who had put us upon this work, to alter their course at first propounded, and to publish the Annota- * Nibil simul tions apart by themselves; the grounds of that former limitation and confinement both of Us and Them et inchoaium et being now removed, some of these, who having gone far beyond the bounds formerly fixed, had by mutuall eft. cicer. de Being now removes, joint of twelfy new amoing your far requested to lay that labour asset, some of manning est. Cites de advice and agreement resolvest to abridge, were then requested to lay that labour asset, and to let their practar Orat.

Parts go entire at they were: at also some other of them, who had held colos to the former directions, would "---brevin est on the we been unwilling accordingly to have enlarged, had they been timely made acquainted with the new labour obstunction. course then pitched upon, and sufficient respite afforded for a frest review and further supply of what might run fio. Flace.

feem fit to adde unto the former.

But, what could not then in this kind be effected, the Work being already entred upon at the Presse, and begun there with the parts of some that hadkept within the forementioned compasse, that, it is hoped any diligent and intelligent Reader, will soon perceive to be now, in the present Edition, by a very considerable and advantagious addition, peformed : when he shall therein find , the termes and formes in the Ociand advantagious neuropsylvente in the control of the many of them, at could not in * Signification for words eafth, or without some injury, be comprised and express; the variety of vertions and interpre- of aliquid unitations, in most Writers of note, as well Je wish as Christian, represented, and, where just occasion, put in verbiprotation, in most principal in the construction of the construction of the Learned, the grounds discovered of babe quoi defining, cultadout from the rest and construction the grounds discovered of babe quoid effective the further disquisition and decision of the Learned, the grounds discovered of frame, that had formerly pass for currant, from hand to hand without triall: places of distinguary militakes, that had formerly pass for currant, from hand to hand without triall: places of distinguary militakes. Culty more than ordinary, diligently discussed, with endeavour to remove rubs and doubts moved about sententiam, them, passage; of Story in the Writings of the Prophets collected with the relations of ancient Heathen longo ambitu Writers, the Text in divers places, either rendred or expounded, befide the common, general forme- vix brevs via time, current of Interpreters, upon such grounds, and for such reasons, as is supposed may give good satisfa- mo. Hieron, ad tion to the Learned and Judicious; and lastly, such matter of observation, by few, if any at all, for Parunach. merly taken notice of here and there occasionally inserted, as may very much conduce to the right understanding of Scripture: a great part whereof succinst Marginals would not admit. So that the Work as now it is, (the premises well weighed) may not unduly be deemed An entire Commencary upon the whole Body of the Bible; and that such (it may with good warrant be averred) as hath not at any time appeared in our Language before.

Wherein if our labours (which in regard of years and weakness: have been very painfull to some of us,

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finil prove ufful and beneficial to Gods people among us into whose hands tiney shall come, (as through this bleffing we presume they may, if they shall not be wanting to shemselves,) our onely desire and earnest request auto such is, first that the glory of all, and praise for all, be entirely returned unto our good God and eracious Father in Christ, who out of his mere merey and goodnesses, but he enabled us his weak and unwor-Thy fervants to goe thorough with this great Work, and next, that we may obtain from them (fo many of us as fadle be yet continuing in these our crumbling Cotages when this work shall come abroad) their frequent and fervent addresses sinto the same our Soveraigh Lord of us all in our behalf, for a gracious support of us in all occasions, while we abide here, and a comfortable close of those few dayes, that we have yet to pass when soever he Ball be pleased to call any of us hence.

Now the Father of Lights, the Author of Truth, the Giver of Grace, onlighten the mind of the Reader, that he may diftinguish the Truth of God, from all the errour and missakings of men, encline his heart to that he way a stringuish the I ruin of God, from all the errours and mistavings of men, encure we near to embrace itses a beam streaming from the Sun of Replicushing spheresover is shineth; (whether in the wine Text, or Humane American) and shaving such a light and guide, the Lord, grant that he may, as a Child of light, in a configuration) and shaving such a light and guide, the Lord, grant that he may, as a Child of light, in a configuration course of Holmesse, until it bring show to the happinesse, which God the Father, for the Merits of his San, by the Santification of the Holy Ghoss, has prepared for those, who truely know him, and succeedy serve him to their lives end. To that God, ever to be worshipped in Unity of Esence and Trinity of Persons, all honour and glory, might and Majeffy, be ascribed both now and for evermore

An advertisement upon a certain clause in an Epistle prefixed before the Annotations of Mr. Diodati on the B.ble : which clause is this,

The most reall confirmation of the usefulness of the Annotations of Mr. John Diodati, upon the Holy Bible, is the High esteem those Reverend Divines have had thereof, viz. Dr. Gouge, Mr. Gataker, Mr. Downame, Mr. Ley, Mr. Reading, Mr. Taylor, Mr. Pemerton, and Dr. Fearly, who each of them taking a feveral part of the Bible to make Annotations thereon, and Printed them together, 1645, they all so highly approved of Diodati's Annotations, that any one, who shall please to compare those several Notes of theirs, with the first Impression of this in English, Shall find many thousands of this our Author inserted : but especially in Ezekiel, Daniel, and all the minor Prophets, &C.

T hath been an ancient practife, (a practife that favoureth rank of pride, and envy,) to raife up praife

and glory to some, by false aspersions, and unjust imputations on others. To omit all other instances, A certain Epifler, who subscribes himself R. G. hath taken upon him to commend a worke far aboue his commendation, the Pions Annotations of a Indicious Divine, Mr.

John Diodati upon all the Sacred Scripture.

This he facks to do by a fall and flandrous calumny on fundry Divines, ght of whom he namethye layes to the charge of every one of them, that they have inferted many thousands of Diodati's Annotations into their own, Ear Seven of the Eght, whom he names, let his own rule be observed a namely, their Notes compared with Diodait's, and the many thou fands will ust be found one. It may be that in some places they may agree with Tremellius, and Junius, with Pileator, and other Learned and Orthodox Annotators on the Old and New Teffannen, whom Diodati bath much traced, and threspon all agree in the same Trath: but from thence to infer, that the Seven English Annotators have inferred Diodati's Notes that the Seven English Annotators have inferred Diodati's Notes into theirs, is so false an inference, as any Sophister would say, non sequiture

The Amotations of the forefaid D. vines were finified, and given up to the Stationers the year before the first Edition of Diod six Annotations, translated into English, were publised: so as they could have no

At for the Italian, in which Language, Diodati's Annotations were first composed, many of the fore-faid Devines understood not that longue : nor had any translation thereof for their help. But farther, to demonstrate that it was not Diodaits staff that they leaned upon, in many Chapters which Diodati bath either wholly passed over without any Note at all, or onely here, and there made a bie, which Diodati bath either wholly passed without any local and sort Note, our Devines have made many learned and useful Annotations: And also have fully cleared fundry difficulties, which Diodati bath paffed over in filence, or professed, that, * This difficulty is not to be refolved: and it is likely that there is some alteration hapned in these accompts. Dub not this Supposal of alteration in the Sacred Accompts impeach the authentique authority of the Hebrew

But granting that in the first Edition of these Annotations, there was somewhat of that kind, that might justly be excepted against, get seeing that it dots not at all concern either the former, second , or this, thind Edition, which have been to carefully renewed and enlarged, as by the very bulk may appear : We had not need further, to infift upon it, not doubting but the judicious Reader will rest very well satesfied with this account that hath been given him of the bufinel; but more when he feall enter upon the Work it felf; reade, and compare, and consider. Where we leave him, withing that all may redound to the Glory of Almighty

God, and the good of his Church.

ANNOT-



ANNOTATIONS

NTATEU ORFIVE BOOKS OF MOSES,

And Particularly, On the first of them, called,

The ARGUMENT.

HE five Books of Moses are sometimes contained under one Title, and so from the most observable matter delivered in them, and differfed through them they are called Thorah, that is, the Law: and from their number, and juntiure, the Title given them by the Greeks, othe Pentateuch, or fivefold Volume, for all five anciently made but one Book, as did the twelve smaller Prophets; and thence it is that the Books of Exodus, Leviticus, and Numbers, begin with words of Coberence

which carry on the indicatent matter suby way of orderly contexture; and connexion with what was faid before.

Of these, the first Book in particular is called by the Hebrewei, Berchluth, from the initial words of it; after which manner thay gave names so dever other Books: the Greeks call it Genesis because it delivereth the Story of the worlds Origiand, the Creation of Adam and Eve their laple and Off foring in their degenerated condition, the multiplying of fin in their multiplyed possers, where upon followed the universal shoot that overwhelmed all siving creatures of the Air & Earth, except avery few of each fort, which were refresed as a flock for a new plantation in the next age; with other memorable matters of the Patriarks, specially of Noah, Abraham, Ilaac, Jacob, and Joseph, with whose death Genesis endeth; which was in the gear of the world, 2368, or 2369, as they bring in the accompt, who have made it upon diligent perufal, and comparing of

Object. All this time, and about 56 or 65 or as some make the account 72, and some beyond that, 80 years more were expi-

Volcet, an ione sime, and about 50 or 0,0 or 0,0 or more mare one neucome 70, any tome vegena una, 00 years more were experted before Moles was born, bow then had be the knowledg of things done and pall for many Continues preceding his birth?

Aniw. He might beat much by Tradition from the son io nepherus of folloph, as they from Jacob, be from Itac, Itacs from Abraham, Abraham from Sem, Sem from Noah, Noah, Tradition was shifted to correspon, and at long running the Itram of that channel carryets with it many drugs of erroncons addition: wherefore, though Moles might receive some Historical reports from some eminent, persons of the precedent ages, his pen was wherefore, hough Moles might receive some Hispatical reports from some eminent, pursons of the precedent ages, has pen was guided by the unerving Spirits of God which he wrote this, and the sour Book sollering; whereof thoughtheliug lib, caps, and the properties of the soller sollers was complete while he kept the flock of his states in the third of Milengets it whater to the killeral shat that, as well as the vest, was indilited by him, not when he was a private, but a publick person, inspired and instructed by Cod for that purpose, whether he vereived revealations from God for contents of this, and the rest of the Contact when he called him sint the Mount Exo. 24.12 Or, whether writing many things in the manner. of a Diary (in all but the first) he had his informations in such particulars daily communicated to him by the Spirit of God, is is not to be determined by any refolution of man yet this is most certain whereon we may rest, that the Spirit of God which to other Prophets renealed things to come (and seme such to him also, both for matters mer hand, and far off) inspired him, with the Revelation for things already done, which is equally infallible in the knowledg of fore-passed and future persons matters, words, acts, or events, at what distance foever.

CHAP. I.

Verf. 1. See See M. 1 the beginning] That is, when God begin to give being to the world, it was made in the manner and order following. Mofest in this beginning of his Kory, flustreth out the beginning of his Kory, flustreth out the seed of the central of the concer of the eternity of the world, or nontet, and form cohe and the concer of the eternity of the world, and form cohe first matter of li, have conceived to the overestal with the Central with the Central or the first matter of li, have conceived to the overestal with the Central or the first matter of li, have conceived to be overestal with the Central or the first matter of li, have conceived to be overestal with the Central or the first hand to which is controlled flow to like the controlled of the limit of an Article of faith, I Heb 11.3. I then for a maxime in Philosophy and dos done (God had from all eternity the fame power of Certainon, which now find of all he put into act and execution. What time of the year of the limit of limit of the limit of limit of the limit of limit of

this, the Creatures are subservient to his power and pleasure, be they no

this, the Creatures are fublerwient to his power and pleafure, be they nower to glorious aschip 2,12.1. never to contemptible: a Exod 3.17.21.7 God strated I in the Hebrew the word for God is Edoling, of the pleasure number, which finglisteth, Honog power, mighty (fee Ann. on Exo. 3.24.1) & to Circutad, Jihe Hebrew word is Bara of the fingling number; which conclude the Cortine of the Trinity of Persons in the Hinju of the Divine Editine. Others (among whom are divers, who are likewise learned and religious), (to fay nothing sight the Links). Phoneisian. Artan. and Sociation Hereicides, who developed the Cortine of the Cortine o omers, and mone cher natural Philliosphers, (as Plin Nat. till, lib.; as which the Charles of the Jessith, Photinian, Arian, and Socinian Hereticks, who denying capity at leaft for the first matter of it, but content to the content of the property of the there cann'el then by their owne felf-wills; nor because the word E- son more deliberately to mediate on the parts and passages of the Creptibles, liath no singular number (as some have said) for it that hone, viz., tion. Libin, hath no fingular number (21 some have faid) for it hath one, viz.

Eloab, and if it had not, there be other a manus of Gody, which are in their figuliteation fingular; the theoroof of the Trinity from this place in the Cerauses are undivided, so that where one Person only is natural frequency and the conceived opposition to the control of the content of a Noun of the Plural number; but of a Noun of the fingular number, with a Verb of the plural number ; and of an Adjective lingular with with a Verb of the plural number; and of an Adjective ingular with a Noun or Participle plural. Secondly, The words, (though inditingly, they may import aplicatility) a one specifiely and determinative ly noise or defina a Triality. Thirdly, The word Elibelia, with a Verbothe fingular number; is a fetched to Rrange goods, Essoh, a corriding to the Hebrew, though that numerical difference in English be not observed; in or can be expected; so in the Latingson or it life Elibelian eliration. Example, the word Flobling, is used formerines of a particular particular on the Triality-assofthe Hold Colledt. exc. a of this Chanter, and Dial. in the Trinity, as of the Holy Ghoft, ver. 2. of this Chapter, and Pial 45.6. it is used of the Son, and yet there is but one Son, one Holy Ghoft. Fishly, those ancient Fathers, who were most skilful in the Hebrew Tongue, make no mysterious Exposition of the words Elohim

Hebrew Tongue, make no mytterious Expolution of the worst Kolomia Plarta. For thefe reasons this place is no good proof of the Trinity, against the Amir-traintaintain, effectally if it betaken alone, or fee in the increfiont of any coullict with them. Neawhithtending, it may be probably concreted to be the meaning of Mofes to infinuste the Trinity by this expertion of the Noun and the Verb in a different number: Bernard Liberty and the Publicate Hebrew Coulds. cause, 1. He was not ignorant of the Doctrine of the Trinity. 2. He well knew, that God the Father made the world, as it is, 1 Cor. 8.6. 3. That God the Son also made the world, as it is, 1 Cor. 8.6. 3. That God the Son also made the world, as it is, Prov 8.24,27,18. Joh. 1.3. Eph.3.9. Col.3.16. and he exprelly nameth the Spirit or third prion (ver.1) as concurrent in the work of Creation 3 as also, Pial.104.30. Job 33.4, It being true then that Mofes believed a Trinity of Perions in the Unity of the Godhead, it is most like, that by this phrase he meant

words of the plantal number 5 or 3f with a word of the tangular number as Exol. so 9, 16 is to be taken figuratively by a 5) lepfte 5 as, there find the tent the early of the fixering gods; whereas applyed on the case God. 10 1, 16 is to be taken figuratively by a 5) lepfte 5 as, there find the transfer find the water.

V.3. God Jaff God is failed by his Word to make not only the light, but the whole world Hebt. 11.3. Not that he did use any articulate or authority of the state of the fixering the state of the fixering the world Hebt. 11.3. Not that he did use any articulate or authority to the state of the fixering the world Hebt. 11.3. Not that he did use any articulate or authority the world Hebt. 11.3. Not that he did use any articulate or authority the world Hebt. 11.3. Not that he did use any articulate or authority the world Hebt. 11.3. Not that he did use any articulate or authority the world Hebt. 11.3. Not that he did use any articulate or authority the world Hebt. 11.3. Not that he did use any articulate or authority the world Hebt. 11.3. Not that he did use any articulate or authority the world Hebt. 11.3. Not that he did use any articulate or authority that the world Hebt. 11.3. Not that he did use any articulate or authority that the world Hebt. 11.3. Not that he did use any articulate or authority that the world Hebt. 11.3. Not that he did use any articulate or authority that the world Hebt. 11.3. Not that he did use any articulate or authority that he world Hebt. 11.3. Not that he did use any articulate or authority that he world Hebt. 11.3. Not that he did use are a world Hebt. 11.3. Not that he did use are a world Hebt. 11.3. Not that he did use are a world Hebt. 11.3. Not that he did use are a world Hebt. 11.3. Not that he did use are a world Hebt. 11.3. Not that he did use are a world Hebt. 11.3. Not that he did use are a world Hebt. 11.3. Not that he did use are a world Hebt. 11.3. Not that he did use are a world Hebt. 11.3. Not that he did use are a world Hebt. 11.3. Not that he did use ar there is no nature points a factor among the same and the

creates 1 the rancew word, parastranistica creates 1 is 4 word in 187 proper fends-proper and peculiar to God, and therefore thould not be attributed orient-plow great forever 5 yet is to atamiliar phrate in the filled the Court to 197. Such a one was freade that you Marquets, or Obk of Re. Whetein, as the Parafices of Icealar Princes mike them like God of Re. Whetein, as the Parafices of Icealar Princes mike them like God. in power and greatness of their Preachers and Chaptains should do their in power and greatness, other Preaction to the Guapains mount do their may refemble their Maker in Justice and Goodness.

See Annot, on ver 21,

beaven and the earth] Thele words may be a summary proposition, comprising briefly the whole Creation; as Exod.20, 11. diffributed into feveral dayes works afterwards; for all of it had its Original from God alone, without any concurring power, or fore-going mater, but that which himself made the first day as the common stock, out of which were dedu-

ced the enfuing dayes works: heaven]. Thereby may be meant all the higher part of the world, from

the earth upward. But the heaven, (1s perfectly diffinguished from the nether world,) was not made until the second day, ver. 18. Some take nemer worsts.) was not made untiture (cond day, ver. 1.8. Sonic tase) bearen here, for the highest heaven, the place of Gods greateft gloves, and of the angels habitation, with which it is thought by divers learned Divines, that they were made, and were a part of the first dayes work; for yound of which opinion as probable (not as certain) they alledg Job 38.

V.2. Earth] That is, that great material maffe made up of the two heavieff Elements, earth and water, with all the creatures on, or in them both : but the earth, as diffinely levered from other parts of the world, was not made until the third day, ver. 10.

reishout form and void] Without any proper and particular form ; and oold and empty of that diffinet nature, vertue, and vigour; and of that comely order which afterward God gave unto it, when he reparated the contry order which afterward sufficed into hills and plains, furnished it with fruits clothed it with grais, and garnished it with slowers.

with truits cooline it with grais, and garmine it with nowers.

darlog [6] The light not yet being mad-alarkinels (which is nothing but the abline or wait of light) covered that contuited heap, which was of an exceeding great compals and depth in waters, and other, materials or an exceeding great compais and agent in waters, and other, materials contained in it: and it was to confused, not out of any defect of widom or power in Godto make the world diffinely and perfectly complete at the first, for he could have done that in a moment: but he was pleating.

who are all produced from his power and vertue; in which refpect in the Genealogy laid down by Luke, and proceeding by way of afcent to the beginning of all things, Adams a ceared by God, is called his fon, Luke 3 lait; and in this refpect the Son may be called a Fabor; as Italio, 6. for he all formade the world, 30h.1;, Col.1, cq. and here the Holy Ghoft is especially mentioned as an Agent in the fart Original of all things. Whence he is concluded to be God, comparing this place with other Sciptures; as 1 Joh.7, Mat. 28.19, Job 26.13, Act. 3, 3.44.1 Cor. 13.44.2 Cor. 13.44.2 Cor. 13.44.2

12,4.2. 2 Cor.13.14.

Moved The word Merabhepheth, in the Original, rendred here memoved 1 The word Meranneporto, in the Original, renarce intermedued, properly fignifieth a hovering of a bird oven her young to cherifin and preferre them, according to that of the Engle, Deut, 2.11. She first in the renal figures above her young, for a feel wheal of wing, and it importeth, the effectual quickning power of the Holy Ghoft, which up-held, fulfained, and gave vertue to that great and general heap, which thereby was formed into particular works in the manner and order fee

down in the rest of the Chapter. which if there had been most ylible, as the face of a man is eminently condicted it, had been most ylible, as the face of a man is eminently condicted it. uncerst, the desert most yapper, as the tace of a man is entirently conficients above in the other parts; of the depen sky, which is obvious to the veys is called in the H-dreev phrafaghe face of the Firmannest, yet. o. And the the-s-breigh (which was far upon the Table to open view of finel as fearness which is also becoming to the Hebrewshe bread of faces, Exergence white it flood) is according to the Hebrewshe bread of faces, Exergence white it flood) is according to the Hebrewshe bread of faces.

the waters] Which were in great depth (pread over the other materials, or common flock of the first creation, whereby they were covered as word Libita be forestimes given to Creatures and falle gols in the holy scripture, yet when it is explicit on the true God, it is usually inyred to a Verb Num or Promount of the finegular number suitable (and the creatures of the glued). Since the control of the finegular number suitable (and the creatures of the glued) and the word of the finegular number suitable of the pired number 3 on; if with a word of the finegular number suitable of the pired number 3 on; if with a word of the finegular number as the pired number 3 on; if with a word of the finegular number as the pired number 3 on; if with a word of the finegular number as the pired number 3 on; if with a word of the finegular number as the pired number 3 on; if with a word of the finegular number as the pired number 3 on; if with a word of the finegular number as the pired number 3 on; if with a word of the finegular number as the pired number 3 on; if with a word of the finegular number as the pired number 3 on; if with a word of the finegular number as the pired number neet to minuture years (tor wrote intermation ne hist intended and gen- anyor common noce of the netter transfor, wherever the need this holy Hilbary) of this high point of Doctrine. And though the with a gument, Pal. 104.6, as all earthly creatures of the netter work

the work to him, who could make it without any toyle at all ; as cafily ther: I out this power of the contribution among fuch termed, and gody caffon of uncharitable correlation among fuch termed, and gody caffon of uncharitable correlation among fuch termed, and gody caffon of uncharitable correlation among fuch termed, and gody caffon of uncharitable correlation among fuch termed, as a common in the policies of the frainty, though of different as quickly as a word may be folken, Pial. 33,9. Secondly, the Authoritans, as the control of the frainty of the Authoritans about the phrafe in this Text. See more on verified in this Text.

Chapter created The Hebrew word, Britzeranfished Created, is a word in its power of the control of the Centurion, Mats. 59. Durwith a treatment of the Centurion of the Ce the things that he not as though they mere, Rom, 4.17. and by this call he given them a being, which before had noue, and can reftore the being which before they had, and for the prefers have not, as Joh. 11.43. Thirdly, the words, God faid, import a potent efficacy, or an efficacious decree for the prefent existence of the work. Fourthly they intimate the liberty of the Creator (for they that are endowed with the taculty of speech, do exercise it without constraint, or natural necessity) who made the world by his own free-will, and not by a necessary manation of Power from his divine nature, (as some Naturalitis have thought, and thence have in-ferted the eternity of the World against the truth of Scripture and the

light o'reaion.)

light o'reaion.)

light \(\text{Tris light was not any fhining upon the nether world from the liebel \(\text{Tris light was not any fhining upon the nether world from the leaven called \(\text{Empreum}, \) (the highest and mod glorious place of the blessed) which many have conceived to be made first of all the creatures, beliefed) which many have conceived to be made first of all the creatures. and to be understood by beaven in the first verse of this Chapter ; for (belides that, that interpretation is not so probable as the interpretation upon the first verie) that heaven in their conceit (who understand this ight to be derived from it) was made before the dark lump of the first matter, Secondly, neither was it the element of fire, (for if there be fuch an element. which some considerity deny, and some affirm to be placed under the Orb of the Moon) it is more like it was made not the first, but the tecond day with the Firmament. Thirdly, neither was it the light the tecond day with the Firmanent. A throny, netter was it the light of the Sun, or the Moon, of Stars; for this light was made the first day ver; 5, and they had not any diffined being, or appearing until the fourth day, ver; 10. Fourthly, but it was a bright quality immediately created by Gosl, and (not as the Papifts pretend, an accident without a subject) but inherent in some meet subject, as the light of the Pillar of fire, Exod.13 materine, in tome meet unject, as the right of the Prisa of the bright cloud, Matth-17.5. Eighthly, or it might be fome ex-faordinary brightheffe on the upper part of the waters, receiving and reflecting light like a looking-glafs, for which purpose that Blement hath.

a finesse above any other.

Ver.4. God saw] This is often after mentioned, as version, 18,21, 25:31. and is alwayes to be understood, as a condescending in phrase and expression to the manner of men, who when they have effected or power in Godto make the world distinctly and perfectly complete at the first, for he could have done that in a moment: but he was pleason or obtained, or observed any good thing, upon fight or experience, fels or do his work by degrees, and gradually to pocceed for intelle perfect of approve the profit of it; which God knew well enough without on more perfect works; and to be doing that in feve all dayes which fight; for that is properly a lensitate and corporal faculty which it not in the could have finished in a minute; to give the rational creature occa. God being a pure Spirit; and before the creat ure was made, he knew the Chap.i. useful and acceptable light and other creatures are; and hereby also he

utent and acceptance right and other creatures arey and necessarily are artified their utellinets to the good of others, epicatily of man. divided] The light is divided, or (eparated from the darknels, not in name only, as Abenears thinks, but by a natural repugnancy between them, for that they have no communion together; a Corr 6. 14. but where the one is, the other cannot be, (at leaft in an eminent degree ; in a remil's they may be for a while at leaft, as in the morning and evening twilight; for they drive outs and functional themselves and the morning and evening twilight; for they drive outs and funcced each other, and make night and day in feveral parts of the world by alternate turns; fo it was by the motion of this new created light, which carried about by the vigour of that Spirit (which moved upon the face of the waters) from one part of the world to the other, made the dillinction and measure of the three first dayes, as the revolution of the Sun hath done ever fince. What became of it when the other lights, Sun, Moon and Stars were made, is uncertain. God might incorporate it into the body of some of those settled Lights, or otherwise dispose of it, as his wildom thought most meet; though how in particular, Gods Word hath no where revealed nor may humane wit prefume to refolve.

V.s. God called Or, decreed it to be to called : for contrary things

must be called by contrary names, Ifai. 5.20.

the light, Day] The word Day, in the former part of the veries noteth the day artificial from morning till night, Exod. 16. 12, 13 which is the time of light, measured out to twelve houres, Joh. 11.9.
Matth. 20.3,6. which were not more nor fewer, but longer or shorter aceording to the different proportion of the days in Summer and Winter: the first began with the Sun-rifing, and the last ended with the Sunferting ; which divition was in uic, not only with the Jewes, but with the Romanes, Cal. Rhodig, lib. 2. Antiq. Lettion, chap. 9. but in the latter part of the verfe, the word Day, is taken for the day natural, confifting of twenty four houres, which is measured most usually from

the first in order; the like expression we find Gen. 8.5. Numb. 29. 1. there are some hills (as some say) higher then some rainy clouds, unand it is followed in the Greek, Matth. 28.1. Joh. 20.1. 1 Cor. 16.2. This first day consisting of twenty four hours had (as some think) for the first half of it the precedent darknesse, and for the other the light newly created : the night they take to be meant by evening a part of it, newly cuescus: the ingrands associated in the state of th containing twenty four houres) is measured from even to even, Levit. | upon it: fome derive it from Rasson, fignifying good plessive; and fo \$2,320. the Romans, and other Western Nations, trekon the twenty it importests, that not by any natural needlity or operation was this 23.33. The Comans, and other Wetchi Australias (exportance treats) four hours from mid-night to mid-night 3 the Egyptians contrariwife from mid-day to mid-day. Yet it may be with good probability, thought that at the first (according to the Chaldean account, which is quite contrary to that of the Jewes fore-cited, measuring the day from Sun-riling to Sun-riling) the day natural began with the light: tor Even is the declining light of the fore-going day; and the Morning may as well be called the end of the night paft, as the beginning of the day following and fo divers of the Learned by the Evening understand the day, as the end thereof, and by Morning the night, at which time it is at an end : for denominations are many times taken from the end, because thereby the thing is made complete; fo the whole week is called by the name, Sabbath, Levit. 23.15. and Luke 18.12. because with it the week is wholy made up and fully finithed.

V.6. Firmament] The word in Hebrew is Rakiah, of the masculine Gender without a plural number, and it fignifieth a thing spread out, or extended like a Curtain, liai.40.22; Psai, 104.2. Or, like melted metals, which (though with heat they become as like water in formelle, notifientle and fluid motion, (whereby they fipe ad abroad, (if they be not bounded by some other thing) as they are unlike mater in its coldnesse, do settle in a firm solidity, when the heat is spent: Or like metals that are beaten out into bredth and length by the hammer; in that fenfe the word Firmament, may be attributed to the Orbs of the Stars and Planets, which may therefore be called the firmament. If not for fuch a tolid firmnels, as is in metals, yet in regard of their durable natures, not subject to corruption, as inferiour bodies are, until the final diffolution of the world, 2 Pet, 2.12. But the word, Rakiah, fignificth properly and immediately an expansion, or spreading out ; and the word Firmament, is aniwerable to the Greek word Stereoma, which Importeth firmneffe, rother then to the Hebrew word Rakiah which figuifieth expantion, extension of spreading out i and therefore though the earth in regard of its sirmnelle and Rability, might be called , Firmament , the word Rakiah is applyed unto it , not in respect of its firmenesse or stabilitie, but in respect of its extention or spreading our, Ifai.42.5 and 44.24. for which cause it may be also applyed to the Region of the Aire, as in this place; though elsewhere such an acceptation or application of it, be not very obvious in, the Scrimures.

V.7. Which were \ In the Hebrew there is neither were, nor are but thus. [the waters which under the Firmanent, from the waters which above the firmament] but if a word be put in for the supplement to the fenie, it thould be rather are then were; for to fay, were above, presupposed the divition made already, whereas this our spread thing, cal-

goodnelle of it, as well as afterward; therefore God uling this dialect | division made : So that according to the lense of the place (though (formally) humane when he ipeaketh of himfelf, meant to thew us, how the Original will bear both readings alike) the words thould be read thus, The waters which are under the firmament. from the waters which are above the firmament; meaning by the firmament, the over-spread air from the carth to the clouds; and by the waters above it, the rain bound up in clouds, Job 26.8. Pfal. 18.11.

V.8. Heaven] That is, the Region of the Aire, and all that is ahove us, which is called by the name of Heaven; as first, the fowler of heaven, ver. 30 of this chap, and Pfal. 79.2. Secondly, the clouds of hea-Dezuer, ver. 3.0 or mis caps, and r. 11.79.2. Secondly, the troma y over-one. Piol. 14.7.8. Matth. 44.30. to which properly belongeth the word Shamajim in this ver. lignifying there waters, for the clouds poor rout wat-ters, Pi6l. 77.17. Thirdly, and the flars of heaven, Gen. 2.2.7 And fourth-ly, that which is above all their, the place of eternal happinelle, called. Paradife, and the third Heaven, 2 Cor. 12.2. (reckoning the whole reagion of the air to the Moon, for the first heaven; and from thence to the highest Stars inclusively, for the (econd) called by Solomon, the heaven of heavens, 1 King 8, 22. and by a greater then Solomon, our blef-fed Saviour, his Fathers boule. Joh. 14. 2.

V 9 Gathered] Or, flow together: The Hebrew word, Fikkavu , derived from Kavah, importing expellation, notes a fit place for their reception, as if it were for ready for them, as to expect their coming thither and (according to its affinity with the conjugate word Kau, which fignifieth a line) it noteth the natural disposition of the waters to run to it (as by a ftrait line) the next way. See Pfal. 3 3.7.

one place] Their place may be called one, in respect of their principal gathering together in the Sea, which is as a main body (in comparison where of other waters are but as arms or limbs) whence they run and whither they have their recourse again, Ecclef. 1 7. as God directeth their motion, and fetteth their bounds, Job 38.8,10,11. Pial.104.

8,9,10. Prov. 8,28. Jer 5.22.

dry land appear] For before it was for the most part covered with waters: it is like the earth at this time was, as 2 Pet. 3, 5. standing our The Sun-fing of the Sun-fing 3, or from the Sun-fing of the Sun-fine S leffe we fay, that hils had not their eminent existence until the earth was wholy uncovered; but so the saying of Peter is not so fairly cleared.

See An.on c.7.v.20.
V.10. Earth Though the earth be firme and stable in it self, yet it importeth, that not by any natural necessity or operation was this separation made, but by Gods free will and good pleasure to make both elements more beneficial and pleafant to the creatures of feveral

Seas The word here first brought in in the plural number (as it is elsewhere) is used many times also in the singular, as Gen, 12.7. Hot. 11.10. Mic. 12. Pfal. 8.10. (where also it is used in the plural number) and though in every place where there is water, if it be but a bason-ful, there be a collection of waters, which is inade up of many obtained, there or a concentral waters, which is made up in many drops, as one loaf of many graines; yet it is applyed only, or for the most part, to a copious collection of waters. And it may well be used in the plural number, because of the plurality of significations, natural, artificial, and figurative : Natural, as for the feveral forts of feas, the great fea, John 23.4. or Medherranean fea, called also the occidental or Weltern fea ; because in respect of Jerusalem, that sea is westward; the Red Sea, called Mare Suph or the fedgie fea through which ward; the Red 3.6., caled orders ship, or the ledge ted through which the lifteelites palfed, and in which the Egyptians were after drowned. Exod, 14, 22, 26,27, the Salt Sea, Numb,24,3,12, called by Joi-phus, the Lake Affbalth, or Affbalthet, whereof he makes a memora-ble and admirable defeription, in his flory of the Wars of the Jewes, l.s.c. 5. the Sea Chinnereth, Numb. 34.11. called usually, the Lake of Gennesereth, Luke 5.1. and the Sea of Galilee, and of Tiberius, John 6.1. which (as Pliny mensureith it) is fixteen miles long, and fix miles broad, Nat.Hift.lib. 5, tap. 15. And there is a plurality of seas yet further varied according to the Countries on which they border, as the A-rabian, Persian, Spanish, Briefsh Sea, & c.

Again, the word is applyed to an artificial collection of waters; for that ereat braich wellel, I Kin. 7.26. was called a Sea. 2 Chron. 4 6.for the hugeness thereof Fofeph Amig. 1.8 c 2. Itw as made (faith he) after the manner of an Hemisphere, or half Globe; and it was ten cubits broad from the one brim to the other ; Kin, 7. 23. and an harid-bredth thick, and five cubits high, 2 Chron. 4.2. wherein the Priests were to

wash themselves, 2 Chron. 4 6.
Lattly, By a figure, a multitude of men meeting together as drops in the sea, is called a Sea, Jer. 51.42. and by maters according to the interpretation of the Spirit, are fometimes understood, multitudes Nations and Tongues, Revel. 17.15. But that acceptation which is proper to this place, is neither figurative nor artificial, but natural i natural in respect of the condition of the creature since the Creation but miroculous and divine, in respect of the first separation of the waters from the earth

and the collection of them into leas.

God [sw] The reparation of waters was but begun the recond day, but perfected on this third day: wherefore the approbation is not men-tioned in the conclusion of the second dayes work; but referred led firmamens, was made that they might be divided; and by it was the till now, that it was perfectly made. So God made the out-freed

Chap.i.

thing called the Firmament the second day, ver. 6.8, but he adjourn- I he will have it so, the Moon shall not give her light, and the Stars shall fall ed and put off the approbation of the work till the fourth day, when it was made perfect by addition of the Sun, Moon and Stars, from ver. 14. to verl. 10.

Ver. 12. Brought forth] There was both a kindly Spring in the Ver.12. Evought Josto] There was both a kindly spring in the growing of Grais, and Heibs, and Trees, and a mature Attumne in ripe and perfect fruits, a sappears Chap.3.6. though yet the earth received neither warmth, or any other influence from Sun. or Moone, or Stars, for yet they were not made ; which sheweth that Gods power depends not upon any means, bur all means upon it : fo that the godly, though they have no pawne of precedent provision, nor any surety of the assistance of the Creatures for suture increase, may confidently rely upon his promite for necessary supply, Pial. 37.19.

whose seed was in it self] That is, either in the root, or in the fruit, or in the leaf, or in the branch, or in the leaf, or in th bring forth its like for the conservation of the kind, without borrowing of any help from conjunction with any creature, as in the mixture of male and female; which difference of lex, in propriety of speech, is not

in Plants, but in living Creatures only.

God [am that] This fentence is often repeated, as verf. 4, 10, 18,21 25,31. to make a deep impression in mens minds of the goodnesse of the Maker, and of the Creatures made for the glory of God, and the benefit of man; and to note, that they prove bad only by fin, and unto finners: yet by the goodness of God, and his mercy in Christ, (in whom the Eleck have a right reftored to the things created, 1 Cor3, 21, 22, 23,) even the work fort of them may be of good ulc, for poilon may be so tempered as to be turned into Medicine, (and to some Creatures policious herbs and plants yelld fome nourithment, a more ome caseantes passes to men on me sand, yet in the water they more with their policious herbs and plants yelld fome nourithment, for recovery of likes on the water and the their feet buts o Ores to be with within as their to men-kind, whether good or bad, shough not for the bad, but

V. 4.Let there be lights] In the Hebrew, the Verb is of the fingular number, the Noun of the Plural; So also Exod. 8.17. So there were lice; in the Hebrew, There was lice, Lat. fuit pediculi : the like Enallage

to divide the day from the night] Heb. to divide between the day, and between the night. By day is meant the artificial day, from the Sur-rifing to the going down of it; though in the concluding appro-

four hours.

fignes] Of the weather ; as the Sunne when it fetteth with a red skie, fore-sheweth a fair day to follow, Matth. 16.2. and the Moone, according to the variety of its colour and figure, fignifieth a difference 35. By their natural and ordinary operation, and by an extraordina-77 and Supernatural, sometimes they import terrible Comminati-7) and preprinted 2. continues they import territor Committee on to the nether world, as Luke 23, verfe 25, ve. A8 22. 19, 22. whereas the wicked throughout the world, Płal.65.8. not the godly, Jer. 20.2. Luke 21, 28. may be a fraid 3, which yet giveth no warrant to the prefumption of Prognoficators, or judiciary Attoologies to fore-tel the fortunes of men, or fates of Civil States by the Stars; or to make any prediction of any other fupernatural events from the face of the heavens, or the impression of the Planets, or from the temper, figure, colour, or posture of the Celestial Bodies; for such Arts of Divination are condemned by the Word of God, Deut. 18,

and for [exfons] Chiefly those specified, Gen. 8.22. but withal they conduce for diffinction of times, when to work, and when to rest; when to low, and when to plant, and prune, and reap; and when to do other affairs with best conveniency and advantage, both for Natural and Civil good; and they served also for the difference of sacred feafens; as for the Sabbath , the Feaft of Pentecoft , New

the Moon in appearance feems the greatest next the Sun, and is called a great Light, as the Sun is (without any difference) when it is thirty nine times lelle then the Earth, and is the leaft but one (that is Mercury) of all the Planets, and of far narrower compane then the fixed Stars, for some of them, as Altronomers affirme, are an hun-deed and seven times greater then the earth, though they seem much leftle; Neverthelesse the Moon being the lowest of these shining Bodies, and so neerer to the earth, as it appeareth to be bigger in quan-

dies, and 60 nécère to the earth, as it appearent no be bigger in quantity, no it intitudes here light romans use, then any of the fingle State of the greatest magnitude, yea, then all of them together, when it is the present in magnitude, yea, then all of them together, when it is the present in the property of the present of the part of t Total: The Sun, Moon, and Starts, by their motions, light mate and tenuale for that purpote: This bicliting of the fifties and an influences update God, Jet 3,1-5; ferre much 10, not only for displaced to the finding of the first start of foods is not for expertly mentioned as conferred upon to be the finding of times, and for qualification of the Creatures for natural court, nor omitted concerning them, because (as fome Jewes imagine) operations, (whereat fee Deut. 2,1-4; Hof.a.1.) 03,8-1) but for the displaced in the difference of Sexe, whereby they multiply, which is both for the doing and forbestring of often: I that it sults, their committee of the sulface of the sulf

ne will nave it 10,50e noon jour not give net algorism to some jour from heaven, Matth. 24 29. See alio Jol 2.1, Ad. 2.20. See alio V.17. God fet them) He did not first create them, and after place them there, as he made man out of Paradile, and a freewards put him into it, Chap. 2. Verf. 15. but made and placed them both at once; as it is faid of the foul, that it is at the fame time created and infufed, in-

fuled and created.

V. 18. To divide] The time betwist light and darkness, by their v. 18. to attact a new persons right and askness, by their preference and with drawment; and by alternate confer or turnes to make their diffinction betwiex night, which without light is dark a and the day, when the light-banisheth darkness, into the other Hemispheresor part of the world.

priction partottic world.

Via Moving Creature 1 Heb Creeping thing. The fifthes are caliled creeping bings, (for 6 the Original word, sheres importeth) because as ecceping things on the earth move with their bellies close to the Element they live on, fo do fishes in the water. The difference the Element they tree on, to on lines in the wait.

The theorem continues the best of the continues are being and going creatures is properly in the fees, though if they be such short feet as bring their breshs or belies neer the ground, they are faid to ereep, (as a Lizardon Neue; and so we say of tome other Creatures, whose legs do lift them up but a little way above the ground they go on 1) now because commonly such things as creep do move but slowly, and sistes move very swiftly in the water; we we more that through, a not studied by the state that the waters we commonly call their motion not rectifying but formining, rather according to what we precive by fende, then what the Original word doth figuilie. There are form elimining Creatures called amphibida, that have their abode partly on the Land, partly on the water, as the Crocodile, and the fifth called the Sea-hories, but though they have feet and the thorn on the land with a behavior that promise they have feet and use them on the land, yet in the water they move with their bel-

of which, see Annor on ver. 24.

V.21. And every winged fowl According to our Translation, and the Vulgar Latine, the towles and fishes seeme to have had the same Original, ver. 20, & 22, and indeed it is probable they were rather, made the fifth day with the fifthes, then the fixth with the beafts, because the fowles and fifthes are thrice mentioned in the fifth days. work together, and no mention of the making them on the fixth day among the beafts; and though they be brought in among the beafts. bation of each dayes work, be but for a day natural confulting of twenty | Chap 2.19. it is but occasionally, to wit, that they might be named by Adam, as the fiftes were not: But yet it may be they were made rather of the earth then of the water, though they were made the fifth day, because it is faid, Let fowles multiply in the earth, ver. 22 of this Chapter ; and though fome of them live much in the water, and according to the variety of its colour and negate, nignment a unirectice to time target and morping nome or term for meaning the waters and both of them by their Ecliples between the temper of of weathers and both of them by their Ecliples between the temper of the three hosting fetion, at least for come natural qualities and events 3 and flass thinning clear in winter fignific frosts. Plin. Nat. Hijf. lib. 18, cap, on the earth. And yet there may be a third opinion as probable as either of the former, which is, that the fowles, as they live, fo they were formed in the aire, and of it, other elements necessary to conflittue mixt bodies (by divine Power) being tempered with it. Of
which three opinions there is none either demonstratively true, or dangeroufly falle, if un: rue.

created | To create in property of speech (as is noted before in the Annot, on yer, 1-) is to make a thing out of meer nothing, as the word Bara's used ver.1. The same word is used of the making of Whales though they had their being from precedent matter, because that matter was originally nothing; and such as it was, so unapt for such a work, that without an infinite creating power it could never have been formed into a Whale.

great Whales] The Hebrew word Tanninim, rendred Whales, is taken in general for all great creatures, whether of the earth or of the water; Plin. Nat Hift lib 3 2.cap. 11. writes that there are one hundred water; Firm. Nat Hijl. 10 2.2.4.1. The feverny fix kinds that live in the watery region, and he fetteth them down in an Alphabetical order, among which the Whales are the greateft, being like moving Mountains in the Seas; for fome of them, fas ne giveth in the measure in the same Book, and the first Chapter) are ix hundred foot long, and three hundred fixty foot broad; they may then well be called great Whales, as the Sun and Moon, great lights, then well be called great Whater, as the out and mooth, great light, wer it, by the signal as they were, they could not make themselves, no more then the little Gnat or Pilmire could give a being to it self. Of this creature much is said in the Book of Job under the name of Levisthis creature much is not in the box of you much in the Original is a compound of two words, Lawb, which is no couple, and Thabnin, a Serpent or Dragon; because by his bigness he cens not one single creature, but a coupling of divers together; or because his factors are closed, og

thailly compacted rogether:
fowl | See the first Annot on ver. 20.

V.22 Bieffed] That is, by the vertue of his Word he gave them ower to ingender, beget, and bring forth their like in kind; for that is a bleffing, Gen. 8, 17 and 9.1. and 24.60. Pfal. 127.45, & 128.3 and therefore, (as fome observe) God is not faid to bleffe the Sun, or Moon, or Stars, or any other Creature that hath nor life, because they are not to increase and multiply like living creatures, which were made male and female for that purpose: This blesting of the fishes and

culous, and for extraordinary, that the like was never after this time; Les them The word man, or, the Hebrew Altm, taken not perfo-God having ever fince fet the Creatures, which have difference of fexe | nally or individually for one fingle person, but collectively in this verie in a regular way of multiplication of their kind of procreation. How many of each fort of fishes, fowles or beafts, were formed at the first, and whether in the like number wherein they were received and referwhat he is not pleased to teach in such points, we must not be cutious to learn, much less peremptorily take upon us to resolve.

living creature] The Creatures now made in the general are litying Creatures and are diffinguished into two kinds, going and creeping things; the going again are of two forts, Cattel and the beafts of the earth, the word for Cattel in the Original is Behemah, which in the general acceptation may lignific any living creature, especially great, wild or tame; and in particular, some take it for the greater sort of general acceptation havy against any array creative, especially greats to will or time; a soft particular of an internal and an internal content and in particular, formetake it for the greater fort of bearls, and therefore render it in the plural number by Perox 1 and former fort he fifter forts and terrole render it in the plural number by Perox 2 and besience to man was forfeited by his dischaffence to God; and mans former fort he fifter forts and terrole it by Perust 2. But the molt underfland by it such as are useful to man, either for his food or cleathing against him, even to his tulne, percentage. drawing, or burden-bearing, and therefore in Latine have their name

with Behemaly, it is taken (as some learned Hebrewes observe) for a wild let witnow any viscour, so it would have been obeyed witnout repinings beath, that a one as Headshood had devoted Helpho, Gen., 37.20. erecting things.] Some creeping things had their original from the analysis of them been observed to the careful space and though now form of them be generated by corruptional of them had their first original for the manufacture of them had generated by corruptional of them had their first original force be multiplied feveral ways, yet by versure of the principles of the principles of the first production or creation of all things. And though many of ond Gods Image, is clearly manifel by many particulars, for in molt of the refered force manufacture. ereation, at least the principal kinds of them and not orners, they might fince be multiplied leveral ways, yet by vertue of the principles of the first production or creation of all things. And though many of them may frem to be of little or no use, yet they serve by comparison to let forth the excellency of other Creatures, and to shew the power of God as well as the greatest; by them was God much glorified in the miraculous contestation betwirt Moses and the Enchanters of Egyps, Exod. 8.19, and in his judgement upon the Egyptians, and upon other wicked perious, who are sometimes devoured by crawling and contemptible vermin; so was Pherceyder. Elian. Var. Hish. ib., s. esp. 28 See also Plutarch in the life of Sylla.

V.26. Let us make] This is ipoken after the manner of men, a by way of deliberation and advice for a work of great weight and mo-men: but befides, this word of plurality [m] may intimate the Tri-airy, diffinelly noted in the first Epiflle of John, Chap. 5.77. In this manner (that is, plurally) God speaketh of himself four times in Setipure, as befules this place, of this Book, Chap. 3.22. and Chap. 11.7 and Ifai, 6.8. and in divers of them, not by way of deliberation or advice, (as here) but fo as to mind us of the myftery of the three Perfons in one Godhead; and in this place God the Father feemeth to speak as communicating by way of consultation with God the Son, and God the Holy Ghost, concerning the creation of man. See Annot, the second on ver. 1. of this Chapter.

make man] Man is made on the last of Gods work-dayes, and the laft work of that day; and as the laft, fo the best : what is expresly mentioned, as part of the first dayes work, was most imperfect, no shat God increased in skill by continuance in working, nor that he could not have wrought up his handy-work to perfection the first moment of Creation; but he meant by his example to teach us both patience in the expectation of proficiency, and diligence and perfevepatterner in the expectation (or prone tempers, and annuence and perceverance to bring it on by degrees, from good to better, and both of all and withal he flewed his fatherly benchence and providence to his edelt from Adams, Luke 3, laft, in furnishing the world, and making all

things ready for his entertainment before he put him into it.

man] The word Adam, (put for man in the Hebrew, standing for mina] The word Adam, fow for man in the Hebrew, flanding for the whole factors of mankinds, 6. https://doi.org/10.1006/j.minifett (18 Josephus 1966). It is a standard of the standard that a man, Because (18 Josephus 1966). It is a factor of the standard that a man, Because (18 Josephus 1966). It is a factor of the standard that man, Because (18 Josephus 1966). It is a factor of the standard that color, 1961/ph. Anig. Ibb.: of the carth which is the Beginning before in had brought a carte upon the creating. This name is given by Got to man, Gen. 5.2. rather then to describe the most of the most of the problem of the standard of the danger of pride by his preheminence, and because he was capable (as they were not) of an humble and holy consideration of his mean Ori-

man, contrary to Deut, 4.15,16) but in the nature of the foul, as it is a spiritual and immortal substance, and endued with three faculties and the state of t

likenesse] Image and likenesse are not two divers things, but the same

comprehenderh both male and female of mankind and fo it may well be faid, not let him, but let them have dominion ; which if it be confidered negatively, as not extended to the ruling of the Ayr, Meteors, or Stars above him, (for he hath no power at all over them) it may admonish him of reverence and obedience to his Maker, to whose power and government alone they are referred, and so are not subject unto man,but (are as fellow-fubjects)unto God.

Dominion The Dominion which man had over all the creatures (the Fishes, even the great Whales and Fowles not accepted) was at first like that which the Centurion saith of his military Command over his fouldiers, Luke 7.8. For they were obedient to him with readition of Dominion among manking over one another, but only over drawing, or outser-occuring, and uncretore in Lettine tave timer family from feels, for the word is functioning, as it were furcinessium: and Hhafish, which is rendred beaff, when it is put in the same sentence with Bebenath, it is taken a some learned Hebrewes observe) for a wild the subject of the world have been careful for which the subject of the world have been careful for which the subject of the world have been careful for the world have been careful for which the subject of the world have been careful for which the subject of the world have been careful for which the world for the world have been careful for the world have been a world for the world have been careful for the world have been a world for the world hav

> of the respects fore-mentioned, Annot. 3, in ver. 26, the Image of God is equally communicated to them both, and Eve was so like to Adam (except the difference of fexe which is no part of the divine Image) in the particulars fore-mentioned, that in them, as the was made after the image of Adam, the was also made after the image of God: as if one meature be made according to the standard, an hundred made according to that, agree with the standard as well as it.

> V. 38. Me fruitful! These words are rather a benediction, as ver.
>
> 22. then an injunction for procreation; yet that also, so far as man was bound to do his part for multiplication of mankind: how far this acception to the same of the agreeth to the condition of man fince his fall into fin, may be gathered by the words of our Saviour, Mar. 19.10.11. and of the Apolle, 1 Cor. 8.9, whereby all are allowed, and those necessarily required to marry, (who have not the gift to continue in chaftity without that rewhether they be Civil or Ecclefiastical persons, fince the difference of callings makes no difference of natural inclinations; and that marriage is honourable in all, Heb. 13 4. without distinction or exception,

> [ubdue it] Nor by a conqueft, as if it were rebellious from its creation; but by fubduing is meant a keeping of it in a state of subjection and service to man, as if he had gotten the mastery of it by force, Jer. 34.11.

> V.29: Bearing Seed] See Annot, on ver, 12. Whether there were any flesh eaten by the Fathers before the Flood or no See Annot. on Gen.g.3.

V.30. And to every heaft of the earth | Pial. 104 14. Though now divers forts both of heafts and birds do live on fleth, so as it feems natural to them, yet at the fir ft it is probable there was no fuch antipathy betwixt the creatures, nor fuch an appetite to devour one another, as fince the fall, which caused not only a falling out betwixt God and man, but betwixt man and man, man and the creatures, one creature of every creature, so they needed not to defire any other diet.

V.31. Very good Every particular creature was good, taken by it felt; good as from God; for as from his mouth proceedeth not evil they were not) of an humble and holy confideration of his mean Originalsheing made of that Ellenant on which every creature may (this
loot, and lay his dung.

Image 7 (Dap 41. 82. 9.6. 1 Cot.11.7. Col.3.10. The Image
of God in man confided not in any bodily hape, (as some hereticks
have though, and fone fimple people to cally believe; which crown
is an outfield by Pophin Pittures of God, ict from him the refermblance of
in any of the confidence of the confidence of the confidence of
in an original properties of the confidence of
in a confidence or original properties of the confid ally communicated all over the world: and the more good, because man, the most excellent of all Gods visible works, was made, who only among them knowes the goodnesse of the other creatures, and how to make good affe of them all : and without knowledge and use they could not be lo good either in estimation or in deed, as with them both? and God might call them good, and very good, because of his own com-

and God migne can them good, and very good, occasion of many placency in the creatures, Pial, 104;31.

In all this Hilloty of the Creation, there is no mention of the creation, there is no mention of the creation. more fully and clearly expedied in two words then in one; and that after the Hebrew manner in two Subhantives, whereof the one is of that after the Hebrew manner in two Subhantives, whereof the one is of the Hebrew manner in two Subhantives, whereof the one is of the subhantives of the subhantives, whereof the one is of the subhantives, whereof the one is of the subhantives of the subhantives, whereof the one is of the subhantives of the subha tion of Angels, whence some have supposed them to be eternal; but before all things, and by whom all things confift; and this according to

Chap. ii.

Chap, ii. the judgment of the conducts JAMINES IN 18 ages. For the time of the first and the works in its object were must before man fell is too mit fit should be the world, but a feventh day in weeking, should be world, but a feventh day in weeking, and when what day is noterating, whether the first day with the highest leavens, if the world, but a feventh day in weeking the world, but a feventh day in weeking and when the first day with the highest leavens, and the was \$544 years after written in the fourth Com-(as some conceive: see Anno. last, on vert. of this Chap.) or the steeped day (as others think) when the Firmament was made, by which they understand all the three heavens, whereof one is the habitation of Angels : or the fourth day, when some holds that as the visible heavens were garnished with Stars, fo the invisible were furnished with Angels; which might be the more probable, but that it feems the Angels were made before the stars; for the Sons of God, by which are fore the last day, there is no error of danger, which way soever we take it. If it be asked, why their creation was not more punctually exnot the first the affect may be not as commonly it is, that the Jews the real be informed of pittude leight of the myftery of the Trinky Indivers times infinanced in this Book of Genefits, and the first charge emfecting the keeping of the Sabbath occasioned the trinky Indiverse times infinanced in this Book of Genefits, and the first charge emfecting the keeping of the Sabbath occasioned thereby.

V.A. Generations J. (Mat. 1.1) That is, the flory of the generation, Cherubims are mentioned, Chap.3.24. and afterwards we read of Angels, Gen. 19 1,15. and Chap 28.12. and 32.1. But because this first Hiltory was purposely and principally for information concerning the visible world, the invisible whereof we know but in part, being refer-

CHAP. II.

ved for the knowledg of a better life, 1 Cor. 13.9.

Verf. 1. T Hus the Heaven] This water might more fully have been made the close of the precedent Chapter, then the beginning of the present: for it summarily containeth what is particularly fet downe in the first Chapter; as also that (all Gods specifical works finished on the first day) he refled on the fewenth. The like inconvenient division of Chapters may be observed betwirt in Cor. 12. and the 1st venient division of Chapters may be observed betwirt in Cor. 12. and the 1st venient for the 12 Chap, might well have been made the first of the 13. and the last verse of Acts 21 the airt of Acts 22. Which incongruity is not to be charged upon the Word of God, which originally was not fo divided into chapters and veries, as now it is both in the Greek and Hebrew Text; and in the Translations out

of them.

44 the hofte of them Pial 33.6. All the creatures in heaven and
on earth, in number, order, power, and iervice are unto God, and under God that made them, as a great Hoste and Army of souldiers under a General, Isa: 40.26. & 45.12. and of this Hoste the Angels are a chief part; as Gen. 32.1,2. Numb. 22.3 t. John 5.13. 2 Kings 19.15. Mat. 26.53. and the weakest kind of all his works (if mostered to war by his command) will make a putifine Army, and will prevail against, those that were already brought torth, were cheffield a and if they were he prouded IT years. See Book 3. And in inch (evict the inani-no produced and perfected in an inflame, (which God might easily do) mare creature. (those which have no life) upon an impression of his 'they might have a surther degree of proceeding to perfections by mean power and pleasure, will do the Othice of valiant Warriours. See 10 of this mill.

1945,7.10. If I bit mean origins of many obough, though it ferve to easily the power and Wildom of the Creator, who out fluch indisposition of the control of t his command) will make a puilfant Army, and will prevail against

day among the number of work-dayers is but exclusively as ending, if an arterials could make fuch a cutious work, yet it tevers to humber of having ended all his works on the fix dayes, and then beginning his man in regard of the before the his beginning; and in regard of his cultation on the feventh; which was not cout of weatingful to work any incoverant only to the beginning and in regard of his cultation on the feventh; which was not cout of weatingful to work any incoverant or could have been designed by the forest winds. Plant is worked, and the first of the first winds how-he interested frength, link, 40-10, and where the history of the season of the first winds for weary, or as now work; which are all door with a first winds of the first of the first winds for the first of the first work of the first of out offments to particularly control ming stoody as to be engaged to the way of our works, [161:1.4-4], and Clapp, 7:12, and 45:24. Jet. 15:6. Mall.1.17. After the Greek Trienlation of the Eventy Interests, it is on the fasth dat Je to be fleenably, but the Original Text melt not be mili-translated, but rightly interpreted: a like expression and menting is in the Book of Efficient contenting the Jown Bughter of their enemies and their reiting from flaughter, Elth. 9.15,16,17.

caded his work] So that that day he wrough not as before; or the words may be read, He had ended his work; for the Hebrewes have but one Preter-tenfs, which comprehends the tenfe of the Preterperfect and

P: everpluperfect Tenies.
refled | He refled from making any more kinds of Creatures; for all kinds were either actually or vertually made already, but he rested not from concurring in operation for production or making of indivi-duals or fingular creatures; nor from creation of the fouls of mankind, ner from the orderly Government of the world (already made) by his continual providence, which never cealeth, John 5.17. nor did he fo flint himfelf by his fix dayes work, but that when he pleafed, he would work new works of wonder, bove or against the ordinary opera-

V.3. Bleffed is] That is, ordained it for a day of thankful remembrance of his bieffing in the abundance and variety of ufeful creatures made in the precedent fix dayes; and for a day of bleffing to the foul of man by the spiritual exercises of that day, which well observed, bringeth with it a great portion of blefling, not only in spiritual, but in temporal things, Ifai, 58 14 as the profanation of it is the cause of a curse

N. h. 13.17318. Jer 17.24.15,26,27.

[antificiti] That is, appointed it to be kept holy by holy meditation of God, and of his works, with reference to him, and holy intercourie with him in performance of all holy duties of devotion to him, in the acts of Charley and Mercy to man, which are as Sacrifices prejented to God, Heb. 13.16.

the judgement of the foundest Divines in all ages. For the time of ed, after all his works in fix dayes were snifted, and which was the

because] This sheweth, that the Sabbath is not here mentioned by anticipation, as a thing not in being from the beginning, but destined to be in time to come; for the Creation of the world in fix dayes, and Gods refting the feventh, being the cause of the Sabbaths institution, the observation of it was not to be put off until the time of the gathering of Manna, Exod. 16. where (after this place) it is first spoken of rangers were made decore the 1885; 10f,10e3 on 10f Uon, by which are the control that the world was made (which time of the Creation, we conceive, that in the fix dayes faces, and bemost concerned the people of the first ages of the world to remember and regard) not until 888 years (or theresbours) after it was marr'd, for to many years after the Flood was the raining of Manna,

V.4. Generations (Mat. 1.1) That is, the flory of the generation, original or beginning of the heavens and the earth and of all the cream ures contained in them both.

in the day] The day is not here taken (as in the first Chapter, and in the beginning of this) for a feventh part of the week, but with more latitude for a time in general wherein a thing is done, or to be done; as ver. 17. and Luk. 19 42. 2 Cor. 6.2. Ruth 4.5.

as ver. 17, and Luki 39 42. 2 Cor. 2. 1. Aud 4.).

the Lord God J The Name Cod, but here mentioned from the beginning of Genss: to this verte thiny three times or thereabout; 3 but
he is not called 'jetovush. before now the Creation was perfect 3 yet
as if he were not to called now it is said, Exod. 6.3. By my name Jetovah was I not known. See Annot. on that place.

V5. Before T the meaning is not that plants and herbs were first made, and then put into the earth, (as man was first made, and then put into the earth, (as man was first made, and then placed in Para.ifc) but that God made the plants which before more in the earth, nor could have been, but by his fore-going and foregiven power to produce them. See Gen. 1.12.

rain The fruitfulnesse of the earth came not by the ordinary con-

course of second causes, as rain from heaven, nor by humane labour on

V.6. But] Some for But a mift, read, Or a mift; fome, Nor a mift, continuing the negative of the precedent verie; and so the fruitfulnels of the earth was by Gods immediate power, without any other meanes natural or artificial from above, or from below.

I matter of attential industries, in roun every.

But a mill? Which were top, and came down in a dew whereby the earth was foffitted, and disposed to let out the femfand verture, whereby God hath endowed is, for putting forth plants and fruits a mad whereby, those that were already brought forth, were cherified t and if they were

formed] The word fatfar in Hebrew, fignifiesh the act of a Potter, when he formeth somewhat out of clay. See Isal, 64.8. Jer. 18. from ver.1. to ver.6, and Rom.9.20,21.

breathed] The Lord animated or inspired him with a living and reasonable soul or spirit, which presently appeared by breath at his no-strils; for the soul of man is not educed, derived or setched out of any power in the matter of the body, nor made of any matter at all, as the body is, but as it is a spirit immaterial, and immortal, so it had its immediate Original from the Father of spirits, Heb. 12.9 Ses Numb. 16.22, and Chap. 27.16. Job 27.3. Chap. 33.4. Eccles. 12.9

Zach. 11.1.
breath of life) (Chap. 7.22. Job 27.3. Ifai. 2.22.) Heb. breath of lives. For man hath a vegetaive life with trees and plants, fentitive life with beafts; and above them both, an intellectual or reasonable life with Angels, though theirs be of a more excellent degree then his: there is also a life of grace and of glory to which Adam was created, and his posterity restored by faith in Christ,

aliving [out] That is, a living man, by a Synecdoche of the part (commonly the better part) put for the whole. See Annot. on

Gen. 1 . 5. V.8. A garden Though the whole earth was pleafant and fruit-ful, and Garden-like, in respect of what it hath been fince the fall, yet il] That is, not only that feventh day, wherein God rest. Or, it may be faid, that the matter of the creation, or the material pares

or feveral kinds of creatures were delivered in the first Chapter, and the four rivers should be supposed to be in Belen, it would make the portion of manner of some particular works (more eminent then the rest) recorded and much largers then either our of Scripture, or other Audious, whether mainter of the particular works (more eminen then the rell) recorded it and much important time out in any particular works (more eminen then the rell) recorded it and in the first particular time of the discontinuous particular works (also not tyel to Logical rules either for the courie of his works interest type of the discontinuous particular time of the discontinuous particu

to have been when he wrote this ftory; fo was Mesopotamia fituate, (whereof in the next Note) fee Numb. 23, 7, compared with Dent. 23, 4, and Gen. 28, from ver. 2, to ver. 8, includively compared with Chap.

29.1. See on chap.13.11.

Eden] The Hebrew word Ghneden, fignifieth pleasure or delight; whence it is like the Greek word Hedone (which fignifieth the same) is derived, and so it may be an appellative nor a proper name, and may be ta-ken for a very pleasant Garden or Orchard, without any particular defignation of place, where it was planted. But it is more congruous to the holy Text, (and thereto the best Expositors agree) to take it here for a proper name of a place, as Gen.4.16. 2 King, 19.12. This, 77.12. Exck.3.23, and Chap. 8.13. There were two Edents of especial note, the one a Province in Syria, called Celofiria, the other is that Region which fifth named Edan, was siterwards called Aram-fluctorum, or Aram which fifth named Edan, was siterwards called Aram-fluctorum, or Aram which fifth named Edan, was siterwards called Aram-fluctorum, or Aram was siterwards called Aram-fluctorum, or Aram was siterwards called Aram-fluctorum or Aram was siterwards called Aram fluctorum or Aram was siter Nabarain, Pial. 60.cit. Or, Mejopotamiz, Gen. 24.10. in the lowrepart of this Eden, (as we may probably conceive) was the Orchard or Garden of pleasure here speckers of: probably, I say, for certainly none can tell: nor by reason of the great change of the world, both for the earth and water, the change of Rivers in their courfe, and names, was not haply knowne in Mofes time, except by revelation

from God. V.o. Tree of life] (Prov. 3.18. Rev. 2.7. and 22.2.) So called either because it was of use, and had the force and vertue of supporting food, to nourish and cherish mans nature; and of preventing Physick, to preferve it from difeates and decay; and confequently, it man had not finned) to prolong his life also to many hundreds of years : (but whether Adam were jo use it as his daily dyet is uncertain) Or, because it Sacramentally signified, that if a man persisted in obedience to Gods, he should cominue in perfect health und strength in that place, and state, until thence (without disease or deash) he were taken up to the place and flate of everlafting life in the Paradile above, as Enoch was, Gen. 9.24. and Eliah, 2 King. 2.11. and (God, who gave it the name, force-feeing both mans milery, and his remedy by redemption of Christ) it might be fo called as a type or figure of him, who brought life and im-mortality (to those whom tin had killed) by belief in his merits to obtain Gods mercy, vy hence he might (as he is) be named the tree of life,

Rev. 3.2.4.
in the middly Not Mathematically, as if it, were precifely and pointually in the middl as in the centre of Paradile, (for the tree of Rnovykolg of good and evil was there also but if so the middly in the Hoberty phrash, it, aming other, as Exod., 3.4.0. Den. 1.1.3. Sam. 16. 12.
reve of Passwell of 1. Not to Calledian respect of God, as if thereby he should experimentally know formershar, of the disposition of Adam and the middle of the Calledian respect of the disposition of Adam and the middle of the Calledian respect of the disposition of Adam and the middle of the Calledian respect of the disposition of Adam and

Eve, which he did not fore-fee; but from the event in respect of them. who by rafting of it against the revealed will of God, would learne and know by woful experience a vast difference betwixt the good of obedience, and the eyil of disobedience, thereafter as they kept or brake the Commandment given unto them. By this prohibition God withefled Commandation given unto term. By usis prohibition tood withouted this own original right to dilipole of his creatures, both for use and for feringhebarance, and put them to the practice of submillion to their Maker in indifferent things 3 to far is God from allowing pan to live lawless in different things 3 to far is God from allowing pan to live lawless in sup state, that he would have him to be under law in the fact of Innoany late, that he would have made a fair in the tactor limits centry. What tree this was for kind, whether a fig-tree (as fone think, because fig-leaves were so ready to cover their rakedness, Chap, 3, 7) which is not like, because a fig is not a fruit so pleasant to the eyes, as that mer, there were only one or more of the fame kind, we need not enquire, nor can we determine fince the Scripture is filent; the only fruit we can reap of this tree, is a lellon of Caution against too much defire of denyed,

four freams; the Original of their four freames or rivers, here meeting together, and afterwards parted, ver. 11. is now nos known or found in togenter, and atterwards participyer, 11, 13 tows now attowns to some any part of the earth; and no marvel, there having been for great mutations of things, both by the floods and fince by ceath-quakes, which have changed the courie of waters, and the ninner of Riverstand divers of them, 2s the Rivers Alphében, Aretholie, Ard, and four others, tunning Sycient way under grounds, feem on have their Original in feveral planting the result of the course of the cou ces; whence if the descriptions of places and rivers in latter times agree not with this of Moles, we should not conceive any contradiction to the truth of this flory, fince as it is most ancient, so it is most infallibly true though in all points it appear not fo to humane reason, or experimental to do according to Gods revealed will therein, whether it be for duty, observation of the degenerated world. Fosphus Antiq. lib. 1. cap. 2. makes these four heads to be four famous Rivers. First, Ganges the greatest River in India. Second, Nilus which runneth through Egypt. The third, Tigru, a great River in Armenia the greater. Fourth, Eu-

fitigris or Pifotigris to the concurrent fireams.

the land of Havilab | So called, (as some think) from Havilab the fon of Cush, of the posterity of Cham, Gen. 10.7. but by observation of History, it is more probable, that it was so called of Havilab of the posterity of Shem, Gen. 10.29. This Land of Havilab is thought to be in East India, the Geographers call it Sufiana, See chap. 25. 18. 1 Sam 15.7.

1 Sam 15.77.

V.1. Gold is good] Yet commonly where there is gold below, there is the barreneft loyl above: the earth therein is no hypocrite, with the belt fide outward: and yet (as many use the matter) gold how good for ever in it felt, is not good for them ; for whereas God hath placed it below their feet, they make it the Idol of their hearts, as Achan did, Josh 7.21 which they would not do, if they considered that for the most part those Countries which are furnished with gold are destitute of bench provision both temporal and spiritual; and that the people who inhabit the place where it abounds, are flaves to the coverous, as the Indians to he Spaniards, who are flaves to this yellow Idol, taking gold for their

god 3 awak and unworthy godyshich in time of famine would not be fo much fet by as a morfel of breadand a cup of water. Bdetium! Heb. Belablab is a clear gome, fweet to finell to, but bitter in taffe, illuing out of a tree in colour black, and of the bignelle of an Olive tree, with Icaves like an Oak, and fruit resembling the wild an Olivetree, with leaves like an Oak, and trust retembing the wise fig. Plin.High lib. 12. cap. 7. To the colour of this Glumme is Manna likened, Numb. 11.7. and Manna, (though in figure it were like Ca-riandre feed, which is black, or of a dark colour), was in colour white, Exod. 16.31. wherefore fome take the word Bdelium, not only for a yellow gumme like Amber, but for a white gumme, like Chrystal; yet the best kind of Bdelium was yellow, as Pliny affirmeth in the place ore-mentioned

Onyx ftone] Of that fee Exod. 28.20. V.13 Gibon, or Gibbon The second river or channel, which is descri-

years, Grown, Grown 11 ne recond river or enannel, which is deter-bed by the Country which it watereth, Ethiopia! The Land of Culfs, (to it is in the Hebrew) and that land is a part of Arabia, nee unto Medopannia, which fell to the inheritance of Culft the fon of Cain: this is the Western Ethiopia, fo called for di-

Culti the ion of Cam: thus se the Wettern Littopia, to calica 107 alfinition from monter Ethiopia nere unto Canalain V.14. Hiddefell] In third river or channel, called with form conformity, though with no much defection from the Original, Digitis,
Plin ills.cap.17 for Hidelita (as form think) hath its name from the fwiftness of the stream.

Emphatra! Scalled by a Synecloche of the whole for a part; the Emphatra! Scalled by a Synecloche of the whole for a part; the Emphatra is Emphatra is Eroth, from Pera, which fignifies to reduce of the Emphatra is the Emphatra in the Emphatra in the Emphatra is the Emphatra in the Emphatra in the Emphatra is the Emphatra in the Emphatra in the Emphatra in the Emphatra is the Emphatra in the Empha History, cap 20. It is called neggeat Kiver Embrates, Deut. 1.7, and Job 1.4, not for that it was the greatest of those that were known to the Jewes, but because of its bread spreading, when it overflowed the channels, wherein it exceeded the River Nilus; the pring-head of it, is faid to be Niphale, an hill in Armenia, whence it loweth through the midft of Babylon, and at last runneth into the

red Sea.

V.15, To dreffe it] Notwithstanding the dignity of Adam's excellent condition, the variety and plenty of provision he had without any cost or paines of his own, he was not to live an idle life, but to exbecaule fag-leaves were to reasy to cover time makeaness. Chap, 3,77/1 my con or panies on no wors, inc was not to tive an interine, but to exwhich is not like becaule a fig is not a fruit to pleasant to the eyes, as that
is faild to be chap, 3,ver.6, or an apple-tree, for which lome alledge. Cane.

3,5 but with little ground or proof; or whether of this steece or the forlittle were without it; and from the animy space of those that were without

6,1 but with little ground or proof; or whether of this steece or the forlittle from the state of the Cane. for it is like that some Brafts were constantly in it, or at least had somefor it is the cital tome beans were continuity in it, of at their man tome times admittance to it, for there they were when Adam gave names unto them, ver.19,20. and there was the Serpent that tempted Eve, Chap. 3.1. and the presence of other creatures ferved both for addition to his dereaport us tree, no a tenno some of the first in the lower part of the light, and for augmentation to his knowledge, and for exercise of his during the lower part of the light, and for augmentation to his knowledge, and for exercise of his during the lower part of the light, and for augmentation to his knowledge, and for exercise of his during the light of the light or a beck was sufficient. Novy though he were to work in the week or a beck was fufficient. Now though he were to work in the week dayses, it was not with wearfained and fuveras, (which came upon him as a outle afterward, upon the committion of his fin, Chapt. 19, and yet on the Sabbath (by Gods example, if not by his command) has was or self from that works, or give hindlef more intentively to the worship of Godsand communion with God, which he capild not fo well do, the hild amount of the three time.

f he did any thing else at the same time.

V.16. The Lord commanded] The words next following are a recept in form, but in effect a permiffion, or indulgence rather, as is that of the Apostle, 1 Cor 10,25,27. and yet in every intimation of the mind of God, there is a vertual command for man to be, and or for liberty; and where he alloweth the use of any thing, there he forbiddeth a superstitious forbearance of it; as Col.2.21, Secon

Chap.9.3.
V.17. Thou [halt not] An Enallage of number, putting the fingular number for the plural 3, for it appeareth. Chap.3 1,2. that the pro-Priest, and the recovered River of the same Country. But their Rivership in their streames as here is simplyed; a best was given to Eve as well as o Adom; undeliewe difficult with the manner of giving, and my that it was given to Eve as well as to Adom; undeliewe difficult in manner of giving, and my that it was given to Adom immediately, Chap.ii.

and to Eve mediately by Adam; as Chinicis and to appreciate infined diately himself, but mediately by his Disciples, Joh. 4.1, 2.

in the day that thou catest thereof, thou that surely dee] Which seemeth to be contradicted by the deserting of Adams death, and the reprieve th to be contradicted by the deferring of Adams death, and the teptice of this life until the was nice hundred and thirty years old (for he lived to the regression of the second of the fin) (when thy body thetad, unleff my mercy upon thy repentance pardon if) full perifit by a perpetual (paration from the gazet and glory of my perfects, which is another death much worst then the former. Adam then was not abfoliutely immoral, and without all poffibility of dying; is for to be immoral; speculiar to God alone, i Tim.6.16 because the only is incerupible, and man corrupible. Rom. 1.3; For God is a notib prace and simple Elifence, and man is compounded many ways. Secondly, Nor was he immoral by any feedom from death, flowing from the principles of his nature, as athe Angels are, who are spiritual Creatures, not confilling of any material substance at all; and so the found of man fall of is immorated. Mar. 10.8. Thirdly he was not immorfoul of man also is immortal, Mat. 10 28. Thirdly he was not immorioui or man and it immortals MARTO 20. The many five was to immortal and by fingular or special grace and favour, as Enoch, Gens 5.24. Hebr. 11.5, and Elijah, 2 King. 2.11. Fourthly, nor was he immortal as those who are raised from the dead shall be, for they in their bodies, as well as in their fouls, become Immortal by divine ordination dies, as well as in their louils, become immortal by atune. Ordination! and lipports to that they cannot deep have been and upports to that they cannot have been and upports to that they cannot be a fair on his Diciptise of the certainty of his ReintreClion did ext., Luke 24 4,3 as the Angels did, Gens. 8.8, that they might be known to have bodies indeed, and not in appearance only, and might not yet appear to be others thun men as their flappe flowed them. Fifthy by the his intervention was a their flappe flowed them. Fifthy by the his intervention was a condition safe from ficknelle and death, (If he had not finned, Rom. 5.12) until God trom ficknelle and death, (If he had not finned, Rom.5.1.2) until God God, or of Adam, or of Mufessis formewhat doubtful but it feemes molt faw it good to advance him from card to the ven: 10 he had a power not probable that they are the words of Mofes, applying the duty of cohstant have dyed, but after the Returnettion from the dead, death that there is biasion, and bond of union betwirt man and wife, as the to be preferred no more power over the bodies of men, then over heir foults, which in the therefore, before other obsolutions and union of parents and children, whether the therefore, before other obsolutions of death was given by God (though not, ties of their evidence of the there of the control of the control

V.18. It is not good] (Ruth 3.1.) That is, first, not so profitable for increase: Secondly, Not so comfortable for a mans self, Ecclet 4.9, 10.11.12. Thirdly, not so conformable to the community of living ereatures, who as male and female fort together for the increase of their kind : Fourthly, nor fo honourable for the Creator, for his service wil be more and more folemn by company; then by any one alone; yet in times of perfectution it may be better to be fingle, then to be yoaked in marriage, as the Apostle resolveth, 1 Car. 8.26,28. To this purp. fc. fce

meet for him] As graceful in his light above other creatures, and grateful to him, both as a companion in the comforts of life, and as a partner

int to mitty out a companion in the confidence of the page and as a pointer for the propagation and increase of mankind.

V. 19. Fowl of 100 atr | See Annot on Chap. 1.21.

Aid brought | By moving them to come and prefent themselves to Adam as their Lord, to whom they were to be in subjection, Pail. 8 6.7 8 So they came to North to be kept in the Ark, Gen. 7.9. by Gods appointment, Chap.6.20.

to /ee] Not that God was doubtful what pendence was in Adam, nor how he would make use of it in this particular: but after the manner of men God speaketh here; as Chap. 18 21. whereby e putteth him to give evidence of his wildom, in giving the creatures names a cording to their natures; or otherwise as in different network fiely be

that was the name] The giving of names to the creatures, is an act of authority over them, and the acceptation of those names is an acknowledgment of that Authority. See Gen. 5.2,3. and Chap. 17.5,15.

Nationary and Chapt. 22.7.

V.2.1. Deep fleep Gen. 15.1.2. 1 Sanv. 26.7.

was not inperflueding nor montrous; if he had one tib more then ordinary put into his fide for fuch a purpose; and if it were one of the orhary put mion is use or text a purpose, and it is were one or true or dianay numbers which gooth to the composition of mean body God might foon make him another by his multiplying power; as Luk, p. ver.13, 4. Or he might harden the fifthe to the thrength of a bone, as the quarter of fuch as have loth helr extend are formetimes to hardend, a sto be able to other whe hardet me ver and is multi needs be east on to him to uphold the ftrength of Adam, though he wanted the rib, who could put fuch vigour

into the haires of Samoson, Judg. 16.17.

V.22. The rib] Womans original was not so high as the head, not so has as the foot, because the neither was to be her husbands Mistresh nor his flave, but betwixt both : and it was neer unto the heart, the his authority might relish more of loving respect, then of rigorous power : and that her observance of him, might be rather heartily then

and to Eve mediately by Adam; as Chirilis faid to baptire, not immediately bimidifiber mediately by his Difciples; John, 1.1.

and to Eve mediately by his Difciples; John, 1.1.

tathe datput but eartifictors; Mus flat friend yet; Which feem: Adam, because in the first Chapter their creation in the general was no-

(ancity and dignity of marriage, being ordained, and the first marriage made by God himself in the best and holiest estate that ever man enjoy-

V.23. This now is] How knew Adam this, he being in a deep fleet while the rib was taken out of his fide, ver. 11. of which fine was made? It was an abfurd as well as finful compact of the Priests and Elders, that the fouldiers should say, the Disciples of our Saviour stole him out of the grave while they slept. Mat. 28.1 2, 12; for if they were alleep, how could they tell he was stollen? But for Adam, though it be said he was asleep until the rib was taken out, and the slesh closed up, it is not said, succes until the times taken out, and the tent offer up in a storied when we safeep while the woman was made; or if he were, he might know her original by him that made her. Some hence infer, That at the Refurrection of the dead, the knowledg and acquaintance of friends shall be renewed; which if it be true, cannot yet be concluded from this

woman] Or, Mannesse, (as in the Hebrew 1sh is man, and Ishab woman) that is so neer of kin to man, being bone of his bone, and siesh of his sless, that he cannot contemn her, but he must dishonour him-

V.24. Leave] P(al.45.10. Whether these words be the words of God, or of Adam, or of Moses, is somewhat doubtful; but it seems most

cency, there wait use of a law for exercise of obedience, and for a tribute of day unto the Cereator, flows afther cause and use for threats unto the creature (though in his most holy and excellent condition) to keep him form finner. how much more needful are both in our degree transe flate, for refleraint of our corruptions, and the repulse of temperations, from which the gree of the Gospel doth not free us is for the members have no priviledg which the head hash not. See Mat. 4 from remitters have no priviledg which the head hash not. See Mat. 4 from vert. to the centh.

V.18. It is not goal (Ruth 3.1.) Thus it, first not for professable they womans is and confequently in fundity respects they are as one of the control of the centre of the centre

Note that the state of the stat moit vittous who are itstat spe to built, or to be shinaned of what is laid of odes amid; as we may observe by the seggraration of fin fet down by the Prophec Jetemiah, Chap.6.15; and 8.12. Before fins, all things were honeft and comely, for that there was no caude of thame to Adam or Eve, either before God or betwire themselves; their boilers as God, and or Eve, either before God or betwire themselves; their boilers as God, and we will be the content of the fight, the branch of the god of the content of the god of the content of the god of the a black mask over a beautiful face; but having finned they felt an inward guilt, which made them ashamed ; and yet when sin is utterly abolifthed, the primitive naked beauty and boldnefs will be reflored, and be glorious again in all those, who by the second Adam have redemption and deliverance from all the evil that came upon them by the first Adam. See 1 Cor. 15.43. 2 Cor. 5 3. Rev. 3.18.

CHAP. III.

Vers. 1. SEppent] There is a great difference of Serpents noted in Natural History, Plin.Hift 1.8.c.14. for some are very little, some exceeding great; some (according to the signification of the Latine word) creep and some slye; the slying Serpents are called Dragons; and the Divel having the malignity of both, is called both a Serpent and Dragon, Rev. 12.9. and 20.2. and some are in the mix-ture of colours very specious and delightful to the eye; and such a Serpent it is like the Divel used when he tempted Eve, to transgresse Gods

prohibition of the fruit of the Tree of knowledg of good and evil.
[ubit] (Gen 49 17. Pial 58.5.) The word Nahhash hereused, in the Original importeth a fearthing, observing and knowing by experience, Gen. 30.27. in which kind of knowledge (60 far as the fenfible creature was capable) the Serpent excelled others, that were not endowed with realish, as man is: this fubrily is noted by our Saviour. Mark 10.16: and by the Apostle, 2 Cor. 11.3, whereto Natural Historians give witnesse, as Plin.Hift 18.2.27. By this Creature the Divel tempred and deceived Eve; as by an Affe an Angel reproved Balaam, Numb. 22.28. 2 Pet, 2 16. For he was a murderer from the beginning, ohn 8.44. and he began his murder by tubril deceiving, thereby bringng Adam and Eve under the doom of death, Gen, 2. 17. And as a murderer defirous to wound deeply, that he may strike deadly, will look

Chap.iii.

others, in that the was stoned; for waree two are, enteres neigh, Eccele, a covenant with them against strategy objects, as Job 31.1 and
4.10. Yet level this been better alone, then with the Expens, and, that we would keep aloof from the occions of fin, wherein Sana fees
the state alone, then with tempting Bue; it is not company firm—
this best is the state of the st

the Serpent.

Teshab God J. If this were the beginning of his speech to the woman, it was very abrupt, and so might the more aftonish for frome think the words ting her fo strange a question on the sudden; but some think the words presuppose a precedent parley, wherein he made his entrance into the matter in a more therorical matter; and there is no doubt but he used all his art, both in the proposal and pursuit of his plot; and his aim was at this art, began in the proposa and prount or inspired and unstain was in this interregation to weaken the authority of Gods Wordsand to wrelf the fword of the Spirit out of her. hand, or to blunt the edge of it; which, if it had been held and weilded as it flould have been, would have put Satan to flight, as he was by the fame weapon by our Saviour,

have pur deserve we have purchased the was very great the first day of her being, much more of Adam, which appeared by high first day of her being, much more cof Adam, which appeared by Creatures. Chap. 2, 19, 20, yet in some ving of meet names unto the Creatures, Chap. 2. 19, 20. yet in some things it was to increase by experience; and it may be this was one thing wherein Eve was ignorant, wig, whether the Serpent could naturally speak or no; for the consessed the was beguiled by the Serpent, turally freak or no: for the confellish the was beguited by the Septent, ed, which beforehad no being: they were naked before, and they knew the 13, which might be by making the be planted free freed was naural to that Creature; or if no; that it was no crill spirit that spake by thin 3 (for it is not; like freak new any thing yet of the fall of Angels, though the planted was good thing it was that made use of blin the could not coll) other what good thing it was that made use of blin the could not coll) other which was not made and the spirit of the spirit of the planted which was not the collection of the planted which was not to didden, upon committee the planted was the planted with the planted was not considered with the document of the planted was not considered with the collection of the planted was not considered with the planted was not considered was not considered with the planted was not considered with t nets, for a winter at early to near two nulcounter from tuen a creature; againft which the should have done, as the Pfalmilt slith of the deaf Adder, which is, that be stopped his ear, and will not bear ken to the wood of the characte, charm be never so wisely. Pial. 58.4. or if she would give him the hearing she should have made him no answer, so least have given no consent before she had consulted with Adam; and fifthey both ven no content betore the nas commuted with Asiam 3: and fittiny both had been of one mindshie should againft both have pleaded the positibition of God3, and grounding her felt on that, should have relocated pentified in refusal of the motion, which was substilly first made unto her; 2 Cor. 11.3. as being more weak to relift the temptation then Adam was, and yet ftrong enough to blow the sparks which were kindled in her heart to enslame his affections to the same offence. It is not safe for any man, much leffe for any of the weaker fexe, to lend an ear to a feducing

tongue.
V.3. Touch it] This feems to be an addition to the Divine prohibition, for only eating of it is forbidden, Chap. z.ver. 17. as left ye dy in this third verfe, a diminution from the word of God 3 for the comminathis time veries, a summution tion to ever or look joint in comminga-tion was presimptory, beyond persistencing, this high fired phys. Chapsa-yer 17. This addings and taking from the Word of God, is that fin made this addition with a good intention, and if that were good, the ad-dition for all that was neglet in the property of the property of the latter of the property of the property of the property of the property of the latter of the property of the latter of the property of the pro come thereof, Rom. 3.8.

come tinereos, com. 3.8.

V.4. Not furth dye] Heb. Not dying dye. That is, certainly ye shall not dye; or ye shall not dye at all. The woman diminished the Divine Committation, making that danger doubtful, yer. 3. which God denounced in words of certainty and affurance, Chap. 2. ver. 17. the divel wholly denyed it, and was as confident in his flighting the fentence of death, as God was ferious and fevere in threatning it befare; fetting Eve free from

fible to be obtained any way; or if it could be at all, it was most impro-

fible to be obtained any way; or it it could be at all, it was most improbable it fhould be thin way.

as gold? [Not as Angels, as the Chald, Paraph, hash it) We have,
as gold? [Not as Angels, as the Chald, Paraph, hash it) We have a
Trinity of Perfors in one Goldled (as before hash heen needs) has in
plurally of gods, till the Divel taught it; and here is his first broatling
of that Idolourus Doctrine, which fince this time that multiplied to an
innumerable rabble of falle gods; for in China there are no fewer then
a hundred harmon, Italia. an hundred thousand Idols.

good and evil Good by the loffe of it, evil by the fenfe

V.6. Saw] Her curious gazling on this goodly fruit, made her liquo-tifi to talke of it; her peide, upon her hope to be a goddesse, inotical her of a present saistaction of her defires, wherein concurred the bits nakednessfor before saistaction of her defires, wherein concurred the

that his weapon be sharp ; so the divel chuseth the sharpest and subtilest before were as open doors to lying detraction against God; now her eyes that the strength of miletile falsa having feduced them, he may are a glain-rindovers to convey the fineties of a lovely object to the conby them prevail the more for feducement of others,

which is a specific or the strength of the str by them prevait memore to semicration to indicate and the property of the prop that the was of the weaker fexe, and fo the cafer to be overcome; the shurs to all our senses, as we have to our eyes, and that we would make other, in that the was alone; for where two are, there is help, Ecclef. a covenant with them against imicing objects, as Job did, Job 31-1- and

be that walking in the garden, and gazing on the variety of plants and fluids, and flowers, lite eye and fancy feeled upon (ome pleasing) [and addition of divine knowledge, which yet they had not, 5 but he object, which Adam palling by with kelfel liking or looking on good perione both sin and mifery, of both which their state of innocency was happly ignorant; and weteress Good lists, we say happly ignorant and weteress Good lists, we say the say the say and the say are say and the say are say and the say and the say and the say are say and the say and the say are say and the say are say and the say and the say are say are say and say are say are say are say and say are say was happily ignorant : and whereas God faith, ver. 22. Behold, the man is become as one of us, it is no attellation to Satans promise, but an ironical derision of mans miserable condition for his ambitious presump-

of them both] What distance there was betwirt Eves eating and Adams, or whether Adam came in while Eve wastasting, is uncertain ; it appears, that until he had eaten, fire was not apprehensive either of trappears that until he mad execut, hie was not appearently entired on him or of finance, and forcow that belonged to it; haply because her sin was not complete, until (by seducing her husband to society in it) it had begotten or brought forth another in its owne lange or

were opened] The opening of the eyes, in Scripture, fignifieth, either first a cure, or recovery of blindness, as Joh. 9.10. 2 King. 6.20. Or secondly, the discovery of an object not yet discerned, as Luke 24.31 Gen. 21, 19. Numb. 22, 31. Or thirdly, an intentive looking on, marking, or minding of a thing 1 and fo it is applyed fometimes to God, Dan. 9.18. The opening here spoken of was different from all these 3 for here was not only a new act of differning, but a new object to be differned, which beforehad no being: they were naked before, and they knew that they were for yet until they had finned, they apprehended no cor-tuption in their natures, no fense of concupifence, no rebellion in their

on or infinite both extreme and appearance.

[new ibax] (Revel 3.17) They now apprehended their nakednesse, with the guilt of sin, as a ground of shame; and knew also by woful experience, that Gods words were true, and the tempters falle.

[swed] That is, fastned them together with thornes or stalks of flowers or studies; for there was no artificial sewing, nor instruments to sew withal at that time.

withal at that time.

"igf-classe; Which were broad, and haply nigh at hand: to fluch
poor fillfrs they betook themselves to cover their shame, when they
should have confessed and craved pardon for their sin, Job 31.13; but
we read not a word either of confession of a dust, or deprecation
of punishment; yet before Gael left them, it is like he brought them
hashes hand heaven to constitute the hashes hand the control of the state of the confession of the control of th to both 3 and thereupon to comfort them, he made the gracious promife,

aprons] Some Translators lay brecches; aprons are now most used by women, and breaches by men; but the original fignifieth properly, neither the one nor the other, but things to gird, or bind about,

V.8. Voice Walking, and local motion, and voice here afcribed to God, and heard by Adam and Eve, have occasioned some to conceive, that our Saviour at this time appeared to them in an humane form 3 which may be so, though there be no proof in Scripture that it was so : and both speech and motion might be heard without any such corporal or personal apparition unto them; for God could castly form articulate words in the aire, and make a found, as if fome body walked neer un-

to them.

coal of the day | Heb. Wind of the day. That is, toward the evening
when the aire uleft to move with a refreshing gale of wind, especially
where there is any vicinity or nerenties of trees and waters, as in Paradiffe there was 1 then when lust had conceived and brought forth in and God was ferfous and fevere in the string a people is tamp.

The string the free to fin.

Yes, For God J. As if God had put this prohibition upon them out of entry, the divels proper (in) or fear-field by cating thereof man should of this whicked confpirety against himielf; but the palliges become as wifes a himielf; the devil thus aboling the name of the Tree of Knowledg (or he would make the woman believe it would give intendigated of the would make the woman believe it would give intendigated of the would make the woman believe it would give intendigated on the work of the waspecould be though as bad, and they might become as miles.

The find care as a julk Judge to a folemn tryal and doom against an often differed and ye were open to here and fee all the palliges of the work of the waspecould be the work of the waspecould be the work of the waspecould be thought as bad, and they might become as miles.

The find care as a julk Judge to a folemn tryal and doom against an often defined as a julk Judge to a folemn tryal and doom against an often defined as a julk Judge to a folemn tryal and doom against an often defined as a julk Judge to a folemn tryal and doom against an often defined as a julk Judge to a folemn tryal and doom against an often defined as a julk Judge to a folemn tryal and doom against an often defined as a julk Judge to a folemn tryal and doom against an often defined as a julk Judge to a folemn tryal and doom against an often defined as a julk Judge to a folemn tryal and doom against an often defined as a julk Judge to a folemn tryal and doom against an often defined as a julk Judge to a folemn tryal and doom against an often defined as a julk Judge to a folemn tryal and doom against an often defined as a julk Judge to a folemn tryal and doom against an often defined as a julk Judge to a folemn tryal and you are a fole all the defined as a julk Judge to a folemn tryal and some and the defined as a julk Judge to a folemn tryal and the defined as a julk Judge to a folemn tryal and the defined a die there was ; then when lutt has conceive a and prought form in man finished and brought forth death, Jam. 1.15, at least in defert; God came as a just judge to a folenn tryal and doom gainf all the offenders; his car and eye were open to hear and fee all the pallages

mans of the microscopic of the form of the formed the eye, four formed with as much folly as faultiness; for he that formed the eye, foul he not fee? Pfal, 94.9. See also Pfal, 139.7. Belides, unless they would run away from themselves, they could have little comfort 3 for the guile of their fouls will go along with them whither foever the go; and if so, they are but as the fifth that swimmeth to the length of the line with an hook

V.9. Where art thou?] God asketh this question, not needing Adans answer for his informations, for there is not any creature that is not manifest in his sight, Heb. 4.13. See 2 Chron. 16.9. Pial. 139.15.24, but because he meant judicially to proceed against him, he would not condemn

three grand causes of fin mentioned by Saint John, 1 Joh. 2,16, her cares Chop. 2,25, whereas he should have faid, I have fained, and therefore as a \ B

fault from himielf, to his fellow or allociate in fin.

V1.1. The woman whom from growft By this he makes as if it were
Order fault in giving limit the woman eather then his own in taking from
her hand the forbidden fruit or catting of its against the expected prohibition received from God 3 at 1 fin were more just then God, more pure
then his Ardery, Dul Artery of the punil himmen, which God brought upon
integrand of the precision of the punil himmen which God brought upon
integrand of the precision of the punil himmen which God brought upon
him afterwards were set derived, but the woman being deterbed, was it is
likely defined as were set derived, but the woman being deterbed, who the
likely defined as were set derived, but the woman being deterbed, who the the transferession, Tim. 1.14. but though Eve did not deceivfully seduce him, as her self was deceived, 2 Cor. 1.2.3. and therefore he saith nor (by way of excuse) the woman deceived me, yet it was his great fault so to take up the fin at the second hand, as he did, when he should rather have rebuked her boldness, then followed her in it.

reduked her hodenetistient totlowed her in it.

V. 13. The Serpart 3 for conficient the fact , faying , the did
ext, but derpeth the fault, imputing that to the Serpents deceli, rather then to her own ambitious mind, and rebellious appoint. Pladim and Eve make world users for themselves and their unhappy po-Ream and give more worm work to thermetives and their unappy po-flerity; she tempted him to diobey God, he teacheth her by his ex-ample to delude God by shifting evalions, which were but like their figleaves, too narrow to cover their fin, too thin to ward off the stroke of God inflic.

V.14. Because] God questioneth and conferreth with Adam and Eve, because he meant to bring them to repentance; but he put-teth no question to the Serpent, or rather to the Divel in the Serpent, because he would show him no mercy; for that he sinned of himself, withone ne wome new min no mercy to train me mines or materi, without any to feduce him, and againft a greater measure of light, and from ger obligation of love, and with harred to God, with blatphenous flanders of his goodness, and our of deforate envy that mans condition was

thou are curfed] This curie was denounced against the Serpent, not tions are cargon, 1 and cure was endounced against one depends, not, es guilty of fin, (for the Law was given to man, not to him, and where we have, there is no law, there is no transferession, Rom. 4-15.) but to shew Gods hatred, and to this up decessation of fin, by divine teverity shewed against

harred, and to are up decentation or many divine testing interesting the influenment of it, as Book 22, 220. Leve.20, 1516.

upon thy belly? The Sergents pollutes, though before his curfe it was mot uprights, like unto mans, yet in might be liked up by legs found dinate above the ground, as in Geefe and other fowl; if unth Sergent safe fance above the ground, as in Geefe and other fowl; if unth Sergent safe for the control of Same in the control of the con stance above the ground, as in Greece and other rown; mean action which mentioned by Pliny, Nat. Hiff-lib 11, 6.46. or by the artiface of Satan who posselfield thim, he might be erected for, that he might with mote deworm conter and sonverte with the woman; and this stems the more procure conter and sonverte with the woman; and this stems the more procorum conter and gonverte with the woman; and this feems the more pool-bable, because chipi; 2, 1. he is forced the be balls of the field, which are diffinguithfield kind from excepting things, Chap. 1, 25. But upon his fervice to Satan, in this feducement to prise of the Spirit, and concupi-ference of the palset, he might be brought down to except and crawl upon the earth 3 or if he crept on the earth before, that motion might from henceforth be a paint to him, though before it were not; as Adams labor, before fin was enjoyed as an exercise, Chap. 2,15. but after it was Im-medial as generally. Chap. 2, 16.

before fin was enjoyned as an exercise, Chap.2.5, but after it was Imposed as a penalty-Chap.2.15 that of the Septem, Isla65, Isla8, and Mic-daps flags thousand the service of the servic thy, so is the divels much worse, for if there be any thing which is to him as meat is to the hungry, it is the impiety of blashhemers, the impurity

be achtes.

V.15 Enmity] (Matth.23.13, Joh.8.44. Acts 13.10, Prov.29.
27, 1 Epift. Joh.3.8.) The brood of Serpents, and the generation of mankind are irreconcileable enemies to each other. See Plin. lib. 2. cap. 20. 6 lib. 2. cap. 63. but the greatest and sharpest hostility is betwint the godly feed of the woman, and the wicked feed of the spiritual Serpent Satan 3 who, so far as he is discovered to be what he is indeed, is hated and abhorred of mankind in general, as he hates all mankind without exception, though he be to crafty (in concealing his cruel wrath, and putting on appearances of good will to man, as here to Eve) that over a great part of the world by the power of his Impostures, he ruleth as a God, 2 Cor. 4. 4. This entity had here its beginning, but it is never to have an end, neither in this world, nor in the world to come.

it shall bruise] The word in the Hebrew Hu, and in our Bible translated [it,] is of the malculine Gender; that is, He, (if applyed to a perion) not [Hi] which is the in the feminine; and Zera, which is feed in the Hebrew of the malculine gender alfo : so is the Verb Feshuphecha, (fhall break) all concurring to confine the promite to Christ the promited Seed ; of the earth, for they lycupon the ground while he is laid under it.

guitry person, am assaucal and afraid to oppear in the presence of a power- and confusing the Translation which puttets fier for it or be and giveth the above of our Sustainants between the substantial built and built in the angle of our Sustainants between the substantial built in the substanti guilty perion an affising and afraid to appear in the prefence of a powerful and rightrous Judg. See Anno. on Escol 32-5;

V.1. 1900 told thee ?— High bour 672? By these questions he like the production of the final told and told to the seed of until the confession of his finite and to a deprecation of Gods displeasing is but the fought to his initial to a deprecation of Gods displeasing is the fought to his finite and to a deprecation of Gods displeasing is the fought to fill to his initial town himself, to his fellow or affociate in fin.

Many Thomas and the follow or affociate in fin.

Many Thomas and the follow or affociate in fin.

uty nead 1 in the of a servent reus most in his meadand any head, or creeping on the ground, is neer the feet of his generics, and for ready to be trodden on and cruthed in pieces: the Divel the most dangerous Serpent is in the like danger from Christ, and true Christians, as it is in the forecited place, Rom. 16.20.

his beel] The Strpent hath but one head, but the Seed of the woman an overs 1 are sergent man over one neasonat me seen of the woman hash two heels, so that the one may be some help while the other is hurt, as is wittily observed by a late learned Divine. Besides, an hurt in the heel, is far from the head and heart, and though it may be painful, it is not mortal : fuch are the afflictions and perfecutions paintin, it is not mortal; usen are use attrictions and perfections of the gody by the Divel and his agents, from whom whatfoever harm they receive in their bodies, goods or good names, is in comparison of their better part, (which they, whether men or Divels, cannot reach) but as a bruile in the heel, which cannot indanger the spiritually and the properties of the prop tual life of their fouls, Mat. 10.28. and the fater, of them will, by confequence, bring in the recovery of the body from any wound or hutt, yes, from death, and the closest prison of the grave or coffin.

rrom ceatmand the context prison of the grave or comm.

Vid. And thy conception I The multiplying of Conception foundeth

Vike a comfort, but the meaning may be, (as is before noted of the Hebrew phrase, using two Substantives for a Substantive and an Adjective, new purate, tuning two substantives for a substantive size an Adjective, as chapt, verf.16. Annot.5.) that he will multiply the forerowind conceptions, which shall be many, by often abortions, or untimely blrshs; whereas, but for fin, the might by one conception, have been a blymwhort of many together, as we fee by experience in other kinds, (and fometimes in women kind) and that without pain, whereas now a women kind) and that without pain, whereas now a women kind) and that without pain, whereas now a women kind) and that without pain, whereas now a women kind, and that without pain, whereas now a women kind, and the without pain, whereas now a women kind, and the without pain, whereas now a women kind, and the without pain, whereas now a women kind, and the without pain whereas now a women kind. iomerimes in women kiney and that without pain, whereas now a wo-mans child-breeding and child-bearing, is more grievous, then to the females of any other kind, Arif. bill. Animal. 1.7. c. 9. which (though it proceed of a natural caufe) God would have foordered and over-ruled, ders of his goodnets, and our of desperane comy that mans condition was 1st proceed of a natural cause. You would naise the createst have been the his, and that he was to politis the happeness which to be him was as no have made, nor only lastically use estimated in the partial that the his, and that he was to politis the was to politis the many as no have made, nor only lastically used to the world, nor mother, in the partial cause of the control of the partial that the partial cause of the partial cause of

thy defire (hall be to thy husband] Or, Subjett to thy husband.

rule over thee] The subjection of the woman to her husband, was not repugnant to the state of Innocency; but then as the authority of the man would liave been used with justice and kindnesse, on the obedience of the woman would have been pleafant and cheerful; whereas now for holding a configuracy with Satan, and abuting her familiarity with her butband, the was like to find less comfort in her communion with him for by fin conjugal kindness is turned to autherity, judice to injury, willing obedience to reluctancy and frowardness; and so the yoak which would siwayes have been sweet and easie, becometh many times (especially if any be unequally yoaked in respect of their conditions) hard and bitter to be borne, yet born it muft be, 1 Cor. 14-34. Tit.2.1.

V.17. Curfed] The earth was deprived of its former fruitfulnesse, yeelding neither to much fruit, nor to good fruit, nor with to much ease as before it did : fince which there was need of the help of husbandry with toyl to till it, though of it felf without tillage, it abounded with hurt-Will increase. Of the curse on the creature, see Isi. 24.5,6, Rom. 8.20,22.
V.18. Thornes I fthornes were the natural fruits of the earth before

v. 1.0, 4.000 mm.) Is turnies were use insuran turus of the earth before the fall, which from eaftirms, form 4 envi (wing the Kode was before, the thomy help only into:) yet by fin they were flusprand and converted to acure in their inperabundance, and growing where they finoid not, and tearing mans fieth formetimes calculy, and formetimes informaterally and purpolely (as Glichen threamest the men of Succession, jung 8.7.) which has for fin should never have been.

berb]Under this word is comprehended corn of feveral kinds, as wel of (186 fuch things as growing out of the earth are usually called herbs by way of diffiction from corn 3 of tuch he must now take his diet, which were neither so pleasant nor so wholsom, nor so easie to be had, as his provision as mean is to me nungry, as it is mapperly of distinction from corn, of fuch in must now take his diet, which settled and pollution of fuch inners, as are like fility dogs licking up their own is and astivine vallowing, in the mire, 2. Pet 2. 2.2. which is in Paradist, out of which God purpoids to expel hand to put him to much more whether any duff or dirt, whereby either man or beaft may a larger partitive, but to for much poorer commons, as the common GAAL.

rotic furnished in provision then a pleasant garden.
V.19. Sweat] By the sweat of the face is understood all manner is of labour, whicher of the body or brain, Eccl. 1.12, as also whatsoever it grievous to man in this life, either to do or to suffer 3 yet the Priests in their ministrations were to take heed of sweat, and therefore they might not so gird them, either up to the arm-pits, or below towards the loyns, as might occasion it. Ezek. 44.18, which was a part of their ceremonial purity, siguring that which was moral and spiritual.

guring unat which was moral unit particular.

10 diff return] Pla11.031.47, 100 34147. Not by any necessity of his created nature but because he had finned, God threatned to make his end as base as his beginning 3 whereas otherwise decay, or sickness, costual mishap or violence, should not by death have brought down his dignity, who ad rule over the, birds of the air, Gen. 1.28, to be subject to be devoured by the wormes of the earth. Sin is the wicker that let death into the world, Rom. 5.12. and hath given it fo much advantage and victory over human nature; that the kernel of a raison, yea an hair in milk hath choaked and killed a man, Plin. Nat. Hift. 1.7. c.7. and laid him lower then the beafts Chap iii. V.10. Eve] Hibr. Hhazab, from the word Hhajab, which fignifieth, I fo in the Manufcript Annals of Eutychus Patriarch of Alexandtla cited bach livel.

because she was] Alam gave her her name, but Moses gave the reaat all, but the was the mother of all, both before and fince Moles his a cafe. time; and if Adam gave the reason, it was a Prophesie that the should be, fignified (for more affurance) in the Preter tente, which is usual in Prophetick speeches; yet because she was the cause of a natural death to all that live, some take the words in a spiritual sense, as implying the birth of him, samong her posterity) who should be the authour of a better life, both to her and them.

V.21. Did the LORD God make Immediately by himself, or by the

ministry of Angels, or gave them knowledg how to make them.
coate of skins | What skins they were is not set down; it may be they were theep and goar-skins, Heb. 11, 37, their first covering was by their own provision of leaves, which would do them little service, and but for a while: God provides better for their security against the offence of heat and cold, and is, (notwinthanding their fin) fo respective of their welfare, as to kill, or permit other Creatures to be killed that they may be cloathed: when God put this livery upon their backs, it is like he gave them infruction to ferve him by Sacrifice of flain beafts; for their children learned that from them, which they practiced, Chap4, 4, and they from God; and the Sacrifice fore-tokening the death of Christ, the skin might (as some of the Ancients note) fignifie their covering in the Robe of his Righteousness, and might also mind them not only of Gods benignity, but also of their own mortality, since they could not be covered with the skin of any beaft that was not killed. But the original of rayments though to long ago, should never be forgotten by the sons of A-dam, but be remembred as a check to the vanity and pride of apparel; which, what sever it is, it carrieth with it a character of reproach to him that weares it, and an implicite confession of guilt and shame; whereof we have no more caute to be proud, then of a plaifter of maltick, worn to flay the rheume from annoying the eyes or teeth, or a fearf about the arm, when it is put out of joynt, or a pair of Spectacles to help the dim-

nels of the fight.

V.2. As one of m

That is, one of the Trinity, God the Father,
God the San, and God the Holy Ghoth. See the first Annot, on Chap.

1. v.2.5, which is spoken in the sense of that should find gree colled an Irony or Sarcasmus, like that of Elijah, King 18,27, and of the Preacher, Eccles, 12, whereby God declareth his high indignation and difdain of their impious prefumption, and affectation of an impossible prebeminence.

sree of life] See Annot, on Chap. z. verf 9.

the for near 1. Having finned, it is no like that by fach a meanes his happinelis flouid he recovered, or that he thereby should be made immortally (though happinelis flouid he recovered, or that he thereby should be recovered, by the mink (a) this type of the thereby should be recovered, by the should be recovered and the should be live for ever Having finned, it is not like that by such a meanes his happinelle should be recovered, or that he thereby should be made im-

V.3.4. Prove and In the precedent were it is faid, God fart him juris, I threes, be drowbin jorbs. It is like, as theff God batch him gos, and then fliewing himself unwilling, and begging that he neight abube there fail; God, with flome evidence of wrach, fornige himself on what day this was done, whether the fame day of his Creation, or the next day after, or that day feven-night in which he was made, or on the intreenth day. (as many Popith Chromologist hold) or founty days after (as fome have imagined) is not revealed by God, nor can be failey reliable by the day for the fail of the f be lasely retolved by many though of their reversal concerts, that which fees his fall upon the Sabbath day, and that which adjourneth it until the fortieth day, are molf improbable, and of them all that which feem the likelieft in the judgement of many learned and found Divines is, that man fell the first day of his Creation, for which they cite, Pial 49. 12,20. where they take the Hebrew word Adam, for the particular name of the first man, not for the name of man in common 3 which is the more probable, because if Adam and Eve had lodged in Paradise one night, his first child had not been begotten in his own likenesse (that is, in the thate of corruption into which he fell) as he was, Chap. 5.3. Objett. A-gainst this is objected, that man was made the last of all the Creatures, on the last day of the week, and that there were too many particulars betwixt his creation and exclusion out of Paradile, to have their passage in a piece of a day, as all that we read, from Chap.2.15, to the end of this Chapter. Anfin. But first, excepting the giving of Names to the Creatures, which was done before the woman was made, Chap. 2, 20. and done for much was one better the woman was made, Cnap. 2, 20. and done for much the fooner, as Adam was the wifer, (and his wifdom and knowledge of the creatures was very great at the first) all the other things mentioned, had an orderly connexion one with another, and would cassly follow one another; and confidering that the Devil was watchful to take the first and fittest opportunity to tempt, which was when Eve had leaft experience of the world; and that concupience of a Deity kindiel, would be very quick and active to obtain it; and that Concupience of the world; and that concupience of a Deity kindiel, would be very quick and active to obtain it; and that the indice are the God, for his parts could make a smuch halle with his judice, as the fin, as deferving death, fa fevere and painful death by burning) and time temper or tempered with their fin; it might be probable enough; that all might be done to their calling out of Paradic the first day, of which eight or nine house rather trailing out of Paradic the first day, of which eight for nine house rather trailing out of Paradic the first day, of which eight faith Ald offered a more acceptable Sacisfice then Cain, 14ch, 14. God, for his part, could make as much hafte with his juffice, as the

by Mr. J. S. Chap. 8. pag. 44, 45 of his book of the civil year and Calender of the Jewish Church; but no man is bound to believe that which fon of it; for when she was in named by Adam, she was not a mother no man can prove by any Record, that is competent tellimony in such

(herubins:] Angels, so called (as some conceive) of knowledge; the litter to be designed to that service, under that name, because the sin of Adam and Eve, was an ambitious desire and endeavour to equal God in Omniscience and universal knowledg. Of their figure or flape, see Annot on Exod.25 ver.18.

affaming [word] Or, Swords ; For the word Cherubim is of the plural number, and it there were more then one Cherub, it is like there was more then one fword : it is called a flaming fword, because it was bright and clearshing like a flame of fire 3 or because it was fire, in the form and fathion of a fword 3 for Angels are Gods Ministers, and his Ministers come formines with flames of fire 3 the form.

And the form of 22.23. John 5.13. 1 Chron, 21.16. Either fire or (word coming finglesis terrible, both together much more, and most of all by motion every way, which might make them more penitently apprehenfive of their hainout fin against the Majesty of God, and of their notorious folly against the felicity of man, who to foon, and for fo fmall a matter loft to happy an estate, which once lost could never be recovered.

turning every my] Os, two edged 3 To terrifie Adam (and, as some conceives, the divels also) from returning to the place from which he was driven; which some my stically apply to the exclusion of the wicked from Christ the tree of life, Rev. 22.2. and from the Celestial Paradise, or gazden of that tree, the Kingdom of heaven, Rev. 2.7.

CHAP. 1111.

Ver.1. K New] A modest expression; the like whereof is, Numb. 31.17 Mat. 125 Luke 134. See on ch. 49. 10. Ann. 5. According o this phrase, the Hebrews call a Virgin Halma, or Ghnalma, that is, unnown, or hidden, and so were virgins usually vailed, that they might not

known, or bidden, and to were virgins utually vailed, that they might not be earliy (enras Rebelah, Gen., 14 6.7.

I have gotten! Obtained, or politikla man; for Kana (whence the name Catan, Kain is derived) figuifies a politilion.

from the Lord! That is sail to git, by ratifying his bleffing of multiplication, Chapa. 18. to the in particular. See Gen. Chap. 33. verif. and Fall. 12.7. And not only bleffing the conception of a did, but the child-birth also without the affithance of a Midwife, or of any dich heles as needfits funds.

inch helps as necessity fought, and ingenuity found out in after-times.

V.2. Again bare] Because her bearing again is mentioned, but not her conceiving before it, as ver. 1. it might be thought that Cain and Abel

Note) to it might point by way of prophecie to the untimely end which afterward befel him.

V.3. Inprocess of time | Heb. at the end of dayes. The like phrase we find, Gen 41.1, at the end of two full years; and Ezek. 3.16. At the end of feven dayes. By [At the end of dayes] here, may be meant the Sabbath, for that is the end of the dayes of the week; and being a day especially fanctified from the beginning, Chap. 2. ver. 2. for the honour of the Creator, it might be leasonable on it to offer facrifice of the creatures, as a tribute due to the Lord of all : but usually the words are taken for a distance of time of greater extent then the compasse of a week; yet might it be a certain time either by constitution or custom, which now being complete, and run up to the period of the accompt, they both made their Obla-

plecanic um the one-period with a company of the constraint of the family, or to the place (which, it is like, was certain) where the Sacrifices were to be offered up unto God 3 for though in the constraint of after-time the father of the family was the Priest to the Church in his house, and in his stead the first-born had the Priest-hood as a part of his birth-right; yet it may be at this time indifferently supposed, either that both brought their Sacrifice to their father on earth to be offered to their Father in heaven, or that each of them did by himfelf offer up his owner

fruit of the ground] Cain was an husbandman, and his employment was to till the ground; yet he must not so mind the earth, as to lorget his-duty of devotion to his Maker in heaven.

V.4. Firstlings of the flock Which were first killed, and then offered up unto God by fire 3 the flame whereof aftended up towards heaven, while the offerer by the elevation of his foul towards God, either did, or ought to do the like: and thereby he made an implicite confession of his on the base major to allow the carrents of the day, shirming that it feets for either) because it was not because it was of the fulling of the fact, which he offered, (whether of the manth, and of the week, and for the day of the manth, and of the week, and for the hour of the day, shirming that it feets for either) because it was firther door the hour of the day, shirming that it feets for either) because it was firther door the hour of the day, shirming that it feets for either) because it was firther door thould have the full-fruits was on feether. was on Friday the twenty leventh of March, the ninth hour of the day; of his own increase; what was here in practice, fand it may be by pre-

preis Law, Exod. 13.2. Numb 3 13.

and of the fas thereof] Here again is the practice of that for which we may in some sort or other presuppose a precept, (for sacrifice is worthip, and without a precept it is wil-worship, condemned by God) which in Motes time was expresly delivered, Exod. 29. 13,22. Levit. 3.3. but withal the meaning may be, that Abel did not facrifice like those prowith the meaning may be, that Abet and not iterrines her those pro-fane niggards, who thought any thing good enough for God, Mal. 1.13, but he gave him of the belt and faireft of his flock: for that which is belt in any kind, is commended under the title of fatnelle, as Gen. 44.18. and chap. 49. 20. Nchem. 8.10. They that suppose there was no feed-ing on the living creatures until the flood, conceive here was offered ing on the Isring creatives until the noosy, conveyes new was billed only the wool of the Sheep, and the milk of the Cowy, the best of the milk, which they call the fattest, (though the tax of the milk be properly the butter?) but that imposition will hardly be made good, If turned to a position, for it is more probable that the eating of lists was allowed and in the before the flood, then the contrary? See Annot. on

Chap.g.s. had respect unto Abel] And first to Abel justified by faith, Heb. 1.4. and then to his Sacrifice as a fruit of that faith : this respect appeared by fome vitible fign from heaven, especially by fire falling upon the Sacrifice to burn it, 21 Lev. 9.24. Judg. 6.21. 1 King. 18.38. 1 Chron. 21.26

2 Chron. 7.1,3. V. 5. Not reffeet] Not such to Cain as to Abel, and to his facrifice. through his want of faith and fincerity in Gods fervice, or no respect at all, for he would have a naughty or vile person contemptible in the eyes of

Church was to be extended to after ages, it was the more displea- and it may be he was as crashy as cruel, and lo gave Abel no fing to Cain to be refused, by how much more honour it had been to warning by words of what mitchief he menitated to commit with his

countenance feli] From a cheerful to a churlish look ; from an up-

oblations, Cains Sacrifice feemed rather gratulatory, as looking back Abels part, and so suddenly throwne, or driven at him, that he could to Gods beneficence for the year before, then propitiatory, as looking forward to reconciliation to be made by Christ in time to come, which was better typified by the bloudy Sacrifice of Abel, then by the unbloody facrince of Cain, which might be of ears of corn, as Lev. 2.14. But there was more difference betwist them for inward acts of faith and love, then for outward acts of facilities: the former fort is meant by doing well

Shilt them not be accepted? Or, Is there not forgiveness? Or, Shilt them not receive? Or, Shalt them not have the excellency? Or, a lifting up? So many wayes are the words rendred, because of the ambiguity of the Hebrew word Seeth; and of Nafa, from whence it is deduced; according to this variety the lense is various. 1. Shalt thou not be accepted? The words are interrogative, but vehemently aftertive or affirmative in fenfe; and their meaning is this, thou shalt surely be accepted if shou doft well, both thou and thy Sacrifice. 2. Is there not forgiveneffe? Yes, if thou wilt repent and amend. 3 Shalt thou not Joggiusenger 1cs, it thou wilt repent and amixis. 3 South found received? Yes, thou flush receive an oxidence of mine acceptance as thy brother did: I will not be partial, if thou offer with as good a mind as Abel did, my favour shall come upon thy facrifice in a celefial stame, and it shall assend amon me in a sweet smalling sume as his did. 4 Shalt thou not have the excellency, or lifting up? Yes, the right of primogeniture, and the pre-eminence of the Priesthood shall be thine, and thou fhalt lift up thy countenance with cheerfulness in the affiance and

frustion of my ravour.

In the that I some take these words for a commination either of the revealing of this secret single on a sthat is should not still lurk and lye hid in the bosom, closet or chamber, but he made so manifest, as if it were the onem, sours of everywhere, to look upon it; 3 or 9 the puriflumant of bit flat on the, door for every week to look upon it; 3 or 9 the puriflumant of bit flat by insured vaxitins of pirit, and paragrof conficience, which (chough for a time it by ealter) like a Maltive-dog art the door) will not ret! long for a time it by ealter bit and with the conficiency opening and funting, also do where there is much patiflus, goten knocking, opening and funting, also do with the conficiency and when it is awake it will back most clamorously, and bite most furiously, so that none can bear it, Prov. 18.14. Or, by outward vengeance, which wil (as it were) lye in wait for him at the door, when he steppeth either in or out

unio thee fhall be his defire] Or,its defire; That is, (as some take it)

cept allosthough not here expedied) was afterwards preferibed by an exrevix Law, Basel, 13.2. Numb 2 12. not tyrannize over thee, but at last by mine affistance thou shalt have the maftery and perfect victory over it: and in special in this sense of the words, he is admonished of his duty to keep under, and to beat down the indignation and envy he had raifed up against God and his brother.
But in our last Translation answerable to the Original, it is personal, unto thee shall be his desire; and thou shalt rule over him, as Gen. 3.16 wherein from Arguments of pacification of his incensed spirit in general God cometh down to a removal of the cause of his indignation in particular, which, by the words here uled, may feem to be a conceit that his younger brother so much in Gods favour would be like to deprive him of the dignity of his birth-right, and God taketh off that conceit by speaking to him to this effect; Though thou half forfeited the pre-eminence of thy primogeniture by thine evil heart towards me and thy brother, yet upon thy repentance and amendment thou maift fill enjoy it 3 and thy brother, against whom thou are so much in-censed, shall have a defire to picale thee, and to be ruled by thee, if thou rule and govern thine affections by Religion and reason as thou oughtest

thou fhalt rule over bim] See the latter part of the precedent An-

No. 8. And Cain talked] What talk passed between them, whether it were chiding with Abel, because for his sake he was chidden by God; or whether by iome simulation of favour and love he alsured him to walk with him into the field, it is uncertain.

allytor he would have a naughty or vile perion contemptible in the eyes of fuch as are good, Pfalt 15, 4. See a King, 3-14.

Very wrab! A Good and Ababboth: A God, as Mat. 20-15. his eye was evil because Gods was good: 2 and at Abel, because being his of yeller and noile, and to none wis like to refrect the assembly and the contempt of the contempt dred for election and confecration of one of the two upon divine offence at all betwirt them, it doth not appear in the facred Story, much choice and acceptance, to be head of the holyrace, by whom Gods leffe what words paffed betwire them before his militie came to blowes:

rose up Not as having taken a sall by Abels striving with him before (as some have supposed) for the phrase imports but the beginning, preparing, or preint addressing of a mans (all to any act or business, as Deut. 13.1. Judg. 4.9. and in muny other places.

eauntenauce felt] From a cheerful to a churlish look i from an uptight, to a down-calt aigselt, which bewayed the maliguity of his mind
for the countenance, which (in popular of spects) is an individual of the countenance, which (in popular of spects) is an individual of the countenance, which (in popular of spects) is an individual of the countenance, which (in popular of special of the countenance, which (in popular of special of the countenance, which (in popular of special of the countenance) is a special of the countenance, which (in popular of the countenance) is a special of the countenance of the counten

V.9. Where] God questioneth with Cain here, and ver. 6. as with Adam, Chap, 3 ver. 9, 11. an. he putteth the like interrogatories to his Creatures eliewhere: not as needing any information from them, (for he knoweth more of any man then his own heart can tell him, 1 John 2 .20.) but to convince them by their owne answers, and to let a pattern for humane Juffice, which should not condemn any before they be called in question, and have liberty to answer for themselves. See Act. 25.16.

I know not; Am I] By this answer he sheweth himself not only to be of that wicked one, I John 3.12. who was a murderer from the beginning, but as ancient a Lyar as a Murtherer, Joh. 8.44. for he murgraming, our as ancient a Lyd as a mounter, 19,000-24. To the dered by lying. Gen; 3,4. and he addes to their fins high contempt againt God, making as if he had asked him an impertinent queffion; or had put upon him an office not belonging to him; he thought it was not his cury to be his brothers keeper; but thinks it was not againft. If the description is the second of the description in the second of the description is the second of the description in the second of the description is the second of the description in the second of the description is the second of the description in the second of the description is the second of the secon duty to God and man to be his excutioner, without any defert of death, or any precedent tentence from an authorized Judge 3 and this with as or any precedent mether from a standard ungery and ungery and mether much madnefs as malice, (for the divel, the god of this world, 2 Cor. 4.4. had blinden his eyes, as well as hardned his heart) he thinks he can blind the eyes of the God of truth with his lyes, and escape his conviction with

his trivolous evaluons
V. 10. What half thou done? God not only makes inquilition for bloud, Pial 9.12. but purineth it, and will require it to require it, 2 Chron.24.22.

bloud] Heb. Blouds ; Because it issueth out by many drops , or when it is shed by violence and malice, it is let out by many wounds, which make fo many feveral freams of blood: thence a civel man is called a man of blouds; Pial. 5.6, according to the Hebrew, and David prayeth to be delivered from blood-guiltines: Heb. from bloads, Pfal.

cryeth] It is crying blood here, and speaking bloud, Heb. 12.24. A voyce and crying is acribed to bloud as to the stone out of the wall, and beam out of the timber, Hab. 2.11,12. and as the valleyes are faid to front for joy and to fing, Pinlin 65, 13, all by a figurative speech; and the meaning here is, that blood-guiltinesse cannot be concealed, but that God will take notice of it, though no man see it, or the delire of fine to enter into thee to polific thee, and prevail with [ay any thing of it; as though the ground that had received the thee, and rule over thee; but thou contriving must firive to inspecific it bloud that was filed, nuttred a voice, and put up a clamoreus

Chap, iiii.

Annotations on the first Book of Moses called Genesis.

Chap.iiii.

Over, t. [urfed from] From the earth (whither thy brothers blood funk, bring facked in by the pares thereof, and so as it were buried in a grave) shall firing up a curse to thee for thy cruel act, whereof in place to the form the curse of the pares thereof. V 12. When thou tilleft] This was a fecond curfe, whereby the earth

became worse for Cains sin, then it was for Adams; which if it were not general, might be a particular curle upon Cains portion wherefoever he was; forthat when he tilled it as an husbandman, it might upbraid him as a murderer.

ber [trength] Sec Joel 2.22.

a fugitive] Cast out from communion with his kindred and former friends and acquaintance, excommunicated from the Church, the fociety of the faithful profellors and fincere Sacrificers, and through guilt of conscience, having his heart moved as the trees of the wood with the wind Ita 7.2.

wind, lia 7.2.
V. 13. My panishment] Heb. Mine iniquity; as Gen. 19. 15. Peal.
69. 27. Prov. 12.21. in which places fin or iniquity is put for the panishment of sin, by a M tonymic of the efficient for the effect; for in is the natural parent of punishment. In faying, his punishment is greater then he can bear, he bewrayeth the wrathfulnelle of his spirit, which before made him a murmurer against God, and a murderer of his brother ; he could not then forbear fin, and now he cannot bear what is due to him for his fin. If we take the words after the other reading, [mine iniquity is greater then can be forgiven.] they shew his delperate diffruit of pardon for his fin, and therein he becomed as injurious to Gods mercy by his diffidence, as to his justice by his

V.14. From the face of the earth] He seemeth by this speech out of fear to speak now (as out of wrath and envy he a led his part before) like a distracted man; for how was he to be driven from the face of the the a outracted man; so now was net to be driven from the face of the earth, when he was to be a gazabond pon it? ver.11. and how could he be hid from the face of God, who faw into the fecret corruptions of his hear? But if his words have any found fenfe in them, it is this, from heart But it his words have any tomo tente in tuen, it is tins, jrow the face of the earth, that is, from the place of my birth, and abode hithero; or from the face of that earth (as the word Haadhanah will bear) on which I have dwelled until now: Or, from the face of the earth; that is, from the fociety with the Inhabitants of the earth, as Palzy 3.8. who will abhor my company, and I shall be afraid and ashamed to come in their fight, or to look them in the face,

and from thy face] That is, from thy favourable countenance ; fo that thou wilt not vouchlafe a gracious glance towards me, nor accept any oblation from me. Somethink there is an Hypallage in the words, that is, a kind of mistake, as if he would, or should have said, I shall bide my face from God, as not daring to come beforehim to offer up any facrifice unto him; for otherwise there is indeed no hiding from God, nor flying from

him, Pfal.94.9. and 139.7.

every one that Though hitherto we have read but of four persons in the world, Adam and Eve, Cain and Abel, this being about one hundred and thirty yeers from the Creation, (as Chronologus account it) there might be now many, of whom he might stand in bodily sear; or if there had been none of his own kind to avenge the bloud of his innocent brother, his guilty conficience might ratie tearful apprehentions of death from the beafts of the carth,

flay me] Being more carnally then spiritually minded, he seareth more for his body then for his foul; and his own wickednesse makes him imagina he shall meet with a murderer in every place; selfent guiltinesse in some, is the chief motive to suspicion of others, Psal

V.15. Seven fold] That is, (as the Chaldee Paraphrase hath it) unto the seventh generation; or, he shall have manifold punishments. a certain number used for an uncertain : as Lev. 26.28. Job 5.19. Pfal. 79.12. Prov. 24.16. and Chap. 26.25. Jer. 15.99. and this God faith on for any love he bare to Cain, to whom life with the guilt of luch a fin, and fense of the divine wrath, was worse then a temporal death ; but because he would have him live to be a living memento, or warning against mur-der, which with the death of the Malefactor is commonly buried in obli-

occasion with the creation the translation is commonly outled in objection as Plat. [9,1]. Eccle [9,5].

mark. There are many and fome fooligh conjectures of this mark:
It is most like it was a trembling, not only of his heart, but of his head It is not like it was a trembling, not only of his heart, but of his heart, but can be able one: Taking the words interrogatively, they frem and other parts, with a ghaffly countenance importing guilt and terror in in effect an emphasical antiere to tome (applien haves had of him). him, and imprinting it to far in others, that they durit not do by him, as he did by his brother.

V. 16. From the prefence] Some think these words are fitted to Cains concert, who now Atheist-like, thought he could get out of the reach of Gods revenging hand z but it is more probable, that by his going from the presence of the Lord, is meant his going from the place where God gave evidence of his prefence in his conference with him. See Jo-

acculation, and petition for vengeance against the murderer, as Rev. upon his fugitive and vagabond condition: Not is derived from an Hebrew root tignifying to wander or to be a vagabond; and ver. 12. God doometh him.

> on him, he suffered him to set up his rest in a City which he built; and he built the City (as some compute the time) in the one hundred and sitth, (as others) in the three hundred, or four hundred year of his age, had, (as outers) in the three numerod, or row mantered year on his age, by which time his pollerity might become to populous, as not only to build, but to people a City with Inhabitants; and he built the City for foreity and fecurity to himself and his progeny, and (as Jolephus conjectures) that he might be more able to exercite rapine and syranny

> after the name of his fon, Enoch] Rather afrer his fons name then his own, because his own was odious and infamous; and rather in his fon Enochs name then any other of his children, because by this it appears, he loved him better then the reft; haply because he was worse then his brethren, in being like in manners and disposition to his father then any of them all; yet for all this earthly glory (welling up to the magnitude of a City, the name of the other Emod), of the Line of Seth, who walked with God, chap,5,yev.14. and had no City, is more honourable then the name of this Enoch of the race of Cain with his City, though the structure of it were never so magnificent. See

> Pfal.49.
> V. 19. Two wives This is the first man that had more ly as Cain was bloudy; finning by luft, as he did by hate: by this duality of women he broke loole from the first inflitution, which was that two, and no more, should by marriage be made one, Gen. 1.24. Mal.2.15.

V. 20. Of [uch] Or, Of them that dwell. Heb.Of him that dwelleib By an Enallage of number ; for by this him, not one alone, but many are meant,

ny are meant.
V.1. Jube'] See on Lev. 25.10.
Organ] That is, the invente, of Musical Instruments, By Organ is not meant such an Instrument as in our age hash been most commonly noted by that name; for that was not found out or made up until fome thousands of years afterwards : the same wor here rendred, Organ, is found in the Book of Job, Chap. 11.12. and Chap 30.31. and Pial. 150
4. in this fenie: whatloever the form of it was, the word importeth ovelinesse and delight, for men naturally love and delight in musick. See Pfalm, 81.2, where we fee that for fuch things as conduce to the comfort of an humane life, as ordering of Cattel, manual Acts, the building of Cities, the wicked by divine providence was made fer-

viceable to the good.

V. 2. Tubal-Cain] From this name (as fundry Commentators observe) might the name Vulcan, the heathen god of Smiths be taken ; as the name fove from feboud ; and as Adonis from Adonai [Lord] often uied in the Old Testament, (as iome learned men conceive : though others derive it from the Greek word, Acido, which lignifieth to fing, or, from Hedone in the same Language, fignifying pleafure.

instructer] Heb. Whetter. Which may imply a sharpnesse of wir, piercing into the minds of those that receive instruction from him; and withal, an incitement or wherting of the affections to put fuch Arts into practice.

V.23. I have flain a man] The words are very difficult, both to tranflate, and to expound: they are rendred two wayes; first, as in the Text, secondly, as in the Margine of our last Translation: the former reading is either affirmative, or interrogative: According to the first, the lense is twofold; the one that Lamech makes boast of his vaftr.ngth and youth; or it may be, (as the words will also bear) two men whereof the one was eminently younger then the other : To my woundwhereor the one was commenty younger town the orner: 10 my wounding, that is, by an Hebrailin, (as sometake it) by my wounding or hutting of him; 50 or though I have been fighting to my wounding or my hurt, I have gotten the better of it, for I have flaine those that fought with me. The second is, that he speaks of these flaine those that fought with me. The second is, that he speaks of these flaine those three downstances. ing himself to a worse condition then Cain, and so deserving far greater punishment then he did, because Cains was but a single slaughter with a mind to depart from him, as thinking God would curle the family and posterity of such a wicked man as he was ; against which he pleads his own innocency, and Cains impunity: Have I flain a man to the wounding and hurting of my conference, as Cain did? If I had, yet you fee Cain, though he had killed his brother, and stubbornly stood out aginft his Maker, had yet a mark of protection fee upon him, that no man might kill him; and if he that flould kill Cain was to be pu-The specific of the specific is not contributed in the specific of the specifi fence : and forthe phrase intimates Cains banishment from his native | fome think fitter to be placed in the Text then in the Margine) is, and other purior thinmates. Carns communicate from his matrix i none transit meter to be placed in the lext then in the mangine; 15, abbitation, and its excommunication from the houle of God. for the . I resuld flap a man in my mound, and a young man in my bart: according place of his effectal preference may be called an houle, though it be not inguing this the meaning may be, that his wives feating, left being made with walls and windowes, and roof, as ours are. See Annot, on lated on his crueley, fonce world take hear to kill him, he intraining to conspansion.

And Jos called here by the figure Prolefts, or annicipation, in respect mong themselves, tells them in a bragging manner, that he do for much might and manheod in him, that he don't un'ertake any enemy, yet to after a aid that by occasion of Cains coming thicher, and dwelling there I say a man, a young and buly man, though he had received a wound

rendred, in my woma, in my our;) I an Exponetion is more received by the most learned Expositors; yet some rather think that these words of Lamech are a passionate and penient consession of his crucl rashnels; at it he had said, that I have slaine a man in my wrath, it is to the wousaung or my heart, and to my greak hurt, for the grief of that fact is a fad affliction to my fool; and thereupon the next words threaten a greater punithment to him that thould kill Lamech, then to the killer of Cain. wounding of my heart, and to my great hurt, for the grief of that fact is

V. 24. Seventy and feven fold] Some take the words for feventy times feven, which make up four hundred and ninety times; but it is feventeven, which make up four nundred and ninety times; out it is teven-ty times and feven times, as Gen. 7. 2. According to the Hebrew the words are, of erry clean bealt thou shalt take thee feven fiven, that is, worus are, of erecy crean peate thou mant take thee jeven jeven, that is, not feven times feven, nor two fevens; though the word be doubled; but it is, (as it is well rendred in our Translation) by fevens; io Mak but it is, (as it is well rendred in our Translation) by fewers; fo Maik 6, ver.7, when our Saviour from cut the twice by two and two, he fent them not by foures, but by feveral twos. The meaning of Lameths word may fewer but be his featurity, fince though he had had his hand in blood, it was not in the bload of his material roother, nor with contumery gagainst Cod after the manner of the material roother, nor with contumery gagainst Cod after the manner of the material roother, nor with contumery gainst Cod after the manner of the material roother, and fevera fold ja creatin hander put for any control of the cont turns the divine patience into humane prelumption.

the word, I near men programe, or programe; cause upon use name of the Lord, as if in the time of Enoth Idolaty were taken up: but there is an error in the Grammatical conftruction of the word, Hubbal, which in the error in the Grammatical contruction of the word, Hubbad, which in the conjugation K.d., Cheldes other socceptions 1, genifieth to profane: but in the conjugation Hopbad, as here, it fignifiests, they began, or menbagan; befields, for Grammatical confluction, when the word is followed with a Numn, it fignifiest or proface, as Numn, 3-3; Erek, 3-7, but when it is followed with a Verb of the Infinitive Mood, (as here) in the proface of the confluence of the co fignifieth to begin, as Gen. 6.1. and 41.54. and 2 Chron. 3.1. and fo the significats to begin, as Gen. 6.1. and 4.1.5.4. and 2. Chrona; 1. and 6 to the find is then degree men, that is in the time of liends men began, not for up the profile most of Monaliteal life, (as fome Papilit would have it) or iome fipecial Sent and Monaliteal life, (as fome Papilit would have it) or iome fipecial Sent men of Monaliteal life, (as fome Papilit would have it) or iome fiperior by contraction it) or iome fiperior by contraction in the first of the first that then men further began to call upon God by the nume fibrility of Monality but then God moved men hearts more by the Nume Ediblition of Monaly but then God moved men hearts more fineerely to separate from the profane society of the wicked, (such as were the pofterity of Cain) to ferre God, not as before, in private families only, but in more publick focieties, and that in a more folemn manner, and with more zeal and boldness then in former times; and so to enti elethemselves unto the Lord with especial relation and devotion, as Chap.6.4. And these for the most part who did this, were the posterity of Seth, who was born in flead of Abel, not only as a fon to his parents but as a Priest to Gods Church.

CHAP. V.

Verf.: The Book 1 The Hebrew word Sepher , 4 Book, is derived from the word Sepher, importing number; and it north here a catalogue or number of perfons detended by generation one from another; and therefore it is called the book of the Generations. So Matth.1.1

likeness of God] See Annot on Chap. 1.26.
V.2. Their name Adam | Adam is sometimes taken for the first man as Chap. 2 23. Sometimes collectively for the species of mankind, male and female, as Chap. 3.24. Sometimes indefinitely for any man, Gen. 9.6. Pialm 49.20. And by this communion of name is flewed not only the union of both Sexes in nature, but their communion both in duties and priviledges, Gal. 3, 28. here Adam is taken in the second ac-

ception.

V.3. In his own likeneffe] Here freemeth to be an opposition betwixt
God's Image and mans: God by creation made man in his Image, but
man by procreation begin to endition as a man, but in his own Image;
man by procreation begin to endition as a man, but in his corruption. that is, not only like him in condition as a man, fout in his corruption tracts, not only time mun in constition as a man, put in ans correption is a finner, Job 14.4, for generation in the flesh, and regeneration in the spirit, proceed from different principles, that being humans, this divine's nor for in his own likenost, as that his fool was begonen by Adams a well as his body 5 for as as first the foul had a different Original from that of the body, which was not deduced out of the matter of which it conflicted, but infused into the body afterwards; fo hath it been in the generation ever fince : wherefore the fathers of our flesh, and the fathers of our fpirit are expresly distinguished, Heb. 12.9. See Num.

16:1.
V.4. Sons and daughters Some take upon them to tell how many,
y. Philo the Jew, and Epiphanius a Chriftian; the first affignes him
eraclve (ons, the (cond thirty, and as many daughters; but how could either of them make proof of their number, for there were no Registers in

V.6. Setblived Though Coin were elder then Setb, Moles draweth the defects from Adam by the Line of Setb, and so sheweth the progrelle of the Church, rather then the race of a meer carnal gene

or hurt before 5 (for the words, (as the Marginal reading hash it) may be on of a truly religious man, who is not idle, stands not fill; but makers, trendred, in my wound, it my bure) This Exposition is not received by mar progressic toward as they that walk; and he walks not inordinately, but in ordering his life not so much for appiause and apprebation of men, as

tor acceptation with God.

And the was not? Not dead, (as is faid of the end of all the reft
that are mentioned in this Chapter) or, Heb. and Mos be, that
is, not he dyed, or it was not with him as with others, by the
common courte of mortality; or the appeared not in the fight and
fosiety of men.

So Heb. 11.5. the like phrase you may fee Gen. 42.36

and Ir viv.

for God took bim] God translated him body and foul from this life to a better, from earth to heaven, that he might not fee death, Heb. 11. 5, that is, not come under the expectation of death by fickneffe or decay, or under the power of it by parting his foul from his

V.27. Dayes of Methusclab] We find no Register of any one who out-lived Methalelah fince the creation of the world, or who lived nine hundred fixty nine yeers, as he did; yet some would make Adam of a longer life then he by equivalence, adding so many dayes to his age, as passed in Methoselahs before he came to the ripenesse and perfection of palted in Methutelahs before ne came to the riperner and perfection of his growth and dirength, (which from his birth they account to be about fixty years) thefe added to Adams age, will make him twenty one yeets elder then Methufelah: but that is a conceit of much curiofity, and little certainty. It is more confiderable, that neither of them, nor any other by their long lives could make any prescription of time against the doom of diffolution into dull. Chap-1, ver. 19. and their death it for ten remember in this Contraction of the contraction of the contraction of the contraction of the contraction of mortality. Chap-1, 17. and 1, 19. whereof we (who in comparison of the long-lived Patriarchs are but dwarfs in yeers) should be mindful every moment, fince we are neerer our graves at our births, then they when they had measured our seventy years (allo:-

ted to Dittils, takting which tall the sover, ted to our lives, Pfal. 90. 10) feven times over.

V. 29. And he called That is, Lamech: not he of the posterity of Cain, of whom see Gen. 4.23. but another Lamech descended of

flatt comfort wil The name Noah, if it be derived from Nahham ignifieth comfort: if from Nuhhh, it importeth reft; and so it may note
comfort derived from reft, or reft derived from comfort t but what manner of comfort is here meant, fee the Note following.

1016 of our bands] Lamech here utereth a hopeful prefage concern-

ing Noah, by whom he foretelleth fome comfort to come to mankind, ing rossi, by whom he forestient ionic contost to come to manual, whetein it he were guided by the Spiric of Prophecy, sat the molt Learnest concily the was) he might forcie: no only that Noah would prove a good on man, for whose fake God would be good to others, as Gen. 18.16. But forestify, That by Noah would be found out form more ready Sec. But forestly, That by Noah would be found out form more ready and casic way of tilling the ground; and it might be, that before his time

and cane way of chang the ground a such things to extend the carch was broken up, and tillage made with mans handy-labour, using Spades or other fuch like Instruments! and Noah might invent the Plough and Harrow, and the drawing of them by Oxtro of O V.32. Five hundred yeers old \ Heb. a fon of five hundred yeers, Not

complete, but current; that is, now living on towards the end of the five hundreth year fince he was first a fon to his father, as when a Levite entred upon his service of the Tabernacle, being a son of thirty years, Num.4.3. the meaning is, that his age passeth on towards the end of

Nosh begat] That is, began to beget: for he had not all three in one yeer, nor now first of all; for it is not like he continued five hundred yeers fingle, but that he was a father before this time, thoughhis former children (it is like) were dead before the flood. See on chap.11.26.

Shem, Ham, &c.] See on Jof. 24.4.

CHAP. VI.

Vetf. 1. M. En began | Heb. Man began . Enallage of number. the began to multiply | To a very great number for they multiply and multiply. To a very great number for they multiply and multiply, was pronounced upon them, Gen. 1. 28. but now the increase of mankind began to be very great, happy by Lamecha pradicion for body parties or having many wives together, Gen. 4.19. which from the Caintier might become a culome among the fons of Seth. Amphors were born | The mentioning of Amphors do not exclude or deny the energation of fors, any more then the mentioning only of

or deny the generation of fons, any more then the mentioning only of or day, the generation of ions, any more time the mentioning only of more of Adam, excluded no droyte the generation of daughters; but here the children of that fexe are particularly froken of the other being preimporfed or implyed, because they were the occution, both of the corruption and calamity, fee forth in the enfuing

V. 2. That the fons of God] The most received sense of the word is v.s. Training for a jumin 1 the most received send on the world as by four of God is means, not any of the Angelical nature (though Angels be formerimes called the fons of God, as job 1.6 and should be impossible prophetic of Enoch Caponal this job 6.6 and though the impossible prophetic of Enoch Caponal this job 6.6 and though the interpolation prophetic of Enough 1.0 and 1.0 an tation: for the true Church had its luccettion in the politeity of the adaptures or men, not only by mer text, but by their relations: by their qualities, a specimon of fome animent of hibitists.

Schi, though in an unequal degree both of pixty and appearance or visibilities, or climation above others (as what is excellent, is in the coventum, or climation above others (as what is excellent, is in the NLA Walked with God).

This expredition imports a brief defecting (Scripture plurale, especially initialed unto God) as the gardon of God. Ezek. 28.13. and Chap. 31. verf. 8,9. the bill of God, P(al. 68.15.) Or the sons of God, Deut. 14.1. 2 Cor. 6.18. as on the contrary the wick-ed are called the children of a strange God, these being such as deseended from Seth and Enos, but more remits in Religion then their godly Anfrom Seth and Enos, but more remnis in Religion then their godly An-cellors, fell from their zeal for God, and againft fin, and fin-ful persons, and so they were not only willing to converse with the wicked, but so far fell in love with them, as to take their daughters to be

Chap.vi.

daughters of men] Heb. Of man, by Enallage of number; fee the note on verin. By daughters of men, are meant those that came of the corrupt race of wicked and accurfed Cain; who are called the daughters of men, as having little of the Image of God in their minds or manners; and agraying inter or the image of God in their interests and though there be mention only of daughters, it is like they made mongtel marriages of the daughters of God with the fons of men, the women chusing as wicked husbands, as the men did wives. See on Exod. 1,22.

and on 2 Sam. 11. 2.

that they were fair] They had no respect to spiritual, either beauty or deformity; but a fond and fleshly affection to outward comeliness of

mhich they chose! They chose them for wives whom their affections had chosen to be their bed-fellowes, without any respect to that fitness which is requisite in marriage; whereof see 2 Cor. 6.14. or any care or fear of being corrupted by unequal and wicked yoak-fellows, Exod. 34. 16. 1 Kings 11.2,3. or any regard of scandal to their profession or grief to the godly. Sec Gen. 16. laft.

V.3. My Spirit] That is, the Spirit of God, or of Christ, in those few good men who lived in that corrupt and incorrigible age, by which Spirit they opposed the evil minds and manners of the wicked 3 and the fame Spirit fuggested good motions to the fouls and consciences of finful men, which they relifted and rejected.

not alwayes [trive] As before by Noahs preaching, admonishing, re provings protein against the wickednelle of the times, and firving with the flubbornnelle of the world, I Per 3.18.19. and by the inward operations of Gods Spirit urging the conscience to repentance for fin, and reformation of life; thus for God not to firve, it is judgement; as not to chastife and correct for amendment, Itai. 1. ver. 5. Hof. 4. 4. and this he here threatnesh, being weary of their rebellious obitinayet sometimes he professith he will not strive, in mercy to mankind, I-

be also. If the word, also, be not completive, (as some words are also in the Greek and Latine) it may imply a diversity of person, with a conformity of offence, as if not only the wicked stock of Cain were here accused of corruption, but that he alfo; that is, the posterity of Sem did partake in their prevarication.

h fleft] That is, (for the most part, if not altogether) flessly, and relishing little or nothing of the Spirit, but with dillike and relistance. See Gal.5.17. Joh. 2.6. Rom. 8.5.

An hundred and twenty years] By this God makes not the limits of mans life; as appears by many examples of men living much longer, Gen. 11 and a good while after the flood Abraham lived 175 years, Gen. Sen.1.1 and a good white atter the noon anoratom tyeed 175 years, Jeen.
157. Mass. one fundered eighty, Chap.15,18.8 and Jacob, one hundred leighty, Chap.15,18.8 and Jacob, one hundred better the special properties of the spec wenny yeers space of repentance to the world. Noash the while preaching and preparing the Ark, and thereby warning the wicked of their approaching peril, if they did not by repentance prevent it. See

V. Giant: Our English word Giant, cometh of the Greek word Gigas, and that signification on borne of the earth, so fabulous word Gigas, and that signification men monthrons in their manners antiquity reporteth of a fort of mighty men monitrons in their manners and making war against heaven, Macrob. Saturn, lib. 1. cap.20. For particular Gyants by name, we read of Goliah and his greatnesse; Sam. 17.1,4.5. Of Og of the race of ancient Gyants, Deut. 3.11. who is faid to remaine of the remnaut of the Gyants before the flood, (as the fruits were fo overwhelmed, that they were for the most part utterly de-Jews faine) that what with his own height, and the height of an hill, he was faved from drowning in the Deluge: but he was a mighty Tyrant of a later rife and race as of wicked Chamtand he is faid to be left as a remnant in that Country where all but himfelf were destroyed, or driven out; Of Ilbbibenob, 2 Sam, 21.16. who is faid to be the fon of the Gyant, or Rapha, as in the Margine, (whence are the Rephaims, Gen.14.5.) which fignifieth to cure, as some reader it, who will have a Gyant to be so called by the contrary ; as in Latine, mons à non movendo, a mountain; lucus à non lucendo a grove; bellum quasi minime bellum, war; but it fignifieth found, also fitrong, potent, boylterous: the word here used is nephilim, which some take in a good sense, and make the nephilim to be men of honourable note and renown; it is derived of the raactive of the origination of the state of th

Sec Job 16,14.
of renown] To be renowned, is to be named again; so that men of much spoken of : so are such persons, who are either notable or notorious for any eminent difference from ordinary men.

V.5. Every imagination | See also Chap. 8.21. imagination of the Ezek. 28.13, and Chap. 1.1. ver. (2.9), the bill of Get. Pla. (8.15). Or V. 1. Every inagination | Sec and chap. 1.1. imagination | population | pop eth not only the imagination, but also the purpose and defire of man, and hereby is meant that internal taint of corrupt nature, which makes & mint of evil imaginations in the head, a fink of inordinate affections in the heart, uleth the memory, as a closet or store-house of finful fancies

and impure impressions,
V.6. Is repensed This is spoken of God by a figure called Anthrepopathia, whereby humane paffions, for mans better apprehension are apapathis, whereby humain epations, for man better apprehentionjare a ficribed to God, and whereby we are to underfinat that as a man when he repentent changeth his sch. 36 God when he changeth his sch, is fall to repen, the caulity is historyimal being put for the effect! to repentance being propenly a triable of mind or conficience for fome fault, over-light or importence or effect what one would, cannot confill with the finfinite godiettle, and wildom, and power of God, who is not as man that he thould expent in a proper fente, Numb. 2, 19, 1 Sam. 15, 29, in whom there is no variablenelly, nor fludwor fluange, Janit. 37, lintee there is no featily or ficklengle in this? in o'ertor in his counties. on deceiving of this purfels, no deceiving of his expectations, no disappointment of his pur-pole; and though there be in him a will many times to change his own act, yet is there not at any time in him a change of his will. Sec A-

grieved bim at his heart] 'In property of speech, 'God hath neither heart, norgrief; for he is a most pure and uncompounded Spirit; impossible to suffer any thing that can afflict! this therefore is a con-tinuation of the former figure. See the precedent Annotation. See of Exod 31.18.

V.7. Boib man and beaft] Heb. from man unto beaft. The punishment beginneth at man, who did deferve it, and goeth on to beafts, which for his lake are punished, as well as for his lake they were created! See Annot on ver. 17.

V.9. Juft and perfett] Noah was juft and perfect not fimply but in V.9. Fift and perfect Noan was just and percect, not unipysous as the generation, that is, compared with those of his time: or, he was just and perfect, that is, funcer in his protestion of Religion without hypocities but no perfect, that is, fincer in all ni . 50 that it was of graces not of right; that God accepted him, yer.8. and he was justified, not by works, but by faith before God, Heb. 11.7.

works, but by faith before God, Heb. 11.7,
V1.0, 8 mg) See Annoon. Othops, 1.18
V1.1. The earth was cornup! That is, all people and nations of the
carth were cornepted with fin, as an infected body with partified fores,
[iai.1.6. with all forces of fin, especially with luft; violence and Holsetry 1, though God by this follow power might with violence and Holsetry 1, though God by this follow power might with violence and Holsetry 1, though God by this follow power might with violence and Holsetry 1, though God by this follow power might with violence and Holsefine and the control of the many do with his own as he littletely as the Powing might
and the control of the might be controlled to the control of the might be controlled to the controlled the controlled the controlled to the controlled the do with his veilel, yet he that made man without his help, wil not deftroy, man without his fault : So that his wickednesse makes Apology for Gods justice, though nothing in man be merkorious of mer-cy, and he hath none to charge with his calamity but himself, Host 13.

V.12. All fielb] That is, of all the living creatures that live not in the waters, especially man, so called chiefly in regard of the opposition in man of the flesh to the spirit, against which it lustets. See Amion or ver. 5. and Pfal. 14. verf. 122.3. and Rom. 3. from the tenth verfe to the 18. and this corruption being general in all flesh, is a ready preparation and provocation on mans part, for a general perdition from the juflice of God.

V.1 3. Before me] I have relolved upon the ruine of all fleih, it is fo before me or in my view, that I will not look befides it, until my Decree of defirition be put in execution.

through them] That is, the lons of men, or the people of the earth, called before by the name of flefb.

I will destroy] Or Am corrupting, or, ready to destroy or corrupt. with the earth | Or, from the earth. The substance of the earth was not destroyed by water, as it shall be by fire, 2 Pet 2, 10, and it may be many of the strongest buildings (and perhaps some plants also) might remain unruined, or not wholly demolished; but the richest ftroved.

troyed.

"I though it were to do the office of a fhip; it had the form of an Ark or Chrch; plain below, on each fide, and almost above alio, after that towards the toopic that al little rifing up like the cover of a coffing and this rifing was about the measure of a cubic, yet, 16, which was made ridge-wife, as the floped roof of an house, that rain might rather flide down from it, then reft upon it ; this cubite was above the measure of thirty cubits, which was the altitude or height of the Ark.

Gepher word This word is used but once in the Scripture's fome take it to be a Pine tree, some a Fir-tree, some a Cedar-tree, the Fir-tree would serve for boards and planks, Cedars for Masts, Ezck. 27.5. and it may be any of them, or in general any tree that yeelds gum or Rosin, and so it is of neer sound and signification with the word Gopher, which fignifies bituminous or rofinous, that is, of brimftone or rofin, and fuch wood is both of good fent and of long continuance.

rooms] Heb. Nefts. Pitche it] Not only for closenesse, but for better and wholsomer

V.15. Three hundred cubits] The length is ten times the height of it, for ten times thirty is three hundred; and fix times the breadth of it,

for fix times five is three hundred, which fome conceive to be in proportion of manis body eightly framed, inselfating from head to foot for the length, from theightly framed, inselfating from head to foot for the length, from theightly fix to the left for the heads, and from the length, from theightly the to the left for the heads, and from the length, from the length is the length, from the length is the length of the le cubits be too little for capacity for all the creatures with their provision,

cubix be too little for capacity for all the creatures with their provision, which were to be lodged to it. From the beginning until the scaling-of-field, the list will be difficient and to pare.

V. 16: A window] This was force ejectal window towards the top the Ark by which light may be derived, into the counts, which it like had other windows, bediese this, though, cas force thinh, the lovath of the windows, bediese this, though, cas force thinh, the lovath of the windows, which test like had other windows, bediese this, though, cas for the windows are windows, the content of the windows with the content of the windows with the content of the windows with the windows may be desired the water, for which purpose it had that figures however God might early keep it up for the better up of the creatures within it. The windows might have former transparent cover to keep our wind or rain, as of glatic or to the xaters 3 which yet might be otherwise, for the Ark being flus below, not ridged as a flip, it might float upon the flustice of the water,
for which purpole it had, that figures however God might easily keep it
have float transparent corte to keep our wind or rain,
have float transparent corte to keep our wind or rain,
have float transparent corte to keep our wind or rain,
have float transparent corte to keep our wind or rain,
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finilb it above The Ark, not the window , (for that measure would be too little) which shall be raifed in the roof of it ac bit. See 1 note

on ver 14.

4 door] Which was wide enough; and high enough to receive an Elephant or a Camel; of the capacity of the Ark most doubt, many difpute, and some deny that it could contain so many creatures with necoffery provision for them all, for follong a time as the flood prevailed, but if there were more in the matter then is confonant to common reason, there was so much miraculous in this defluctive judge-ment, and prefervative grudence of God, that faith may go on where reach is at a stand 3 yet reason may reach it for as to evice it not any profible, but probable 3 but the word of God doth make the truth of

V.17. I, cuen I] An emphatical doubling of the person, importing both the propriety of the Authour, and certainty of the act, as Gen.9.9. Exod. 19.17. Ley. 26.18. Num. 3.1a. Exck., 8. and chap. 6.3.68 34.11 and Hoffst 4. in these places God useth the repetition of himself: the like isused sometimes by men, as by Elijah, I Kin. 18.22.by Artakerkes,

Exca 2.11. by Daniel, Daniel, Daniel, 15.
dobring]: The commination of judgement to come, is fet down in
the prefent tenfe, to express assurance of event; as being as sure to be and present tente, to express anurance of event; as being as sure to be done, as if it were now in doing; for the same end prophetics are many times for down in the Preserrante, as if they were already come to pasts, because they shall assured by be fulfilled, Rev. 18.2., and many one

every thing shall dye.] Death is the reward of fin , Gen. 2. but their appurenances, Gen. 3.19 and 6.7. and 8. 21. Pfal. 107, 34.

Vas. My covenant] Because Noah was now not only by word, but by a strange work, to forewarn a whole world of wicked ones of imminent destruction, and therefore was like from men to receive much discouragement by derision, both of his commination of danger, and preancouragement by derimon, both of instantian of dangers and pre-paration against it: Godgo confirm him in that great enterprise, maketh e copyainst with him, that his faith might not fail; and so he might be assured both that he who made the world, could mar it if he pleased, and that he who was able both to make and mar it, could fave whom he plea-

and thy four] Ham as well as Sem and Japhet, bad children, if they have good parents, are partakers of fome temporal favours for their parents sake, 1 Kin; 1, 12, 13, none besides their, no nor the Carpenters that made the Ark had any entertainment in the Ark. They wrought, it feems, as Noshs work-men for their hire, not apprehending their work as a fervice to Gods providence, in prefervation of a feed-plot for a feeond as a terrice to Gods providence, in preservation is a tecapial for a record world: It may be so with some Preachers, who preach others into the Church, and live themselves out of it; so it falleth out with them, as

Church, and live timent visual many and part of the paul feared of himfelf, 1. Cor. 9.17.
V.19.0f every Hulagthing.] That lived in the aire and earth 3 for fiftees and fuch other creatures, as lived in their element, would be as fafe in

es and tuen other creatures, as tive an titler element, would be as tale in the water, as those that were preferved in the Ark.

V.10. Of [owles] In probability the fowles first entered, and were placed highest, next below them were the beasts, and lowest of all, according ing to their natural habitation, were the creeping creatures; all which came in to Noah by a divine inftinct, or by the Ministry of Angels, as they came before Adam to receive their names. Chap.2.19. lo that he needed neither to go on hunting for the beatts, nor on hawking for

V.21. All food] Such as was fuitable to the nature of every living crea ure , therefore fleth for the Lion, who feeds moft on it, wherein (as three was need) Gol instructed Moah both in the quality and quantitle defire to live spart from the fociety of man, and to keep as

and full of difficulty to be done, (the attempt whereof was like to be entertained with oppointion and derifion of the whole world) yet by his faith he overgame them all, Heb. 11.7. for faith is a victorious grace, victorious over the world, 1 Joh. 5.4.

CHAP. VII.

nor within the Covenant, which is made, as the promise is, to the faithnor within the Covenant, which is made, as the promise is, to the failtful, and to their children, Gen. 6.18. ACt. 2.39. Though faving grace defeend not by generation from the parents to their children, many temporal bleflings are befrowed on them for their fakes, Gen. 17.20. and

this the Ark Though God could have faved Nosh and his family, either upon the water, or in it, as well as the fiftees, yet he is plealed to preferibe a likely means of fafety; and the means preferibed must be used, though he could save without it, as well as with it. See on ch

righteous] In respect of the rest of the world. See the Annot. chap.

before me] His service to God was not an eye-fervice, to be seen of men, or applauded by them ; what he did, was so done, that it might be accepted and approved by God, who likes that goodnesse most which is leaft in fight; and that others may do the like, they may observe in this example how happily fincerity and fafety meet together. See

Prov. 10.9.
in this generation The race of man in Noahs time, called by S.Pean integeneration J accesses or man in Footsse time, category of the reference of the tangelly, a Feet 2.5, was generally for degenerated from Gods, fo which out of the way of Linner's noisy walking with kinn. Its Noath was among them as a Lilly among the thornes, Canwhich rathy desh not only let forth his finertry, but when the edge of his tacking be formed more faithful and ferviceable unto God, at a make

2 cat to be to minute status from fupply for others failing.

V.a. Of every clean beaff 1

creatures before the flood, was principally observed in respect of Sacrifices to Gods yes in respect of suftenance of man, there was difference from the floor of the control of the cont also, for some of them were of wholsom nourishment, some not; but of those that were wholsome in themselves, some kinds were after the of those that were whossome in themselves, some kinds were after the flood forbidden to the Jewes, Levi 1: which upon the author of converts of the Jewes and Gentiles into one Church, were allowed as a part of Cheifflan liberty, Act. 0.13, 13. 1 Tim. 14. 2 Tit. 13, and of Gols liberality, which was more to man then to himself in this respect, that he would be ferved but with a few kinds of creature; as of best son, with Kine, Oxen, Sheep and Gons; and of Birds, with Duves or Pigeons, Turtles, Spartowes. See Lev. 13, 10, 14. & chap. 14, 44. & 2. 19, where as he allowed man more variety of good creature, anot only for his neceffity, but for his delight, and gave him the greatest flore of those which were of most use; and to make them one utility. In made them familiar see of most use; and to make them one utility. In made them familiar inty, but for ms origins, and gave man the greater increase of most fulls; and to make them more uleful, he made them familiar to him, and fociable among themlelves; the contrary disposition among favage creatures, is of the merciful disposition of God, for both their averiness from cohabitation with man, and their diffunion among themfelves, (ranging rather alone, like fingle theeves or (poylers, then in great herds like armies) make much for the fafety both of mankind, and of the creatures most serviceable to him.

by sevens Heb. Seven sevens. The Hebrewes expresse distribution by duplication of the same word. So Chap, 32.16. Numb. 7.11 and chap. 29.10. So do the Greeks, (though not fo frequently) as Mark

by fevens That is, one for Sacrifice, as Chap. 8. 20. and the reft, partly for food, and partly for breed to preferve the kind: therefore they were fewer of the unclean, because they were taken into the Ark only for. increase, that the kind might not perish: and whereas it is faid, Chap. 6.20. that two of every fort must be taken into the Atk, the meaning is. that they should be taken by couples, one of each fexe; but here besides the difference of fexe, the distinct number is set down, which is more of the clean then of the unclean, that there might be most increase of those which were of most use and comfort to mankind: and therefore God hath so ordered their number and habitation, that the wild and less profitable creatures do not so abound, as the tame and more profitable; or God so diposeth the abode of such as are savage and cruel, that

Chap.vii. much as may be out of his walk and fight. See Job 37.7,8. Pial. 104.20. pathe mile and bis fem ile] Hib. Ifch, Veifchto, that is, the man and his wifesthe diftinction made in terms belonging to the nobleft kind, and by which dittinction must in terms of the signal of the moment emission of a figure called caracterfuls, applyed to the leveral lexes of other kinds; is ore they faid to have familier. See Annot, on Chap. 8.19.

V.3. Of forder alfo]. As the bealts that were to be taken in by fevens were clean besits/size were the fowls that are of clean kinds, to be taken in

by fevens alfo.

V.4. Tes feven days] God yet fliewed mercy when he executed judgment, V.4.7cs fewer and f. Jood yes little v.a mercy when he executed judgment, in that he fent it down by a gradual increase, that is might warn them of the danger, and work upon them for expertance, whereby some might be faved from the fire of hel, though none ecaped the shood of water that were not in the Ark : and it is not unlike, that some reserved in the Ark were damned, as well as fom: fave I that were overwhelmed in the flood, yes [even dayes] Heb. to yes feven days. That is, the feventh day from hence or after this. So ver. 10. compare Text and Margine ; the like expression is of the same construction, 2 Chro. 10.5. which Gen. 40.13. is rendred within; as, within three dayes shall Pharab lift up thinc head.

rendred Metrin 3 as, within horse and property of the Lord of the neither dew nor rain but according to his word, 1 Kin. 17.1 and according to his word it was restrained for three years, and fix months, and after wards according to his word restored; yet that was not by a word of command, but a word of prayer, Jam. 5.17. he prevailed with God by a perition, else he could not have either kept back, or sent down one drop

upon the earth. V.S. According to all] All Gods commands are just in themselves, and justly commanded unto men: nothing so great which he bids, but we are bound to do it; nothing to final, that we may be allowed to flight it, when the stamp of divine Authority is upon it : then what ever it is, there is weight and worth in it to make it regarded; and he that obeys not God in all things, as Noah here, and David, Pia. 119.6. Act 13.22. but with choice and exception, obeys him not at all, Jam. 2.10,11. See Annot. on Chap.6.ver.laft.

V.6. Six hundred years old.] Heb. A fon of fix hundred years : as ch. 5.32. fix hundred yeers were past fince the time he was hist a ion, and born into the world. That this was fix hundred years current not com-

pleat, speareth chap. 8. 13.
V.7. And bis fons, &c.] None but they; which confutes the account of the leventy Interpreters, which extend the age of Methulelah beyond the flood, which cannot be true, because he was none of those that were fore it is most probable he died before it came upon all flesh.

because of the waters Heb. from the face of the waters.

V.9 There went in two and two.] They came in not by any pains or compulsion of Noah, nor by any skil or art of hunting or hawking, for that would not ferve to bring together to many forts in to the re a time ; but by fuch an inward morive or inflinct from God as brought the creatures before Adam to receive their names, Chap. 2. 19.

as God had commanded Noah] The Lord fignified his command to No sh, when he told him they thould come unto him, cha.6.19,20. and when they offered themselves unto him, Gods command was, that he fhould take them in, and dispose of them fitly in their cels and cabines.
V.10. And it came to pajr | Gods promises, how fair soever, his threat-

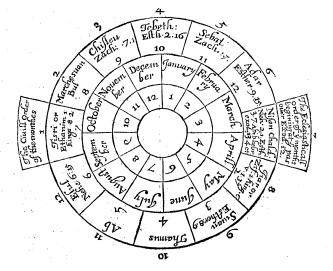
nings, how herce foever, never fait of an antwerable effect, because he is immutable in his counfel and purpofe, Heb. 6.17. and unrefiftible in his powers Job 9, from ver. 4, to the tenth: But they who are led more by tenfe, then by faith or reason, will not believe it until they feel it; and when they are foretold it, with confidence and tage they reject the premo.

when they are foreign flywin changes and pais on to their punifilments, Prov. 22.3.

V. 11. Second month] The months before the captivity of Babylon had their diffinction (as some think) only by number and order, as the first, second, &c. after the return from Babylon they had more particular appellations. Carol. sig.de Rep. Heb. lib. 3. c.sp. 2. But that they had them

- much tooner, is manifelt (at least for some of them) by Scripture, as 1 Abib, Exod. 13.4. & 23.15. & 34.18. Deut. 16.1. March.
 - April. 2 Zif, 1 Kings 6.1,37.

7 Ethanim, 1 King 8.2. September.
8 Bul, 1 King 6.38. Odteber.
Alkhough in exact correspondence Nisan or Abib, the first morth, anwereth rather to part of March and part of April; and Fiar or Zif, the econd month, answereth to part of April, and part of May, &c. This rece koning of months was Ecclefiaftical, obterved for the ordering and cele-brating of the Fealts; ice Exo. 12.1 but there was another account of the powing in the reason (see ENO.12.1 pur there was another account of the yeer for Civil affains, which regain at the month Tjiff or the harm, which was part of September, and part of October 5 and to the fecond month was part of October, and part of October, and part of October 7. This tecand month some take according to the Civil account, for till after the dayes of Noah the Ecclefialtical account was not observed: some take it rather according to the Ecclesiastical account, because Moles (by anticipation, in respect of the contexture of flory) writes according to what was in tile in his own age; and fo the fecond month may be the Month Fiar, which contained pare of April, and part of May, the pleasantest time in the whole yeer, a time (no doubt) of most security to the world, and of much hope of an happy yeer to ensue. How they differed in their order (both agreeing in preferred in the Ark; and it is not like he perished in the shoot, there- i the number of twelve) and what correspondence is between their account and ours, may be represented in this Figure.



Exod.14.28. Windowes of heaven] Or, The flood-gates of heaven. We find the like phrate. Chap 8.2. and 2 Kings 7.1.19. Pal 78.23. Ital 24.18. Mal 3.10. though in propriety of speech there be neither windowes nor flood-gates in heaven r the meaning is, that the waters bound up in the clouds, which no were extraordinary big and black, were let loofe into continual rain, in fuch an extraordinary manner & measure, that it might appear to men to be a judgment from God 5 which (as tome conceive) came not down in drops, but as from spouts in streams : or that the clouds did not dillil down water as fweat through the pores of the skin, but as it were, vomited out a great measure of waters at once; howfoever the rain came down to faft, and in such abundance, as brought the deluge to the highest cubit within the space prefixed: to this height or depth of waters some conceive there was no need of any new creation, but of a condenfation of aire, which from waters returned to aire again by rarefaction of the wind fen: for that purpole, Chap.8.1.

the wind ten: for that purpote, Chap.8.17
V.12. Forly days, and forly nights]
The pity and patience of God appear in this fort and flow pace of his judgements, compared with the work of his goodness and power in making the world, which in fix dates space he perfectly finished, but he took forty daies space when he meant to defleoy it, after he had given an hundred and twenty years a arning, Gen. 6.3. So when he threatned the Minevites, he premonified them of their peril forty dayes before it was to fall upon them, Jonah 3. 4. who took warning by words, and to Gods displeasure against them went not on unto deeds. Jonah 3.10.

V.13. In the felf same day] Viz. When the rain began to fall. Heb. In the bone, body, substance, or strength of the day. So Gen. 17.23. Lev. 23.14. Join. 10.27. when it was clear day, and while the day was in its ftrength, fo that it was certainly the felf-fame day, and not a morning or evening twilight, which might feem to belong to the day before, or

the day following.

V.14, curry for!

The Hebrew phrase, Of cuery ming, imports a difference of sowles by their wings; and so there is, for most have wings of feathers, yet some have skinny or griftly wings without feathers,

V.15. Two of all flefb] That is, of every fexe one of all kinds, not only of the tame creatures, but of the wild, even those which were at only of the rame creatures, out of the whole even those which are the agreement antipathy or hoftlility each to others, were (out of a fatural defireto e(cape danger) content to lay all quarrels atide, and quicely to come and continue togethers, (as Ifai.11.6.7 &cc.;and Chap.65.13) where they might be preserved from destruction : wherein the wisdom of brute and (avage beafts may upbraid the madness of men, whom no appre-hension of outward peril will keep in peace, or bring to a truce among themselves.

V 16. Shut him in] Not fo much to confine him, as to fecure him; for when he shut him in, he shut out the waters, that they might not follow him : herein how doth God honour and favour his fervants, who (though he be the high and lofty one who inhabiteth eternity) wil come down to dwell with the humble, ffai. 57.15. and do fuch mean offices for them, as to shut their doors, as here ; to make their bed, as Pial. 41,2. and (which was a condescending of the same Deity in the form of a ier vant, Phil, 2,7.) to wash his servants seet, Joh. 13.5 ? What office or service of God then, whether to be a door keeper in his house, as David desired, Pial. 84. 10. or any other, how low foever, can be too base for the worthieft of the fons of me .?

wormer of the lons of the V. 7. The fload was forty dayes upon the earth] That is, the waters by V. 7. The fload was forty dayes upon the earth] That is, the waters by the forty dayes rain (welled up to the height of the flood, but they prevailed over the earth one hundred and fifty dayes, ver. 24.

V.18. Waters prevailed] When they daily increased, those that more feated drowning then their damnation before, used (no doubt) many means for their tafety, removing from the lower roomes to the higher, from the floors to the tops of houles, and from houles to trees, from the valleys to the hills, and some swimming towards the Ark, defired that refuge which before they decided; but the waters so prevailed against all their preservatives, that none of them would serve either to save them all together, or to reprieve their lives while the rain powred downe; and to the mater floods did over-flow them, and the deep smallowed them up, though (as David prayed, Pfal. 69.15) Noah and his family were

preferved from them. V. 10. Fifteen cubits] There was no refuge then for Gyants, or the greatest land creatures upon the highest hils, or any resting place for Enoch greatet iana creatures upon maniguemini,or any reanig piace to entout upon the earth (as the Papilits feigne his perfevation in from high place of the earthly Paraditi.) Some will have it, that fome high hils az in their rops above the middle Region of the airs, and fo above clouds, and raine, and winds i informatic that Solinar writeth this on Olympas, let-aims, and winds; ters written in aftes will remain a whole year, as legible at the years end, as when they were made; which appeareth to be fabulous, both by resion and experience; by reason, because that vapours which cause both rain and wind do afcend fifty two, or at least forty five miles in

furnisher of the great deep] Both the waters of the earth, and largely controlled overthow, fewelling up, and finding life out by a mirracular of controlled overthow, fewelling up, and finding life out by a mirracular of the strength of t water 3 to that finitul man is detwirk them doth, the one above, the dother below, as Phasaoh and his boftle betwirk the waves of the red start below, as Phasaoh and his boftle betwirk the waves of the red start below, as Phasaoh and his boftle betwirk the waves of the red start below, as Phasaoh and his boftle betwirk the waves of the red start below, as Phasaoh and his boftle between the start below the truth of that of Sosimus, and found the relation to be faile, as known the truth of that of Sosimus, and found the relation to be faile, as Ludov. Vives hath reported on August, de Civ. Dei, lib. 15. cap. ult, yet (how high soever the flood swelled) the Papists will have it, that Enoch was secured from drowning in some part of Paradile; and for that purpose the waters (say some of the Learnedst of that side) stood above the hill, and about the place where Enoch was 3 as Exod. 12.22. mountains] Sec Pial.104.6.

V.22. The breath of life] Heb. The breath of fpirit. By this it is while the thirds are excepted, because they breath not, and they are said not to breath, because they have no lungs, and live in the water where aire cannot come 3 yet Pliny saith, that sishes breath, N at. Hift.

died There is no doubt of the death of those that were drowned, but a great question whether all that were drowned were also damned: Some are for the Affirmative, 1. Because they were generally corrupt and cruel, Gen. 6.11. 2. Because the preaching of Noah, and preand crute, vermont; 2. Decaute the preacting of Position and price paring the Ark for one hundred and twenty years together, wrought no repensance in them. 3. Because the Ark was a figure of the Church; 1 Peta; 20, 21, 00 or of which there is no faityation. 4. For that they that were drowned, were called the world of the ungodly, 2 Pet 2.5. Northern were drowned, were called the world of the ungodly, 2 Pet 2.5. Northern were drowned, were called the world of the ungodly, 2 Pet 2.5. Northern were drowned were called the world of the ungodly, 2 Pet 2.5. Northern were drowned were called the world of the ungodly, 2 Pet 2.5. withthanding, as all were not faved that were within the Ark, so it is probable that all were not damned that were out of it; for there were millions of infants, of whom some might belong unto God by his decree of Election; and though most were so hardned in their sin as to dye in it, and he damned for it, yet the danger coming upon them by degrees, might work upon some of them to salvation of their souls, though they milearried by the drowning of their bodies; as Elisthough he brake his neck, t Sam.4.18. did not lole his foul, as judicious and godly Divines.

V.23. Every living substance Except the fishes which perished not 3 for the judgement being inflicted for the sin of man those executes were destroyed, who lived on and in the same element with him ; that is, those of the earth and sire, and with which he had most to do, and not the fiftes, who lived out of all communion with him in that elenot the filles, who invested out or an communion which their their could not, and in which man could not live a untelle then the flood had been made up of such rain as fell upon Sodom and Gomorrah (as some Jewes fain iomewhat like it, was the was a raine of scalding water,) they might survive the destruction of other creatures. And of those that were destroyed, the first were men, women, and children; then beafts, and birds last of all, who might flye men, and connected the new occasion and notes after our my working the above that deaper, when they could neither by going (though it were climbing) nor by fwimming defer their drowning any longer. This general and deep inundation may fervet om sake in abountable, and the jultice of God terrible to all mankind; if the creatures (befides man) who are alive, were apprehensive of the destruction of those which the flood had swallowed up, they would be very fearful to provoke Gods indignation any more : the more should man beware of incurring his displeasure, since his sin involverh the unreasonable and insenseble creatures under a curie, as well as himfelf, Exod.9.19. Jofh.7.24,25

Moah only remained egc.] 2 Pet. 2.5. Now it was evident to the furviving part of the world (and that they that were overtaken with the waters, before they were overwhelmed with them, might fee and acknowledg it) that it was faier to to against the stream with a few godly persons, then with a multitude of ingodly ones to be carryed along with it, and over-

whelmed by it.
V.24.4n bundred and fifty days] See the fecond Annot. on ch.8. vel 4.

CHAP. VIII.

Verf. 1. R Emembred] Remembrance in propriety of speech, 1881 plyed to fuch only as may forget t yet by a figure of conformity betwirk Gold and man; (whereby God is fooken of after the manner of men) be is faid not only to remember, Gen. Chap.9.15. Ex-but by Ins rememorance, as appreciation goals, is mean tome at divine favour, Hob. 61.0. as the granting of their requests. Gen. 20.2.2. job 14.13. Pla1.13.11. the performing of his promises made unto them, of n. h. h. p. 15. vert. 19. Exch. 23.13. Deut., 29.7. Exch. 16.0. and the remarking of their works, Neh. 13. ver. 14.2. not for their metis, but for his oven mercy : Lastly, his remembring of them, is his relicuing them in diffreis, when in the opinion of men they are thought to be neglected, as if they were quite forgotten by him; and he is laid not to reglectes, as it they were quite longoiten by him; and he is laid with ord-member the fines of luch, jer. 31 3.4. Heb. 10.17. when he doth fo freely & fully loggive them, as if he did altogether longer them; and he is laid to forget them: which he with holds his favour from them, or deferreth o fend tuccour to them in their nec flity,Pfal. 13.1. and with reference to height, as CLivizs showeth in his Book de Grepnseuls: but the hill Q- the wicked, his remembrance is a recompencing them after their mu-do-Hympur alcendeth not in a perpendicular line above a mile and a quar- ings, Pia. 137.7. and his forgerting a forbearing of punishment, as if they ter, as the dimention was taken by Anaxagoras, and reported by Plus- vecte both out of fight, and out of mind with him, Pl. 10.11, and nove it

Chap. viii.

Annotations on the first Book of Moses called Genesis.

that these hils are an hilly tract of ground in the Countrey of Armenia

was testionable for God to manifelt his remembrance of Nath, who had showfoever there be difference in the name, the most agree of the place, been many months in a flate of fadnets, though of facety, and might well-by this time be weary of his close prison, his unfleady dwelling, and of his. cohabitation with brute creatures, unfit (lave in cale of great necessity) to lodg with him under the fame roof-

and all the Cattle] Gids benignity extendeth to man and bealt, Pial. 26, veri. 6. and 147. veri. 9. Jonah 4.11. See Annor, on Gen.

9.9. a wind to pafe] The wind, as God pleafeth to employ it, either A militar page 1 the tuning at your presents or employ it, cause 1 mins 1, new 7. veri, 1.9, 2.0. within the verifier only that, but there or gives a first in the first mins a mins 1, new 7. veri, 1.9, 2.0. within the verifier of the Aich all upon Arrara) non only that, but there or gives 1 in the verifier. It is a minimal time the min tuning in the most many of other lower hills were feen, the waters partly bring funk down and Jonath 1.4. and dometizing 6 and that most futually it depents upon mall [wallowed upby the hollow places of the careth, and partly drawn up waters; and leftlenth or abstech the depth of great ones; sthough it troftle them up into boilterous waves ; but in the flacking and affiwaging of this he works by degrees, that we may not too fuddenly paffe over the acts great flood, there was (belides the natural operation of the wind) a fugreat most, mere was commence manuscription or me many size for an power; munic on goodings, not may execute our annual member pernatural and miraculous power to makethis hightide to fall no on liberate wanting on his will wishous precipitation, or too much hadle, Ifa. ebbc; as in the drying up of the Sca by the East-wind, Exod. 14, 128 16. There be form who preciply fee down the gradual abatement

a secret conspiracy and concurrence of waters under ground, with the more swiftly : if it were certain how deep the Ark descended into the Rivers and Seas above; betwire these there is such commerce and communion that from the Seathe Rivers run, and to it they make their return sgain, Ecclef. 1.7. yet whether the Sea made any augmentation lolve the doubt at the first dayes decrease; for the seventeenth day of the of the waters on the earth, it is uncertain; and though some affirm it, seventh month was the first day of the waters abatement; for from the

windows of heaven] See Annot, on Chap.7. verf. 1 1.

restrained The rain was of Gods sending, Chap.6. vers.17 Chap.
7. ver 4. and the restraint of it was of his making, second causes are so 7. Vet 4, and the critisms of it was of this making 3 recome causes are to fined and confined in their operations, that they cause not contraries, unless by accident 3 as the fire burns the hotters when the aire about it is the colder, and the middle Region of the air is 60 much the colder, as that on both fides it is the horter; but the first cause equally produceth the most repugnant effects; as in the general good and evil, Job 2 10. good without exception, evil with diltinction; for the evil of fin is from man or Satan, the evil of pain or punishment from God; of this evil the words of Job are to be understood, and of Amos, Chap. this cent the words of you access to minimize a many and a constraint of the cautest fruit-finers, Gent. 1.8. Mal. 3.10.3.1. and barcranets, Deut. 28, 38,39,40.
July 1.3.1. In living creatures that the and incincity. Brad. 9.9,10.
July 1.3.1. In living creatures that the and incincity. Brad. 9.9,10.
July 1.3.1. In living a constraint of the constraint 11. In and details 1 count to superiors as an execution, is negative to the term particularly increments and debastement, 5 Sam. 2, 7, peace afterwards; as 2 Sam.6-laft, Pfal. 110.ver.1. Mar. 1.25, and war, Jisi.45.7. in the air he maketh light and darknels, Gen.1.25, Ven. 2002. The Dover's feet to the terms day after the Ra-37 Jisi.45.7. in the water calm and temperit by his word, Marth, ven, as veri. 10, fileweth; Noah was very definous, and hopeful all to the property of afterwards 3 ss 2 Sam.6-left. Pisl. 110.ver.1. Mat. 1.15.

and war, Isla. 45.7. in the water calm and tempelt by his word, Match. (yen, severit. of fixethe) Noah was very definous, and hopeful allo to 8.16. [Out.4.15.]. The Dove was tent on the leventh day after the Restrict of the severy calm and tempelt by his word, Match. (yen, severit. of fixethe) Noah was very definous, and hopeful allo to 18.16. [Out.4.15.]. The Dove was term of the Saven would be recompened by the Centurion fail of his fouldities, Match. 8.0. they go at his severy for the failing of the Raven would be recompened by the mand, and come at his call: If then we define any good thing, let us faithfulnelle of the Dove, who by the manner of her flight lower and longer then that of the Raven, would make a better dilovery of the faithful of the Raven, would be made to though they were must be faithful of the Dove, who by the manner of her flight lower and longer then that of the Raven, would be made to human the histories of the Raven, would be the manner of the flight lower and longer then that of the Raven, would be human the histories of the Raven, would be the manner of the flight lower and home the statement of the Raven, would be the manner of the flight lower and home the manner of the Raven, would be the manner of the Raven would be recompared by the manner of the Raven would be recompared by the manner of the Raven would be recompared by the manner of the Raven would be recompared by the Raven would be recompared by

V.3. Returned continually] Heb. Going and returning. That is, with all speed, running and recoyling to their proper place and channels, from whence they were gathered to make up the floodswhich fheweth their reasinelle to obey the command of the Creator; an osedience observable throughout the whole Creation from the winged Scraphins, 1/al. vable inrougnout the whole Creation from the winged scraphtins, Ilai. 6.2. the flying Angel, Revel. 8.13. to the crawling vermin, Exod. 8.17,18. Act. 12.23. Pial. 14.8.10. Only men, betwint both, and contrary unto both, are disobetient and rebellious to their Maker, who should follow the example of the one fort, as expecting hereafter to be their partners in glory, and go beyond the other, as much as they are bebind man, or below him in faculties and favours from God, both to enable them for, and encourage them in his service.

after the end of the hundred and fifty days: That is, from the beginning of the flood (io long the waters prevailed, Chap.7. ver.24.) and af-

ning of the 1000 (to long the waters prevailed) chapter that time they began to be abated.

V 4. Seventh month! Not from the beginning of the flood, but from the beginning of the year, 1656. wherein the flood was fent upon the world; and this not according to the Ecclefiastical account, which was not in use before Moses times for so the seventh month was Tifri, Septemboth in the brane Project thirty for its interesting from the West (17), 5 eye in but according to the Civil account which began at September, and from thence the feventh month was Nifan (as the Chald, and Hebrews call it) Efth 3.7. Abib. (as the Hebr.) Exod. 13.4. that month answering to part of March, and part of April.

mountains of Ararat] Upon one of those Mountains called Ararat, the highest fort of hills, over which the flood prevailed. Gen Chap 7. the injustation of mins, over which the moon prevailed. Sen Chap?, verf.19. There is a Kingdom called Ararat, Jer.7.1.27. (whither the fones of Senacharib fled, when they had flain their father, a King. 19.37.) Idai, 17.38. where the word in the Hebrew Text is Ararat. but in the English Translation Armenia in both places; and by Armeand on Justic are caused by furture as a to perspect the sense content evants and firsts, for the reprenium of the most mount of the person of kinds of creatures, whereof we do not read these was any fired referved in the most of the person of kinds of creatures, whereof we do not read these was any fired referved in tense, circle by folopo. Antig. 1.1.cap.4. calls the altouniam Baris; but V.11. Tet ether feven date! Some makes myflical observation.

the greater.
V.4. Decreafed continually until the tenth month] The Ark rested on

Chap.viii.

the mountain of Ararat while the waters covered it ; for at the first the Mount was felt, but not feen, yet the waters then were fo much abated, and did day by day so abate, that whereas before they stood above the Mountains, Pfal. 104. veri. 6. yea, fifteen cubits above all high hills, Chap 7. veil. 19, 20. within seventy three dayes space (tront of his power, justice or goodness, but may exercise our faith in a deliof the waters; and they fay, that while they were above the mountains V.2. Fountains of the deep] To make the flood there was, as it were, they abated but one cubit in four dayes; but that afterwards they affined they affined they affined they affined they affined they are they affined they affined they affined they are they affined they are they affined they affined they are they affined they affined they are they affined they are the are they are the are they are the are they are the are waters, whether (according to the phrase of thip-men) it drew water eleven, (as some lay) or thirteen cubirs, (as others) we might better reof the waters on the earth, it is uncertain; and though 10mt aftern 15, jeventh month was the furle day of the water and the Land 1 but now with the palling of the state, and the Land 1 but now with the palling of the waters and the Land 1 but now with the palling of the waters was the Land 2 but now with the palling of the water was the construction of the state of the water was thought to the state of the water was thought to make the flow of the state of the water was thought to make the flow of the state of the stat highest it was above it but fifteen cubits, but if it drew water but eleven cubits,it fel four cubits the first day : thefe conjectures are both doubtful,

v.6. As the end of forty dayer] Making the account from the first appearance of the dry land upon the mountain tops, which was the first day of the tenth month, the end of these forty days was the eleventh day of the

eleventh month called Sebst, the same which we call Jinuary.
V 7. To and fro] Heb. Going forth and returning. Not into the Ark, but flutering about the Aik, and refling on the top of the Ark a for the Raven accultomed to live at large, was weary of the first ineffecting on the cage, and finding many bodies dead, but not devoured by the fiftee, the was ravenous after fuch prey, and would no more be confined to the

state of the earth; and being more wonted to humane habitation; and fociety (but especially out of love to her mate left behind) would return again, and bring with her some token of good tydings, if there

were any.

V 9. Found no reft] For though the mountain tops were bare, it may be they were muddy, or far off; and not within the compafte of the course she took; besides Doves (as was noted before, Annot. on versof the low, and therefore may be called the Doves of the valleyes, Ezek-7.16. as the Ravens are called the Ravens of the valleyes, Prov. 30, 17. because they feed on the carcelles, which are most frequently found on the lower grounds, for in such especially are battles pitched, and the great-

pulled her in unto bim \ Heb. Cauled her to come by opening a window. And it may be, shewing her mate, and so inviting her to the place where she had been before, and where she might be with more comfort, intil the world were better : and when the came within the reach, he ook her in his hand, to try whether her wings or legs were besneered with itr or mud, which might signific the asswaying of the slood.

V. 10 Other [even dages] That is, fourteen dayes after the stending

orth of the Raven; for he waited fo many dayes in expectation of her eturn,and when feven of them were expired, and the Raven not returned, he lent forth the Dove the first time, and after the came back, he staid o-

the terr forth the Love the this time, and the feel of the fight of the feel of the seed of the feel o for her then yet she could find any where abroad.

olive leaf pluckt off] Not a loofe leaf floating on the water, but a little tender iprig, such a Dove with her bil might break off, which now was but in the English Translation Armenta in both places 3 and by Armentain mental the greater, student early and the Californ Sear in the searce to be done, because it was softmed and weakened by bring long fomeraske it to be the sum with the searce to be done, because it was softmed and weakened by bring long formerske it to be the sum with the searce of the searce fomerske it to be the fame with Aram, and that Hebrew word the Yulgar caule it is green all the yeer, Plin, Nat. Hijl. 16,6.10. yet it was an eight tains of a rate of the state with Arton, and that it to tow word one yugar came it is green all the yet; Fun Nat. Hijl. 10.5. 10. yet a may an up-tain to flavor one of the state of the s this of Anata accilled by further as he Brofor the Chalden, Cordin to ther Plants and Herbs, for the replentiting of the world with thefe

ortin number jeven, win reterencto ine Sabbāth, and juppele ther Noshon that day, pe formed his most foleran devotion to God with prayers, for good news to be brought him, concerning the ceasing of the flood, i and by this third fending, and his internation between, we may observe, an early his great delete of removal of the curse from the earth, but his patient waiting on Gods time, for obtainment of the thing

entitionate in Section 2. The defined see a section of the way returned mol 1 Which mights the by going for far, as to lose the way need to be seen a section of the sectio fore the could have, made her neglect both her mate and her Mafter, yet

priloners in the Irik.
V. 13. In the first month, the first day of the month] Heb. In the first
the first of the month. Where after the former first, the word month is
understood, after the latter the word day; the words month and day are underflood, after the latter the word day, the words month and day are expectly mentioned before, verif. and after, verif. the, yet formetimes the Subflantive of time is omitted, and virtually comprehended under the Adjective of number and order, as March. 6.17, in the Greek, the first of the face, it word day is left onto it but Mix 4.4.1 is in supplied, and the speech made full thus, the first day of unleavanced bread. This work the first shouth accordant on the faced account on such the word NI. and the spectal made, full fitting, the prift any of intercental treat. This was the fift month according to the factor account, to wit the month Nf-gra antiversing to March 1 fee the Annot, on Chap, 7, veril, 11. and the first day of that month.

rest cay of that month.

removed the covering of the Ark.] That is, took up a board or two in ons. to God the top or roof of the Ark to look round about him, for through the win-

uow ne coura nor ice to tar every way,

the face of the ground The ground is faid to have a face as the waters, Chap 1.3. and the firmament a face, veri 20. of that Chapter, by
which is mean the open and most visible part, called the superficies, or dow he could not see so far every way. furface, which is most obvious to the view, as the face of a man is more visible then his other parts, which are commonly covered, when the face

is commonly bare.

was dry] That is, the ground which before was quite covered with was ary 1. I hat is, the ground which before was quite covered with waters (except the hill part) was now generally bare, to that is appeared at all earth y set it was not dry, but that it was fort and muddy 3 and fo not firm enough to afford a folid fubflance to hard and heavy bodies, to not firm enough to snote a total mortance to used and heavy bounes, as in the ewenry feventh day of the next month it did, yet. 14 until which Mosh kept in the Ark, notwithftanding the dryness of the earth in the

tenic toxe-mentioned.

V 1. In the [coord month] The month flar, that is, the month which and weter the part of April, and part of May.

Geven and swentisch day! Hence we may make the complete account of the continuance of the Hoody which if the months and dayes were recloned according to the course of the Sun, make up a whole Solar year and condense the superior the rest or months and the superior days; where the rest of the Sun, make up a whole Solar year and condense the superior the rest or consistent of the Sun make up a whole Solar year and the superior the rest or consistent of the superior the rest or consistent of the superior the rest or consistent of the superior the rest or consistent or the superior that the superior the rest or the superior that the superior tha sonte accorange to the courte of the Sun, make up a wante sour year and a tru dayes; whereof the rain continued forty days, the flood in its full height, one hundred and fifty dayes, in its diminution or decrease one hundred aremy nine dayes; in the end whereof the earth was bareall over, but muddy, to that. Noah continued after that fifty fix dayes; over, but muddy, lo that Noala continued arrect that furly at asyles, which cast up inno a total (um, make up the number of three hundred feventy five dayes, that is ten dayes above the Solar year, confishing of three hundred faxy five dayes. For this account compare, Gen.y. ver, 13-13, with the furth and fourth of that Chapter, and the furth of this. But it is to be noted, that according to an account usual among the Hebrews, fix of the months of the year had thirty dayes, and the other fix becas, nx or the months of the year had thirty dayes, and the other fix had thenry nine dayes apiece, which put into one lum, make three hun-dred firty four dayes, to which adding the eleven dayes, (wit, from the feventeenth, till the twenty feventh of the fecond month inclutively) the whole will be a Solar year, after our ordinary reckoning, to wit, three hun-

dred fixty five dayes.

V.1. God finde anto Nobil Whether by a dream, or vision, or fact motion of his Sphirt, or by allumption of an humane fhape, it can be shown in the shadow of the shadow of holds, or only what it was he was to do, but who it was that made it known unto him; for that he did nor mit the hambour of the reportation. as your Samuel did I will a will a mit the shadow of the reportation. as your Samuel did I will a will a mit the shadow of the reportation. as your Samuel did I will a will a mit the shadow of the reportation. as your Samuel did I will a will a shadow of the reportation as your Samuel did. did not mistake the Authour of the revelation, as young Samuel did,

1 Sam. 3.56,778.

V. 16. Go forth of the Ark At Gods command he came into the Ark, Gen. Chap.7. vef. 1. and by his command he is to go forth again; Arts, Cert. Chapt., Yest., and by his command as 150 go form again; in time of danger he that him up like a pillone, but it was to prefer him; Gods cultaintsare mercits, not in this cafe alone, fee Ida. 26, 20, and now the danger is pall, and liberty fafe, he his fee free to provid; he continued his confinement until the Lord enlarged him: It is good to have his warrant for our movings to and fro, our coming in, is good to nave his warrant tor our movings to and too, our coming in, and going out, and walking in fuch wayes, as we may comfortably excit to have Angels to attend our Reps, Plal. 91, ver. 11. And if we take the Aik for a type or figure of the Church, (as Divinesule to do, and may well agree with Saint Peters comparison, 1 Pet. 3. 20, 21.) it may point us to a duty of importance in our Christian practife, viz. that none must be admitted into the Church, or excommunicated out of it, but for causes, and in a manner warrantable by the Word of God.

V.17. Breed abundantly on the earth] In the Ark was the flock and five both of mankind, and of other creatures, for replenishing the whole earth; not that all places should breed all kind of creatures, for

Of the number feven, with reference to the Subbath, and suppose that from Noahs Arkthe use of thips might be occasioned; and that they of the number feven, with reference to the Subbath, and suppose that were ancient, may be collected from Gen. 49.13, Deut. 18.68. See on Noah on that day, pr. formed his most (olemn devotion to God with

Canap. 9.1. After their kinds. That is, they went out, not confudedly, but in order. (as they came in,) and forced themselves together according to their kinds; that is, me, and their wires together, yet, is, the make and hist winds, the clean beatls, and block by themselves, the unclean by themselves, as they were forted, Gen., ver. 2,3. The Hebrew (rendred After their kinds) is, After their families: whereoffee the last Note on hap 7. ver. 2. V. 20. Builded an Altar We find no mention of an Altar until now,

yet it is not unlike but that the Satrifices of Cain and Abel, Gen. 4. were offered on an Altar. This is the first thing that Noah did after were oncrea on an Aust. I mass one first using that Noan did after-his deliverance from danger, and inlargement from his long refraint; a religious gratuide, mult be performed upon the first opportunity that-may be taken; God would have the thankful memorial of the worlds may be taken 3, 1000 would nave the thankful memorator the worlds creation in fix dayss, folemnly observed the next day after; Genel, 20, by whose exemplary direction, the faithful have been very forward to make remembrances of his mercies, and to restrict their thankfulness by their offering in tribute to him fome part of his own , as to the Lord uner one ing in tripute to min tome part or instorm, as to the Lotte of all. This year Abrahams practice, Gen. 12-7,8, and Chap. 13-18. and 22-2 and 18ac's, Gen. 26-27, and Jacob's, Chap. 35-7. Of Mofess, Exod. 17-15. and of others 3 and in such fervices they professed to the control of the their faith in Chrift, and expressed it by works in their grateful oblati-

ons to Good. hurst offerings? Those Offerings were usually called burnt Offerings which were wholly burnt, no part referred for food to any; and those being of every kind of clean creature, it showeth Noahs religious and liberal heart to God, who of to small store was willing to offer unto him fo great a facrifice.

logreat a lacrifice.

V.1.1. smelled] This is a figurative speech, whereby that is apVlyed unto God, which in propriety of phrase is not found in him, but
in man, and the other creatures; for this smelling is the exercise of In man, and the other creatures; for this inclining is the exercise of a fentle which requires a material organ or infitument, which cannot be in God who is a pure Spirit; yet for mans infitudion, the experditions of God are thus brought down to his capacity. See Annor, on

[weet [avour] So Exod. 19.18. The favour of broyled or burned flesh and far is not very sweet in it self : and so this seemeth to be as the Commination of the Prophet, Ilai 3.24. aftink for a perfume; but the Ordinances of God are not to be censured by carnal sense, for so circumcifion would be rather a contemptible then an honourable feal of mans Covenant with God; nor would the Sacraments of the New Temans Covenan with God; nor would the Sacraments of the New Testaments be much feet by, if we should value them by what our sense feet cert of them; for, for the one, what is more common or more weak then water? for the othershow slittle worth is a bit of breast, or a sip of wine, if our slight or talke be Judges of them? but yes, su the Ordinances of God, and the representations of the grace and vertue of Christ, and our reconcilisation with God thereby, they are slivest and favour, and only to nen, but to God himids, for in him he is well pleated, Man. 3.

J. Jiajakal, and in him. and for his date is the facilities of several sections. 17. Ifai.42.1. and in him, and for his fake is the facrifice of a very fixer a very fixer favour, Ephel., a. though in it self it were never fo unfavoury to human se fine: in Hebrew, it is a savour of rest, for that which affecteth with much delight, stayeth and settleth the mind and heart upon it. and if there were any offenlive agitations before, it quiets them, and makes

them to reft and casic.

The Lord fail in his heart] This is also spoken figuratively as before the Amongon the word spoken. The meaning is, that God had decread and refolled with him left, that he will not again cutte the ground, &c., and this he faid heartily and sincerely, for all the springs of God srebarty, none signed or hypocritical; for such are abominable to God in men, and so impossible to be in God towards men, 1 Sam. 15.29. Of the words may be tendred, god faid to his bears, that is, God spoke this combact to the heart of Noath by his Spirit, to encourage him in his god-

I will not again curfe the ground any more] He doth not here can-Twin no again curry inc ground any more;

cel the general curse indicated for the fin of man, Gen. 3.17. nor give fecurity against burning of the world, whereof Saint Peter prophecyeth, 2 Pet. 3.10, 11. nor promife that particular places shall not be drowned, but that there shall be no fuch general flood as this was any

for the imagination] The like reason is rendred why God will bring a flood upon the earth, Gen. 6.5, 6. as here why he will not: if we read a noon upon the carett, School, 50. 88 perce way need in lost 1 we red, the words, though the imagination, (as the Original will bear) &c. there is no appearance of repugnancy that is not easily answered; and if we read, for the imagination, there is so much difference between the reason, as it is rendred there, and here, as exclude the contradiction; for transfer as a secure curve, smaller, as excuent contradiction: For there he is moved to wrath by a general aggravation of fin in all persons, pars and faculties, yer, 5,12. and by Jone hainous fins of particular kinds, as Apolline in the families of the godly, lalitud infecting of marriages with the wicked, Cup.6.a. and intribe cruciny discrete facilities and the properties of the card was filled, yer, 21. and all this with a Cuplewike and they. contempt of God, which was a just ground for a general judgment, there being to many who did evil with both hands earneftly, Mic.7.3. But here and fixe both of mankind, and or other creatures, for repreniuming the comp, for many who and cut who combined rearrily. Mcr.7.3. But here whole cards, nor that all places flould breed all kind of creatures, for God moveth himself to mercy by confidention of mans native corruption. A merica there are yet (as form write) in Lyons, Bears, Tygers on even from this child-bood, as Pfal. 103.13. Life as a faither philath big and though to me parts of the cards he feparated from others by great child-bood, as Pfal. 103.13. Life as a faither philath big. and though tome parts of the cartin designation form unter by years constron, power terra purson town to a fear toning and in its next words; waters, and by the main fees, finch creatures as could not by formating; for be knowed to frame, and termoher bits we are buildiffeed, even the public from once to another, might by Narigation be transported; for he knoweth that even the best are floopen in iniquity, and conceived in fine public from once to another, might by Narigation be transported;

Chap.ix. Pilm 11.5. And these he will take occasion to flow mercy to man-kind 3 for it in flowlid (end general judgements whenforever there is a go-negality of fine, the flowlid on othling but marre what he hadt made 3, and yearster wickes float decreev, and the wifelone think meetile will have the to draw a Charios Institute. 2. and in fome places to draw the Plough. yeas the wicked shall deferve, and his wissome think mees, he will have
there to draw a Charios, Ibid.c... and in some places to draw the Plough,
wayer enough to be meet with them. Besides, now his Justice being Ib.c.1, 1. and to the taking of the subtilless; and to those that are not tamed glorified in the destruction of the old world, his mercy in regard of glorised in the extraction of the own worse, and increase in the manning antitra, and unavoidable corruption was featoably promited, eigenmuch as they can, Pial.104.0.0.11.21.21.2.3. And this is true, as well of citally being now reconciled it in the new world by the Sacrifice of "the birds of the Ayee (as experience provent) whereof ice Plin 1 to 0.8. Noah; and this moves him to being in that as a motive of mercy, as of the beafts of the earth; yea, and of the fifthesof the waters for middle in justice he might aggravate to feverity. See the like pleading, the fifthe-pooles of Cariar, fome fifthes were for amount, then they would which in justice he might aggravate to severity. See the like pleading,

Ifai.48 8,9.

Imbile the earth remaineth] Heb. All the dayes of the earth. It is a question whether the substance of the earth shall not remain, when the uis of feed-time and harvest is ceased, which will be at the end of the world when Saint Peters fiery Prophecy is come to palle, 2 Pet.3. 10. yet God makes it certain by his Decree, that while he is pleafed to continue mankind and earth together, there shall be such difference of seasons as are

feed sime and harveft] God maketh this Decree for the general, but not for but that he may curfe fome places in particular; fo that there be neither feed-time nor bayvest in their feason; as in 1 King.

"day and night]: The meaning is not, that there was not day and night during the flood, for it appeareth there was, by Noahs numbring of the dayes, ver. 10. but that both in the preparation of the flood by dark black clouds, as 1 King. 18 45. Joel 2.2. Zeph. 1.15. and flormy weather, Acts 27.20. and by continual rain the day was darkned, and Noah shut up, and suspended from the works both appearaining to the una time,fhall be no more,

CHAP. IX.

Vett.: BE fruitful and multiply [As Chap.: 28, and 8, 17, and had any children after the flood, he belting of fruitfultetle in his filte was a bleffing to him, Pil.: 28, 6. for grand-children are children in whom the Grand-father tires, and whom he loves as well as those that are his by immediate descent, Gen. 31.28. and Chap. 48.

replenish the earth] These words as the former, are in form a command, in effect a blessing, wherein Gods word and his work go together, kind of creatures could be brought from the place where Noah landed his carriage in the Ark, all over the earth to overforcad it, (as verf.19.) e-specially into the remote parts, as America? Answ. T. It is not neceffary that all kind of creatures should breed in all parts of the earth, as in the Ilands Cuba, Margarita & Dominica, there be no Lyons, Bears, nor Tygers, as many Countreys have no breed of Elephants or Camels. Secondly, they might go very far by land, and from one Land to another, by some narrow pallage of water which they might swim over: or they might be carried in ships from one countrey to another; and by that time they were multiplyed fo, as to be too many for that Continent on which they were first landed, from Noahs Ark the Art of making Ships, and of Navigation might be invented; for though we find no mention of Ships until the Benediction of dying Jacob, Cen. 49, 13, which was fix hundred yeers after this general flood; yet there 13. When was it inhundred yeers after this general moos, yet might be used eithern long before; for it is not necessary, not usual in the Scripture, that all things be mentioned that are done, much less their original should be precisely noted, for in fix shore Chapters (the first lix of the Book of Genetis) we have the compendium of the story of the world from the Creation to the Flood, in it must needs be that many more matters are omitted, then are men-

V.2. The fear of you] (Gen. 35.5.) The dominion of man fince fings not like that of Adam over the Creatures at the first, (for their obedience to him was in proportion such as his to his God, free and unforced, and rather out of love then out of sear) but by prevailing of wilder fort, for as it is in the thirty ninth of Job, Will the Unicorn be effect a vehement negation : But Noah and his fons (with whom the unreasonable creatures were In-mates in the Ark, and by whom they were governed and succoured as a part of their family) might have more power over them, and more obedience from them then his posterity in after times; for it is like they were more at command whilest they were afraid of the slood, and consined in the Arksthen afterwards; and yet

nor taken, the dread of man is upon them, fo that they frun his presence as come at the calling of their name, Plin. Nat. Hift. lib. 18. cap. 70. and the greatest of them, the Whales, God hath subjected to the power and prudence of man in great measure, though somtimes for mans rebellion against his God, the creatures be in rebellion against him to his ruine; as God threatneth , Levit, 26. 22, and hath fometimes executed, as I Kings 13, 24, 2 Kings 2, 24, and he can take a great revenge by the leaft and weakest creatures, as by frogs, and flyes, and lice, Exod.8.5,17,24. and by wormes, At. 12.23. See on Chap. 1.26

V.3. Every moving thing Or, creeping thing. That which creepeth moveth, but not contrariwife, all that moveth creepeth; for man, and beafts, and birds do move, but do not creep, therefore the Original word is well rendred moveth, which is a word of a larger extent then the word creepeth, and so more meet to expresse the beneficence of God in this concellion of fullenance to man

that lipeth] That is, that dyeth not of it felf, Lev.22.8. but being alive is killed by your band, and not found dead already, as that which is torn by beafts in the field, which is to be cast to dogs. Exod. 22.31. for Ayous must up a ma supernova trom use works not appersishing to the use to the years of the mental which is one of child ology. Stoud extensionable creatives, and orbustness commerce, was as it were benighted; if many of the ceremonial Lawas given to Moles from God, and by him for swhen night countd, was man ear work, John 54. and that facth and fo tothe Jewes, were in tiel long before. See the Annot on Gen. 7.2. Obling darknets and cellistion from their Jabors of the day by fuch a re-jeff. But many living things are not mans mera; as Lyon, Reart, Yigeri's firmingly black clouds, long tails, and a deep and general flood for io long and many living things are not mans mera; as Lyon, Reart, Yigeri's and many living thing are not mans mera; as Lyon, Reart, Yigeri's and many living thing are not mans mera; as Lyon, Reart, Yigeri's and many living thing are not mans mera; as Lyon, Reart, Yigeri's and many living thing are not mans mera; as Lyon, Reart, Yigeri's and many living thing are not mans mera; as Lyon, Reart, Yigeri's and many living thing are not mans mera; as Lyon, Reart, Yigeri's and many living thing are not mans mera; as Lyon, Reart, Yigeri's and many living thing are not mans mera; as Lyon, Reart, Yigeri's and many living thing are not mans mera; as Lyon, Reart, Yigeri's and many living thing are not mans mera; as Lyon, Reart, Yigeri's and Reart Rea

ann many Birds, as Hawke or Kires; and many fifthes, as the Whale and others; a but for excepting things, many of them are not only loadshom to man, but very unwholiome, and fome of them no better than plain poylona, as Toads, Scorpions, Spiders for aniewe hercoge the next Note, flattle meast 1 As by bread in the Loads Peayer is means not only bread it fell; but all necellary food and Phyfick, which is of the fore ferve or recover the health of man, and to prolong his life; fo here may off the Creatures by wave food from the following discounting of the contents of the creatures to the contents of the contents of the contents of the creatures to wave food from a file of the contents of the contents of the creatures to the contents of the creature of the creatures to wave food from a file of the contents of the creature of the creatures to wave food from a file of the contents of the creature of th my of the Creatures by way of ordinary diet, and some of them by a physical vertue shall serve to sustain the life of man, even Vipers, and Scorpions, and Lice, and the excrements both of men and beafts have their use in Physick for mans good, whereof see abundant instance in the Presace to the Santuary of a troubled soul: Here is the first mention of mans feeding upon the living creatures, and the first grant of that liberty, as divers learned Commentators conceive, which yet might as Gen. 1,27,11 and hough it he forest experts of makind along the first plant of the fir tion the allowance of earing the living creatures, both because herbs and fruits were spoyled with the flood, and for that God would by this grant, the more oblige them to forbearance of blood, ver.4. as he did the more bind Adam to abstinence from the fruit of one tree, by his liberal beneis the control dostuneter from the trust of one tree, by ms interal officence and allowance to cat freely of all other fruits that grew in the Garden of kiden; and this not by command, for though it be given in a term of command, Gen. 14.6. 35 in effect but a concettion or permittion, as Lev.113. See allo, and compare Mat.197. with Mark 19.4. where what is called a commandment in the former Evangelith, is faid to be a fuffering or tolerating in the other; and of this permission the godly, it is like, made use as well as the wicked ; for it is not prothe goody, Arasinacy made areas well as the waters, I for I is not. Root bable that Arbol being a keeper of flietey, keep them only for the wood, or milk, and left their fleft (being as pleafant and as whollome thense milk) and left their fleft (being as pleafant and as whollome thense with the state of 24.38. noteth the old world for their eating and drinking, that is, for being too much addicted to delicacy, stairty and plenty of provision for the fielh at the time when the overflowing scourge came upon them; yet a moderate use was then allowed and taken into practife, which might be put into an express permission or concession now, not only with rethe thin of the street permittion or concention now, not only with re-feet to the refehing of man, but with all for a religious confideration re-terring to the glory of God, wir, for reftraint of Idolarry, or worthip-ping or honouring the executive more then the Creator, against which the killing and oating of them for ordinary dyer, was a practical preferva-tive; and it was not without need in respect of mans proneness to Idolatry; whereof fee Pfal. 106.19,20. Rom. 1.23. nor without fruit ; force and art, as now it is; yet neither can he subdue the nature of the for though some did so abuse themselves and other creatures also, as to make gods of such things as they did eat, yet to those who made use of willing to ferve thee, or abide by the crib? ver. 9. Canft thou bind the Unit- their reason, it was a great conviction of the vanity of such Idols, that they corn with bis band in the surrous the vallers for thee? I might be so devoured and turned as well to excreme as no nourithments. might be fo devoured, and turned as well to excrement as to nourifhment verf. to. which words though they be an interrogation in form, are in and therefore did Mofes enjoyn the drinking of the water wherein the powder of the golden Calf was put; as a potion for the peoples core of that brutish Idolatry, Exod. 3 2. 20.

as the green herb] That is, as freely as the green herb, Chap.

V.4. But flesh with the life] That is, living flesh with the bloud are times 3 for its like they were more at command whitelt they were

A But ploy with the life 3,

and confined in the Arks, than a fewer water 3 and year.

In the bload direction of the veines, wherewith the life and man (efpecially the Elect, as in Christ) hash a general dominion over contained creatures; compare Praim 8.6. with 1 Cor. 15. 27. even to the taming, or over-awing of the widelt of what for fower, Jam.

The size it will be found a bead, or fifther fowly hath no criftence without the body, (as the foul of a bead, or fifther fowly that the training, or over-awing of the widelt of what for fower, Jam.)

The size it will fill the found a bload the criftence without the body, (as the foul of a bead, or fifther fowly that the unreasonable creatures is powered out; for the foul of a bead, or fifther fowly that the criftence without the body, (as the foul of a bead, or fifther fowly that the unreasonable creatures is powered out; for the foul of a bead, or fifther fowly that the criftence without the body, (as the foul of a bead, or fifther fowly that the unreasonable creatures is powered out; for the foul of a bead, or fifther fowly that the unreasonable creatures is powered out; for the foul of a bead, or fifther fowly that the unreasonable creatures is powered out; for the foul of a bead, or fifther fowly that the unreasonable creatures is powered out; for the foul of a bead, or fifther fowly the unreasonable creatures. and the blood the His, because the ipitits which are the liveuset person the creature, are produced of the prufit part of the blood and with it difficult throughout the whole body, by the operation and activity whereof, the members are the year and arthout which there is no bodithe members are the year and without which there is no bodity life in many case. Hough the blood continue in the body, as in the standard of the standa creatures strangled. By this in Gods intention is, first, morally for consures frangled. By this in Gods intention is, firth, morally for-bidden all crucky, not only to man, but to other creatures. Secondly, thic eating of the fifth and bload together, or either of them traw, whereby men might become (by degrees) to feed upon man fifth, as those with first the contract of the contract of the contract of the contract for furl a solvenus summer as called Anthrophologi, thus is, men-ters, Plin, Nai, Fifth. Bio. 6.6., 30. Thirdly, afterwards the called all manurer of blood was experitly florbidden, Levy x. and Chapa, y. i.o., and that not only because the blood is the life of the fifth, as there, are Levy x. 2.4. or the life of the fact, is the holod, as the reason is experifing their Christian Liberty herein, as Theodorus Balfamon on the 63 Canon of those suppositious Canons which are instituted to the A-

But first for answer to the Position, it may be alledged, that all meats But next tor aniwer to the contions at may be arringed, the animate while for exhole fome (though fome be more whole fome and nutritive then others, and to fome formacks and conflictutions groffer meats may be more jurable then fine) are by evangelical liberty lawful to be eaten; for that fee Mst. 15.ver. 11. Act. 10 from ver. 10. to the 16, 1 Cor. 8.1,8. &

chap. 10.25. Inc. 1.5. Scondly, This prohibitian of the Apostles touching the esting of Scondly, This prohibitian of the Apostles touching the esting of the means firstingled, and blood, was occasional, and in case of candal, that the converted Gentiles should not be offended with the condain, that the converted Gentiles should not be offended with the condain. verted Jewes for their forbearance of fuch meats, nor offend them by

Thirdly, For the forbidding of bloud, besides the present reason con-Inititys For the torbidding of bloud, belides the pretent reason con-cerning the flate of the Church, and the antiquity of the abilitancy, preferibed foon after the flood, there might be a reason of it from the future, or, a flander of the Christians for bloody and inhumane banfature, oft. a flander of the Chriftians for bloody and inhumane banquers of humans fleths, facts are reported of the Tynan Phalaistis, advite Bible. Bible of the Bible of th non an jun impressor or then a crime by their government of an use of blood in what kind sever, as we find their desence set down in the writings of Minutius Falix, Euseb, Eccles, Hist. ib. 5, cap. 1. Ters.

Applog.cap.9.
Fourthly, For the forting of this prohibition of bloud and things frangled, with forbearance of neutr farificed to Idols, and fornication, it followesh not that they should be alike lawful or unlawful, for the fame punifimment, much more the same prohibition, may be set upon things of a very different nature; as death is the penalty of murder, Gen.

1 Cor. 8.13.
V.5. I will require] That is, the Magistrate, my Deputy, shal require blood for blood; or if he do not know or punish homicide or manquire blood for blood; or if he do not know or punish homicide or manquire blood for blood; or if he do not know or punish homicide or manquire blood for blood; or if he do not know or punish homicide or manquire blood for blood; or if he do not know or punish homicide or manquire blood; or if he do not know or punish homicide or manquire blood; or if he do not know or punish homicide or manquire blood; or if he do not know or punish homicide or manquire blood; or if he do not know or punish homicide or manquire blood; or if he do not know or punish homicide or manquire blood; or if he do not know or punish homicide or manquire blood; or if he do not know or punish homicide or manquire blood for blood; or if he do not know or punish homicide or manquire blood for blood; or if he do not know or punish homicide or manquire blood for blood; or if he do not know or punish homicide or manquire blood for blood; or if he do not know or punish homicide or manquire blood for blood; or if he do not know or punish homicide or manquire blood for blood; or if he do not know or punish homicide or manquire blood for blood; or if he do not know or punish homicide or manquire blood for blood; or if he do not know or punish homicide or manquire blood for blood; or if he do not know or punish homicide or manquire blood for bloo flaughter, some hand of violence like that of the man-flayer shall repay him like for like 3 or mine eye shall discover it, and mine own immediate hand avenge it. See Exod. 21.12. Lev. 24.17. Num. 35. from ver. 16. to

Annotations on the first Book of Mofes called Genefis. and the blood the life, because the spirits which are the livellest parts of the creature, are produced of the parest part of the blood, and with it different creature, are produced of the parest part of the blood, and with it different creature, are produced of the parest part of the blood, and with it different creature, are produced of the parest part of the blood, and with it different creatures are produced to the part of the par

is faid to take held with her hands, Provisions, and the count must be put to death, so pit a fear of murder upon man, as the Dog beasen before the Lion to make him afridd. See Exol., 1118.

at the hand of every man brother.] The former prohibition is a previous the hand of every man brother.] The former prohibition is a previous the hand of every man brother.] The former prohibition is a previous through the hand of every man brother in the prohibition of the hand of every man brother in the hand of the e a reftraint of cruelty towards man, whose life was more precious, fince not a rettraint of cruetry towards man, mone tire was more precoustince of he was made after the Image of God. Sorver. 6. and this an univerfall. Law, inforced with an impartial penalty, death for centh, blood for blood, wholoever he be that stedderhie without just caude and lawful

all manuer of blood was expertly forbidden, Lev, 7 2 and Chap 2, 10.

all manuer of blood was expertly forbidden, Lev, 7 2 and Chap 2, 10.

all manuer of blood was expertly forbidden, Lev, 7 2 and Chap 2, 10.

all manuer of blood was expertly forbidden, Lev, 7 2 and Chap 2, 10.

all manuer of blood was expertly forbidden, Lev, 7 2 and Chap 2, 10.

And the row only because the blood is the life of the field, as a been a seried of the life of the field of the life of the life of the field of the life of the li to puniti 11) doth palle murder over with impunity 3 or tome way or other heftortens the life of the bloody man, fo that he lived hot out half his dayes, Phil 5,523. If significantly some, whether murder or any other crime were punished otherwise turn by excommunication, for calling our of the society of min) whether Sarted or Grid, before the flood; but especially whether death were inflicted on any Offendor. the flood i but cipcially whether death were inflicted on any Offendor, before Nosh his return to Land again. The chief cault of the doubt is, the reprieve of the infl. Marder by God himidil; though guily of the greatest resulvagaint man, and of the flouted containing guily of the greatest resulvagaint man, and of the flouted containing against the greatest resulvagaint man, and of the flouted containing against which is the containing a south of the containing and the puts, on whom God dean effectal mark that man might not meddle with him, Chap4.4.5. But thus a fed to referensia extraordinary to which him chap4.4.5. The contained with the contained w sor ins greater puninment was protonged) was a more meet recompente for fuch a transcendent malefador; yet many times it might be other-wife. If it be faid, we find neither any Ordinance or example of the inflicting of capital punishment on any offendor before that of this chapwife. At the List, we him neither any transmire or example to submithding of capital punithment on any offendor before that of this chapter: It may be antweed, that many things might be in use before the
floods, though not recorded in the foregoing Chapters, whereof fee the
floods, though not recorded in the foregoing Chapters, whereof fee the
floods of the foregoing Chapters, whereof the chapter
raided himself to the height of Monarchy, whole ambition and syramy
raided himself to the height of Monarchy, whole ambition and syramy
hath been followed ever fince in may parts of the world, yet it ferms
there was an economical or domeficial power of life and death in particular families, as appendix of who deny the legal and military use of
the foroid, yet formetimes use regainft those who fayour not their famcites: (see Philip, Lauker, Phen. Hiff, pag. 107, 108.) will have the Texfor ponithing offenders, to be siden not preceively, but prophetic
cally, because they are phared in the fourte costs, and to they find imply not a command, but a bare commination; whereas if (b, being gepriest) the properties of the command of the properties o neral they would contain an untruth, for many bloody Malefactors of ten do elespethe (word they have deserved : besides, it is usual in the Hebrew, to put the Future tenfe for the Imperative mood : as Bxod. 20. 13. and elicwhere : and this and fuch like Texts, do not only justifie the use of the Magistrates sword as lawful, but require it as a duty ; and sing of a very unrective nature; a season is the penaty of mureor, Jen.

9.6. and of having learned bread. Exodia. 1,19. yet the one is in full a case mercy to a bloody man may become cruely or many inner forbidden by a moral, the other keys ecremonal process; yet for the cent persons; as where pardons for murders are cashly granted, there find formication, diverso of the Gentiles held it but for a thing indifmurders are exceedingly multiplyed, as in France in ten years space, forbidden by a moral, the other by a ceremonial precept; yet for the fin of fornication, diversof the Gentiles held it but for a thing indifferent.

Fifthly, For calling of them neceffery things, they were 60, and albimorable will be a found to the cautien against Alodaty and Fornication; and for those that cautien against Alodaty and Fornication; and for those things and a for the cautien against Alodaty and Fornication; and for those things through are in their own nature indifferent; as the abolitence from the cautien against Alodaty and form bood, the forbearance of them was the former of the forming francing of a time, in case of scanning control of the forming francing of a time, in case of scanning control of the forming francing franci

for in the image of God] Therefore to commit murder or man-flaugh Jor in the image of God! Intertore to commit mureer or man-itaughter is not only a ninjuty and crucky to man,but an impirety againft God is and though it begreater fine till a good man as Cain did, Gen. 4, 5, then a bad, as the fervants of Abípiom by his command did when they filled incretuous Amona, 2 Sami, 13, 9, yet fines a bad man hath fome remainders of the Image of God in him. Gol is dithonoused like the littled any other was then be urranhale but he Anharius. And he sale Chap.ix. min, mite you attent to tay viotent names on any 1 for the contempt of the mine Image, I that take as contempt on my (elf, and final accordingly Dutilit it. By this Argument did Macedonius didwade the Emperor Theodoius from a flusquiter of the Anticohians which he intended a spaint them; for pulling down at Image of the Emperor 1 pulling the Continuation of marking from to few at eight perions, dragging it contumitionly about the firees. Theodor, IIb 5; Hill, is a manifelt evidence of the Vertue of the Divine Benediction, Gen 1. The Continuation of the Divine Benediction, Gen 1. The Continuation of the Divine Benediction, Gen 1. Eccle (49.9) for the living Image of God was of much more elli-18, and ver.1. & 7, of this Chapter, ministion, thenthe livelefie Image of the Empress. See Anno. 4. on V.10. Began to be an hubandman.

your (ced after you) This Covenant is not like that, Cha. 6.18. for that

their children, Act 2.39.

V.10. Every living creature that is with you, of the fowl] Though they were made at the first, and accrewards upon his provocation of God, for his take destroyed: and this Covenant is the more comfortable, because it is general for the kinds and individuals or particular ble. Decause it is general to the kinas and individuals or particular creatures, and perfectal for time, compelenting both the prefent flock and future increase throughout all generations. Some alledg this place against the Anabopeilts, and thus it tady feve to refuse their fan-cy, wit, that the Covenant of God may be made with, and the

the finning of the Sun 3 and those causes did iometimes produce that effect before this time, and so it is like the rain-bow was often seen before the flood; but now God made choice of it for a fign of his Covenant with the world, that there should be no more an universal flood as before there was : this was no natural, but an instituted fign, and therefore it may feal the affurance of the promife, though there were no corselpondency betwire it and the thing fignified; and yet it was the fitter to be a fign of fecurity from a future flood, First, because of the place, which is in the clouds of heaven, whence came the rain that drowned the world before. Secondly, Because the bowe is bended upward towards God, not towards the creature below; as when it is taken in hand to fhoot at a mark, nor is there in the bow any arrow which is faid famil to floor at a mark, nor is there in the low any arrow which is faid | gaint the like inconvenience it was ordered by God himfelf, that the to be made ready upon the fitting when hut is intended. Paid 1,1 = Pickits when they were to minister wire rough on the properties of the properties and the properties of th presented the overwhelming rain past, and not to return, and by the siery colour, is presigured, the destruction of the world by the element of V.22. fire, as it is forciold by Saint Peter, 2Pet. 3. 10. And some by these colours make a mystical intimation of the two Sacraments of the New Testament with reference to that of, I Joh. 5.6. And yet a fixth realon, because the with reterence to that or, 1 Joh, 5-o, Allu yet a hant leadingscaule the Rainbow where it touchest hupon, any flundscleaveth a very freez and fargrant final behind, Plin. Nat. Hill. 11b. 12. cap. 14. which andwereth to that pleasant acceptation of God, observed before. See Annot. on Chap. 4-v. 17. Lallyshough this Rain-bow here be a fign of a tempo-Linguistics are used to the control of the control compassed with a Rain-bow, in fight like unto an Emerauld, Rev. 4. ver.

V. 14 When I bring a cloud] Not when foever I bring a cloud for it may fuffice that it is feen at fometimes to make it remembred at

V.17. This is the fign of the Covenant] Gods often repeating of justice; as well at abound in mercy.

mon humanity will not work upon you, to with hold your hands from his Covenant, is for further confirmation of faith; and for incl mon mostly of the many Majchly, the reverence of my Image in matton of mans dulnelled duly to remether a finder of the man, make you afraid to lay violent hands on any; for the contempt of fitte and mercy to man; and of mans both difoledience and duty toward

V.19. The whole earth overspread The habitable part of it was peopled by Noahs posterity, a very plentiful increase of a very poor stock it this manifold multiplication of mankind from so few at eight persons,

V. 20. Began to be an husbandman I It is not unlike but he used hushandy before as a fin of Adams

No. 7. Be faitful.

See Chap. 1.28. Chap. 8.17. ver. 1. of this code his husbandy was drowned in the flood 1 how in the new world. V.7. De prairjust 3 Ce Chappi. 226. Chappi. 237. Vet. 1. 0 time of the world all being a more continuous and the world all being a more continuous and the world all being a more than the continuous and prefer the world all being a more than the continuous and prefer the world all being a more the detroyed by an universal delige, as of last when the world that look more be detroyed by an universal delige, as of last when world that look where the continuous and prefer the world that look and the world that look and the world that look are the world that look as the prefer the world that look are the

V.21. Was drunken] Whether through ignorance of the ffrength your feel after you This Covenant is not like that, Chao. 1810 that was but for a teve; this is general both for the perfect age and to policy the size of the gives or the Grape, or whether through meakenile, being accultoned to trit; but this is but for a temporal bleffing: the ipiritual Covenant like-this is but for a temporal bleffing: the ipiritual Covenant like-this this that the size of the grape, or though weakenile, being accultoned to the grape of the Grape, or whether through linemperance of appetitely of the conditions be kept, is hereditary, made to believers and to their children. At 2 2 20. ver the cause was, we are fure of the effect, he was drunk, he who in they were not capable of the Covenant for their part, yer God for his the midft of a most wicked world was a jull and upright man, and walk-part maketh the promile for their prefervation for mans take, for whom ed with God, Chap.6.9. (and therefore eleaped the flood) is laid along drowned with wine, and fliametully uncovered 5 the report hereof is committed to record, not for contempt of Noah, but for caution to his posterity, that by his example those that stand may take heed left they fall; 1 Cor. 10.12, and for the comfort of those that fall into grolle fins, that they may rife again by repentance and find acceptance with God, (as Noah did) notwithflanting their fall 3 and toteath us; that the righteouncille of Noah was not a righteouncille of works, but of faith 3 and laftly, to note the impartiality of Scripture flory, which concealeth Infants.

V. 13. My bear] The rain-bow was now first made, as some affirm 3 others (and that more commonly and more probably) conceive; a Sam. 24-10. of Job, Chap 33. &c. of Jeremy. Chap. 20. 14/that from the beginning it was in its causes, which are clouds, and of Peter. Matth. 26. 70, 72, 74. and others, which may be warthen sinding of the bears and those fixed by freedom in reproof of the faults of the best, and may conceive that the finding of the Same 3 and 14. 10. of Job. dispose the best patiently to hear the worst that truly may be objected to

> uncovered] The manner of these times and people haply was, as in after ages, for men, as well as women, to wear long and loofe garments without breeches 3 and for wind, or careless composure of the body, the covering might light besides the places was to hide; thence migha Michal take occasion to deside David when De danced before the Arts. more cordially and zealoufly, then curioufly or artificially, for fo his loofe garment by the various and vehement agitation of his body, might leave some places bare, which usually were covered, 2 Sam. 6, 20. A-gainst the like inconvenience it was ordered by God himself, that the

V. 22. The father of Canada | See Annot on ver. 25. told bis two brethren] Ham was now by computation about one hundred years old, and therefore his miscarriage towards his father, was no childish error : by his sin Noah (when he was aw ke) might take notice of a part of Gods uffice, or (as to the good) of his Paternal cor-rection, in chattiling one finner with his own, or with anothers fin, as 2 Sam. 1 2.11,1 2. yet though God here yvere just towards his fervant, Ham was most injurious towards his father, whele fault should have

artecled him with pity and fhame, which would rather have fetched at mantle to cover him, then have called for company to note his nakednels, and to looff athim, as it feemeth he did : fuch fons are they vybo uncover the nakedness of those, that in age and gifts they should account their fathers; especially, which they are afterp, and afterp, as Lazarus was, John 11. er. 11. and so shut up in silence, that they cannot answer for themselves

V.3. And went hackward] Shem and Japher not willing to fee their fathers shame, by their modelty condemn (as by a legal teltimony **all times. V1.6. I will look upon it, that I may feet i add rempiner]. God need:

V1.6. I will look upon it, that I may feet i add rempiner]. God need:

V1.6. I will look upon it, that I may feet i add rempiner]. God need:

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W1.6. I will look upon upon it look upon it will look upon upon it look upon it will look upon upon it look upon upon it look upon ports a real and affured ratification of his promite; and hereby may fuch a one is overtaken a vivin a raule, 36.6, yet in this there is a different and public what he hash covenanced, and with undoubter rence between the provided men call to minde what he hash covenanced, and with undoubter rence between the provided men call to minde what he hash covenanced, and with undoubter rence between the provided men call to minde what he hash covenanced, and with undoubter rence between the provided men call to minde what he hash covenanced, and with undoubter rence between the provided men call to minde what he hash covenanced, and with undoubter rence between the provided men call to minde what he hash covenanced, and with undoubter rence between the provided men call to minde what he hash covenanced, and with undoubter rence between the provided men call to minde what he hash covenanced, and with undoubter rence between the provided men call to minde what he hash covenanced are not a support of the provided men call to minde what he hash covenanced are not a support of the provided men call to minde what he hash covenanced are not a support of the provided men call to minde what he hash covenanced and with undoubter rence between the provided men call to minde what he hash covenanced are not a support of the provided men call to minde what he hash covenanced are not a support of the provided men call to minde what he hash covenanced are not a support of the provided men call to minde what he hash covenanced men call to m ed confidence relye upon it, for his faithfulnelle will make good what I may not yand therefore it may be doubted, with ther Confidentia bis favour hath faid. See Bxod.28.12.29, and Annot. on Chap. 8.; lution, to cast his robe over an adulterous Bishop, if he tock him in the evil act, as Theodorer verites of him, Ecclef. Hift. Ub. 1. cap. 11. did not fail in

A core was no younger jonne J lank 19, seam or cannan to was called the younger ion, as Obtained is called Calcher, being the inner this knocher, Jung Chap. 1.3; John done unto bing 1 Nuan multing the garment upon him, without before he had not bing 1 Nuan multing the garment upon him, without before he had not be might inquire, and did finde out what was done, both by his bad for might inquire, and ne might inquire, and did finde out what was done, both by his bod for ridar, and by his two goal formes 85m and 54phr; Cloud offices see not foll, though they be no slawage soliceved while they are afted; and many times when they are officialty in the a Chitery two dones a good first afterway i. For this, fee Forv. 36, 24, V.3.5, Cutfel be Ganasta (Chanan was the fonne of Ham, verf. 18, and, that the inconstruction for the thinks?)

and that the tonne beartin imparty of the Panner? contrary to max of the Lord by the Propher, Erak. Chap. 18. v. 10. effectally, if (as plice that by the Propher, Erak. Chap. 18. v. 10. effectally, if (as plice that by the Wast yeurnborn) for he was none of the cight persons. In this owner bear the state of the Propher that were preferred in the Arks. Anfir. It is more probable that were preferred in the Arks. Anfire the summer of Abraham, and of Chrift, who came from his Line, and no from the propher of the Pr was now born, and of a competence age, both to know his duty to his lapters; and yet God is bielfeld alfo, that is praifed (for the modelly and grand-righter, and to deferve a curie for his contemps; and the rather; privey of Shern) as the author of every good thing whether in patents or in it he first iaw the uncomely nakednesse of Noah, and deriding him neer in relation; and more mature in diferention? Anjw, By naming of Cinata, Han is not palled over with patience and impunity, but his curie, both prejuppied and aggravated; prefuppoied, because he with the control of the prefuppoied and page and the control of the ms care, both presupports and aggrerates i presupports of sectate the was the principal offender, and aggrerated i in the parents with well to their dislitters, operably, if they be like them; and they are more tender and chary of them many times, then of themfelves; as then Joleph is fact to be belieful in Jacob bleffung of his children, Gen. 48. verl. 15, 16. fo is Ham curfed in his fon Canaan, and the curfe intaifeet 1, 10, to a ram curtou in its ton Canaan, and its cure inter-led to his policity a und the rather is his name and perion mentioned, and the cure in the cure to the name and Nation of the Canaantees; And he may juffly punish the iniquity of the fathers upon the children , not only to the third and fourth generation of them that hate him , as Exod. 20 5, but to a thoufand generations, if they continue in the same sin; and if thy be partand generations, it may continue in the lame may am at may be given ners in the fame first. he may make them parathers in the fame plagues, not only temporally but extrally a but in respect of humans Justice, God hash given another 'mel' (which man is bound unto, though God be freet to do with his creatures as he pleasely) and that is, that the parents shall not be put to death for the children, nor the children for the parents, Deut. 24. 16. fee 2King. 14. 6. Jer. 31. 29, 30. But flould not Noahratherhave prayed for his son and grandchild, then thould not Nohrtatherhave prayed for life on and grandshild, then have curied them both? It was not so with Noah as we retail a full. Martyr, Didage, and Typh. When the property of the prope 1-107, 20. 2. contentions notwithin and my literary laws a temporal tamber tion o. God for their punithments, who rafhly utter it; whereof there are many examples in humane flories and therefore it is the childrens and the content of the childrens. are many examples in number tories—and interestor: it is the culturers pare to take heed they proved not their parents, perically astHam and Ca-nash, by deriding of thempfor against facts there is a particular curie upon record, Provs, 20-17, and the parents duty to take thee of fuch perceptiant-ton of pints as makes them ready to denounce a curie when they should have the many control of the provided that the provide

pronounce a bleffing.

4 (eruant of fervants] That is, a most vile slave; for the Hebrew a ferunt of feruntil That is, a most vite lawe; for the theorem phraic exprellent the inperlative degree by furth a duplication: as Beeletings of the second of the condition of fervicule fair upon fome by powerine of effects, weakenedie of realon, or the prevailing power of war; but upon form is cometh as a particular carife, as in this safe where the Canaanires are fore-doomed to a most flavish that the condition of the condit estuc. Objest. This prediction in part took place in the Gibeonites, who were Canasnites; fee Joffi 9, but it may feem to fail of effect, bewno were canasinies a re 10m 9, our rimpyreus o min the defeendants Adam by God. Nosh by his fons a to which may be added, that caule it took not place in Hoss not Canatan, nor in the defeendants Adam by God. Nosh by his fons a to which may be added, that caule it took not place in Hoss no Canatan with third and fourth generation, according to both having fleps, they both knew, when they awaked, what was done unform Hoss no Canatan to the third and fourth generation, according to both having fleps, they both knew, when they awaked, what was done unformed to the control of the control the commination of God, fixed 10, for the polteritie of Ham were Kings, and the first Monarch Nimrod was of his race; nor came the Cafiganites under Subjection to the Ifraelites until four hundred and thirt years after the promite made to Abraham. Reft. But first, the principal part of the curie upon Ham and Canaan and their islue was spirit tual, which made them flaves to fin, and so justly excommunicate from God, and contemptible as the vilest flaves unto the godly. Sewhereas an tins prediction there is no returne choice for accomplishing the care in the prediction there is no returne choice for accomplishing the care may come at what ago or time, and begin with what to father any more upon him, as those Authors do, their give boldened perion he pledictly as in the time of Johhaw with the Globonites, John 9, to name a rount hon of Nooh, whom they call Tulico, and make him the goods forbestance of the Cansanites was not in favour; but that the care is the care of the Cansanites was not in favour; but that the care of the cansanites was not in favour; but that the care of the cansanites was not in favour; but that the care of the cansanites was not in favour; but that the care of the cansanites was not in favour; but that the care of the cansanites was not in favour. petion ne preactit 3 as in the time of Johns and the Chromiter, John 9, to learn a notificial of the Cananities was not in favor, but the Founder of the German Nation.

21. Gods forbearance of the Cananities was not in favor but the Founder of the German Nation.

22. Gods forbearance of the Cananities was not in favor but the Founder of the German Nation.

23. Gods forbearance of the Cananities was not in favor but the Founder of the German Nation.

24. Gods forbearance of the Cananities was not in favor but the Founder of the German Nation.

25. Gods forbearance of the Cananities was not in favor but the Founder of the German Nation.

26. Man Ham, and Japher] Dit the order of birth and 16. And for receive a full and final reveal according to their wider of over 12. And with 12. And with 12. And 12. And

V. 24. Large what bis younger some] That is, Ham or Canasa (for much the more severe, as it was more flow and long in coming 3 yet much the was called the younger son, as Othniel is called Calebr | was not this curse to intailed upon the Canaanites, but that some of them make the was called the younger son, as Othniel is called Calebr | was not this curse to intailed upon the Canaanites, but that some of them was not this curie to intained upon the extraordinessoria that once of them might become profelytes and converts to the covenant of Ifrael, as Arsunah the Jebuffie. 28m. 44.18, and the best-bren They are called breibren as united in the brother-

meto do treuvers) 1 ney sec cance or trovens a summan. Hong do she nesmed, bood of Shem, 1 Hum, and Japhed 6 shem] Though God be named, V. 16. Bleffed be the Lord God of Sem? Though God in Hebrouch, Pfal. Shem is blefted for bleffed are the people whole God in Hebrouch, Pfal. 444, 15, and to Shem is blefted, in that God is hyled bis God, and that before any other in particular; and though Japhet be joyned with him in that modelt fuccour to his fathers credit, yet he rather then Ja-pher may be mentioned, as he is ulually named before him, as being tor of Abraham, and of Chrift, who came from his Line, and not from

bis [cruant] Or, Servant to them. That is, to Shem and Japhet \$ the posterity of Canaan was servant to Shem, when those that descended from him, had dominion over them, as over the Gibeonites, Joft, g. And they were fervants to Japhet, when the Christian Emperours of Ann they were tervants to Japnet, when the Christian Emperous of Europe had the Soveralguty overthe Nations among shom were the remains of the Consanites; and yet the Prophecy might take effect before this time, when Alexander the Great, of the polterity of Japhes, overcame the Tyrians and Sidonians, who by their parentage were Ca-

nanites. V.27. Gel intarge Japhs 1 Or, Perspande Japhes, (for so the Ori-V.27. Gel intarge Japhs 1 Or, Perspande Japhes, (for so the Ori-ginal may be centred.) Wherein is a pleidant Paranomalia, or a verbal of alluston, 5-ppt Elabim Leipelsch, that is, God intarge the intarged, or, alluston, 5-ppt Elabim Leipelsch, that is, God intarge this that grant proposal the present part of the proposal the control of the transfer of this policy of the proposal the film quon Japhes, for the storest of this principal of the proposal the film quon Japhes, for the forest of the European Gentley, the child by the Romanos of the network of labors, exented their enter-ority of the proposal proposal the proposal proposa especially the Romanes of the policity of Japher, extended their temporal Empire fo far as to account themselves Lords of the world. Accorate Empire fo far as to account themselves Lords of the world. ral Empire fo fir as to account themselves. Lords of the world. According to the latter treading, Gud Bertinder Japhers, the meaning of the bleftings, prayers, or producy (for it is all) in, that the Gentiles who came of Japher, an overest prepared in Religion from the Church, flowed by convertion be joyned to it, Ephel. 2.13, and that this convertion flouds he wrought by the powerful pertiassion of the Word and Spirit of Gods, and not by humane Oratory, though never fo

tents of Shem] By the tents of Shem is meant the Church of Christ. tente of soem j sy the tense of soem is meant the contract of the But should it not rather be called the tents of stapher (if those of his posterily were the most renound Christians), then the tents of sheme and the state of the contract of the state o ABJO. No, becaute first the Church was tested, and most continued in the Line of Shem. Secondly, Breast Christ, the head of the Christian Church, descended from Shem according to the fielh. And the Church is called a Tentor Tabernatle, rather then a Palate, because of the moveable condition of it; as when the members of it perfecuted in one place, are fain to flye to another. See Heb. 11.9.13,37. 86

Heb. 13.14. V.29. All the dayer of Noal were nine hundred and fifty years. Whereof three hundred and lifty years were after the flood, which expired about the year of the world, 2006, twenty two yeers, (as fome reckon) but two yeers (as others) before the birth of Abraham, as may appear by

but two yeers (as others) before the pirth of Austains, as half appraised by the Genealogy and computation in Chap.11.

and be dyed] Among the many observations of Noah, some make him parallel to Adam in many particulars, wherewith we may fitly conmin parallet to Adam in many particulars, wherewith we may mily con-clude his flory; they were alike in honour, and dinhonour; in honour, for they were both of them publish and common fathers of the world, A-dam of the old world before the flood. Noah of the new world after its they both were aboliout Monarchost of the whole Barth, none had a foot of land but under them, and by a derivative right from them; they both were honoured by the muselenship accurate. on mit out mites tietin, and by a certivative right from them; they both were thonpused by the unreadopable creature's 10 Adam they care their names, to Noth they came to be received for fafety. And they were filled in difficuous, in fin and in flumes; both finned to the control of the control of the control of the control of the forbidden fruit, which have read the medical control of the forbidden fruit, which have read the medical control of the forbidden fruit, Noah by exceeding measure in that which was lawful : And for shame, they were both shamefully naked, and were charitably covered, Adam by God, Noah by his sons; to which may be added, that

CHAP. X.

Verf.s. Thefe are the generations of the fons of Neah] Of all the fons of Neah, now the fifth time named, and in number no more then three; Beroius and Nauclerus Gener, 11. make an augmentation of the contract of the superior of the contract of the superior of the super trom God, and contemptate as the viiett thaves unto the gody. Secondly, abough God profife hinfulcit more prone to mercy then to reyenge, (when he mentioner the third and fountly appreciation in viiting
the ringuist of the fathers upon the children.) he doed not thereby bins
the infiguite of the fathers upon the children.) he doed not thereby bins
the infiguite of the fathers upon the children.) he doed not thereby bins
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the father than the company of the conditions of the children, and fines the found where the father than the ren noted on that verify the precisive
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Chap.x. the world among the three fons of Noah, thus, Figher with the proge- [Doktnim] (1 Chr. 1.7.) Some read Redministrativing ile world ent ny (faith he) pollefled all Burope to the Gades, and in Asia (wherein was E, pt and a part of Syria) all from the mountains Taurus and in was no yee ama a part of syrin/ an from the mountains faurus and Ama wisto Tantis, to the Arabick Sea, and even to Babylon, Euphrates and Tygris, and of him were the Medes, who lived beyond thoerivers towards the North; Shem and his pofterity possess the Affa, from the River Euphrates to the Indian Ocean; the Sons of Cham polfelled Syria, and all the Region that bordereth on the mountains of Amanus and Libanus, extending their territories toward the Sea. Some give in a fhorter account, faying, Shem peopled the Eaft, Cham the South, Japhet the North.

unto them were fons born] To wit, those which are after named ; but not those only, but some more renowned then the rest, who gave denominations to divers Nations; at least they were the first Inhabitants of feveral Countries, to whom the original of the people is referred; but particularly to reduce the Nations that now are to cognation or kindred with the names and persons here set down, is a matter of moredith culty then ule, depending upon meer conjecture, wherein many flew more prefumption then prudence; fince for many of them, the relation is brought in upon no better grounds then learce probable conjecture, and fomesimes upon a meer prelumption and groundlesse fancy; wherefore what is here affirmed from the Nations, as descendents from these Patriarchs, must be taken for the most part, not as undoubtedly, but as probably true, though every particular be not mentioned with such a qualifying

V.2. The fons of Faphet] The Genealogy of Japhet is fet down before that of Ham, because he was in himself, and in his posterity, better then Ham and his posterity: and Moses bringeth in Shem and his offfpring laft, because he means most to insist on them, drawing down the continuance of the Church, and the Hilfory of the Patriarchs by his Line; and therefore he disposed and disparched the pedigree of Japher and Ham, that having begun the story of Shem, the might not be occasioned unfeafonably to break it off to bring in theirs; and of Ham and Shem Ham came the Canaanites, of Shem the Hebrews, of which two Nations Moles hath most to fay, not only in Genesis, but in the other four Books written by him.

Gomer] Or him are faid to be descended the Gomerites (called by fome Cimmerians, by other Cimbrians, a Northern Nation of Europe, which some make the same with the Danes) and that people of the West, whose Countrey the Gallogracians afterward inhabited. See E-

2ck.; 38.0.
Magog] Of the Land of Magog mention is made, Ezek.; 38 2. against which God threatnesh a fire Ezek.; 39.6. those are now called Getz, Meifagetæ, Scychiaus, and Sarmatians, and Tartarians, are conceived to come

from this Magog.

Madai | After the dispersion of Babel, Madai went into the Countrey, which from him and his p niterity was called Media, Ilai,21,2. Gen.25,3; and the Inhabitants Medes, of whom mention is mide, I[a,13,17,]er.51 Raamad] Ezek.27,22. 11. Dan. 5. 28.

Favan] From him came the Grecians. See Ifa.66.19. who with fome little allufions to his name are called Ionians, and Greece, Ionia

Tubal | From him came the Thobeli, otherwise called Iberi ; of which there are two forts of Nations, the one inhabiting Atia neer the Euxine fea; the other an Eu opean people, most commonly known by the nam

Spaniards. See Exod. 27 13. & 32.26. & (8.2.3. Melbech] To him sy some is referred the original of the Cappadoci-Antiporty | 10 mm o young necessary and on a cappander-ans, of (which is more like by the nextness of the name, and their northern habitation) the Mulcovites. See Ezek. 38. 2.33. Tirm | The Tyrians may feem to be derived from him, but more

refinedly the Thracians are caken to his Olf-pirm? Of their by fe-coul derivations came other people, and fornetines by Micchandiae, and Wars, and Colonies were people disperd and altinguilities by their kindeed and country, which needed not be particularly manifored ju-and happly cannot be truly let down: wherefore many of their that follow,may be passed over in silence, only giving a touch of such as are more

tow,may be pauce over in mentes, only giving a constraint of a definite confiderable for their clearness and perturnency to Hilbery or Doctrine, V.3; Afthenael [Oer, 51, 27]. The progenitor of the people of Pontus and Bithinia, Countries in Afia the less: the Jewes confidently refer

to him the Originals of the Germans.

Riphab] (1 Chr. 1.6) Of him the Paphlagonians a people of Asia the lesse are thought to be descended, their ancient names Riphatees, or Rithees import lo much.

Togarmah] (Fizek 27.14) The Chaldee Paraphrase of Togarmah makes Germany, and taking away To garmab foundeth iomewhat necter it; fome take the defeendents of Togarmab to be the people of Armenia the left; the Jews wil have them to be the Turksjall that is certain is that they are a Northern Nation, Ezek. 38,6, though yet it be not known diffinelly

V.4. Elifha] (Ezek, 27.7.) Of him came the Eolians, a people of A-

fia the lefte, called now Natolia, Tarfbifo [Ezek.27.12. Jon.1.3] The Cilicians are faid to fpring from his Rock: Cilicia is fituate upon the South part of Anatolia, the chief City whereof was Tarfits, the birth-place of Paul, Act. 22.3.

Kittim] (Num. 24.24. Dan. 11.30. Ita. 23.1. Jer. 2.10.) The conceits and conjectures of the progeny of Kittin are to various and un-certain, that it is better to fay nothing, then to many things, without any proof of Scripture or reason.

the timilitude of two Hebrew letters, Daleih and Refh ; el e descendents

of their alto are various and uncertain. V.5. By these were the Hes] The Hebrews call all these Countries Hesto which out of their own Country they cannot passe but by ships, whether they be properly Iles (that is furrounded with water) or no. Jer. 25.23. In this name are comprehended all the Provinces of Europe

compalled or divided by the Mediterranean Sea. divided] The pollerity of Noals for divers years continued together as the people of one kindred or country, and were of one language, till many of them transplanted themselves into the Plain of Shinar, chap, 11, ver. 2 but upon the consuston at Babel whereby their Language was divided, the Sons of Japhet were divided as Liveral Colonies in the most

Countries of Europe.

After bis tongue; As it fell out afterwards in the division of Tongues,

After Distingue J. S. Rett of waterwards in the next Chapter.

V.6. Cult JHI, palt rivy in their own Language call themselves (fifixins 5 their more usual name is Ethiopians, and their Country Ethiopia. but in Scripture we find a twofold Ethiopia, the one in the Eaft neer the Arabian Sea, inhabited by the Cultites at the other is in the West of A-frica, which is vulgarly calle. Etilopia, without any addition or term of

diffinction. See the Note on ver,7.

Migrainf Of him came the Egyptians; in the Old Testament Egpr and the Egyptians are usually called Migrains; in the New, the name Egypt is ftill uled; the Arabians and Turks cali Egypt, Mefra or Mafra, which hath neer cognation with this name of the accord ion of Ham.

Phut By this name was his potterity and country called, Ezck. 27.10 and in Ezek 38.5. our Translation turnets Phot in the Original into Lybia, (noting That in the margin) and that name Lybia is ut-al in humane Witters See Jer. 46.9.

Cana, 17 The infamous Father of the odious Canaanites; from him

descended eleven sons, and people which potteffed the land of Canaan, which are r ckoned, ver. 15, &c.

V.7. Seba] In the fame verfe there is another of the fons of Cuff, which in tonte versions of the Bible is called Scha alio; but in the Hebrew there is this difference, the former is written with Samech, the latter with Schin 3 the former Schu, and his issue inhabited a part of the African Ethiopía, beneing towards Egyps, (whereon mention is made, Ifai.43.3) From this scha, the Abiffines in Africa are thought to take their original, whole chief City and Court is scha, whence it is supposed the Queen took a journy unto Solomon, Kin. 10.1;4 Ezek. 27.22 Mat 12.42. Act. 8.27. The other, Sheba, is thought by tome to be the father of those Arabick Satheans, whose Country abounds with Frankincenie, fee Ezek. 27. 22. but some thinking it too much honour for one of Ham's wicked race to be intitled to fo good a Country (and yet Sodom was a very good land, and the Sodomits extreme bad people) afcribe that Land rather to a foir of Abraham by Keturah of that nature;

Dedan | Ezek. 27.15. & chap. 38.13. V.8 (ulb begat Nimrod | Moses referved the mention of Nimrod for the last place among the fons of Quin because he meant to speak more of him, then of eny or the reft.

num, tien of vny o' the rett, began to be anighty one! The word Minrod, fignifieth a Rebel, for (tieh as are most thubban i owned their injectiours, are most syrannical over their infections: this Nameod is though; to be the fame, whom ie-cular thous call Billin and fee him forth as the founder or it e Babylonian Monarchy, from whole name many Idols (as that of Belial, Baal-Peor, Beelgebub) are derived.

V.9. A mighty hunter] Both of beafts (though not for Sacrifice; V.9. A mighty ninter) Both of realts (mough not not saat meast divers fewith D.ches make the gloid upon his title) and of men, for, the one hunting many times is a preludium or preparative to the other; as Arithole observed, lib. 1. Palit. cap 8. But her chis hunting of men is principally means, he was the first that after the shood fix up an about lute A bitrary, and violent domination over men, purfuing them (who would not willingly come under his command) with no more repect or pity, then hunters flew to beatts whom they hunt to death, and herefore is tyranny in Scripture fet forth by hunting, Jer. 16.16. Lam.

before the Lord That is, though he were fornetimes crafty, as well as cruel, God fets his observant eye upon all his greedy and bloody plots and practices; fo that none of them (how cunningly foever they were contrived) could eleape his view. Or he was a mighty bunter before the Lord, that is, he was to desperately bold in his boytterous and violent tyranny, that he was not afraid to act it before the Lord.

wherefore it is faid | His cruelty and tyranny was fo notorious, that it ecame a Proverb of reproach; as if one should say, of another naughty

became a Provertor reproach; as it one (hould by, of another Linguist)
man of his haupty pirit, the is a overylimrach (inch an hun er as he was,
V 10.4 ml the beginning of his Kinddom mix Babel] Oc. Bablom,
Rev. 17.5. The meaning is, either that Bubylon was the Palace ce
Royal Sear of his power; or that from thence he got throughlo, nvade and conquer other Potentates to raife himfelf a Monarchy out of their ruins The City was called Babel from the contulion of tongues, whereof fee Gen. 11. 9. in which, and with which, the Aily ian Monarchy was first fet up by Nimrod, though anceward the fest of that Monarchy was translated into Affyria; and Babel, or Babylon, being the beginning of this Kingdom, the report of professe Authours, whether Hiftorians or Poets, is not true, which makes Semiramis the wife of Ninus (ton to this Nimrod , or Belus) foundrefle of this City ; the might repair i ,

inlage it, and adorn it, but Nimrod first built it; and though after talage it, and adorn it, but Nimrod find built it; and though after Nimrods time the fear of that Monarchy (which began with him) was changed from Bolyon to Alfrids, which might occition the ultitudinal betwite the land of Nimrod, sad the land of Alfrids, Mic. 5.6, very very sefferably loakeing by wars or forme other milings demolithed or deficed, waste-edified by Nebuchadenezar (whereof he proudly bottle-ph.Dn.a. 2-10 to Eafebout Bit A. Adata on v. on of Breofus and But-

or defaced, was re-chified by Nebuchadnezza (whereof he proudly bost teth, Din. 4; 20) for 36/pbut lib. 10. Assig 4.0, 11. out of Beroius and Eu-febius. 11b. 2.4. de praparation Eusagelia. Land of Shinar) So is that whole circut of land called which encom-patient Bubylon, fo that i commence the Meyonamia, a part of Arabia, Persia and Syria; but forme more fittielly take it for that land which is lightly than the Comment of the Comment fituate betwixt two Rivers, Euphrates and Tygris, and therefore called in

truate betwixt two Rivers, Euphrates and Tzeffs, and interfore cause in Greek Meffoptastial. See Annot, on Gen. 11.2.
V.11.000 of that Lind seen forth of Mority, and Country bying neet to is, Nimrod ween forth into Affair, a Country bying neet to Shitar, having the name of Affair, his ambition would not fulfer him to abide at home, though never to well or commodiculty teach, but made that paptiff from uless no discers of leaves the domaining. Some rake to abide at home, though never to well or commonatoning testers that the hopsile from place to place to clarge his dominions. Some take the name of Afbur for a ton of 8bm, to named, v. 22. but herefpoten of by occasion of Nimred. for Nimred having leized on Chaldes, which belonged unto Afbur, he, as neither by patience able to bear, not by power to over-bear that ulurping Tyrant, went out of that land, the land of Shinar, and planted himself beyond the River Tygris, where he founded the Monarchy of Affyria, and built the City of Ninevel.

Some will have this Aftur not to be he who was the fon of shem, but another Afbur, of the race of Ham, and there might be one of that name and of Hams progeny; but which foever it was, he feems to have been forminent as to give denomination both to the Affyrian Monathur of Commence and the Affyrian Monathur of Commence and the Affyrian Monathur of Commence and Co

another City duthent tom Nonevell-winered mention is mine; Cen.36-37. 1 Chro. 1,48. which ye might have its name from the length or breadth of the fixers of figst well as Ninevelh.

V.1.2. The [ame is agreed Giy] That is (now Catablast foolen of, but) Ninevelh for there is an hypersfir in the words, which in lense must be made up thus; and he built Rezen between Calab and Ninivelh, the firmstable is Ninevelh keepsor. Fire for all all and Calabrach I are. fame, that is, Ninevch is a gent. City, fo called by God himfell, Jon. 1.3. [Abrahar], because they are called Ebrows for tank Ebrahas as were and chips, 1.2 and chap aver, last. But how great it was at this time, it is nonation of the name is more natural, and by the more judicious Writers hard otshows; in the Propher Jonah his days, it was a City of three more generally received.

days journey, Jon. 2.4. which would relation his days, it was a City of three more generally received. dayes journey, Jon 3.3. which would take up three dayes to go through the fireets, or to compais the wals of it about; and the number of Inhabitants was evidence of the greatness of it, for it had in it an hundred and wenty thousand Infants which have not the right hand from the left. Jon. 4.last. And it is probable that the dimensions of it varied with the ages through which it passed ; for great Cities, if wears or fires do not lessen

through which it palled 3 for great Cuttes, it wars or hers on no telent hem, commonly growy gener and greater.

V.1.3 Ludim] (Lud, lia, 66.19, 8c.) the off-pring of fuch as are there named are for the most part unknown; yet some tay the Lybians came of Ludim; but other refer them to Lobbins 3 some more surably and the same of Ludim; but other refer them to Lobbins 3 some more surably and the same of Ludim; but other refer them to Lobbins 3 some more surably and the same of Ludim; but other refer them to Lobbins 3 some more surably and the same of Ludim; but other refer them to Lobbins 3 some more surably and the same surable same sur to the found of the word fay, Ludim was the father of the Lydians; if fo there must be other Lydians then those which inhabited Asia the lefte,

V.14. Pathrusim | His posterity inhabited Egype, especially that pare

V.1.4. Pathrufin | His potterty in tablestic espyes, opecany tane par-where the City pathros (Hal.1111) was bull: out of pathros (Hal.1111) was bull: of pathros (Hall) | Ethica sed elected from the flock of Cafabin, or contain from dwelling among that people (whereof he was progenitor) as a part of a promilicuous multitude, (fuch as were with Healties our Gegype, Exod. 1, 28.5) and changing their dwelling for though the Philitilinia were not the off-fpring of Canasan, they made thenlicleus come, and an habitation in the land of the Canasan.

driving out the ancient Inhabitants. V.15. Cantan begat Sidon] Heb. Tfidon, who built the City Sidon or Zidon in Phomicia, Josh. 11.8. and 19.28. whence it may be, that by the name of Canaanites, the Sidenians should be understood, at least that they be principally comprehended in the name of Canaanites, which are diversified under several titles sometimes more, and sometimes fewer; sometimes the general name is taken for a particular, and sometimes contrarily; sometimes the same under divers particular names, that it is very difficult to make a perfect diffinction of their titles and portions; but the best is, the matter is of no great

16.24

V.19. The border of the G. anganites | Which Moles more exactly fet-

v.19, 100 wormer of 100 to Mananter) Winch Mones more exactly terteth downheaten the land w! Canana was promified to the political of Abraham, G.cn. 15,18,10. w hich portion was afterwards enlarged to the
[Readlice to by the addition of two kingdoms beyond Jordan.

Given] Http://doi.org/10.1006/10.1

V.20. Thefe are the font of Ham] There are more in the number of descendents from him, then the iffue either of Shem or of Japhet 3 of defeendents from him, then the filme either of Shem or of Japhet; and about twice fo many as are reduced of Japhets lingage, nowith-itanding the blefting and promite of his inlargement, Chap-0.17, and notwithitanding that Japhet had feven fons to begin his progeny with-all, vert. and Hami had but fourly vert. 6. Flethly fruitfulneds is none of the bett belftings of the Father of Spirits, nor any good evidence of pre-tailon, either in mankful or other creatures I for Sarah was a wifermany yetrs, and yet barren, when Hagar her hand-maid, and her hudsbands Capaching conclived middle steep her admittion the mitherfiles hed. Concubine conceived quickly after her admission to her mistresses bed ; Concubine conceived quickly after her admillion to her mitterflet bed; and among the increase of Creatures, the most contemptible, as Mireate most numerous, one bringing forth one hundred and twenty upon one generation. Plin Nat.Hill. lib. 10. cap. 65; while the Elephane, a more noble creature, both in refreed for his fature and fattergals, as also in re-ipect of his faculties, and docility, gooth two yeers a cleaft, and as fome conceive, the years with young, and hash but one brith during life, though the live (as some write of him) two or three hundred yeers. Plin. Nat. 1888 https://doi.org/10.1001/j.1 Hift lib. 8. cap. 10.

V.21. Unto Shem] Why Shem, though the best of the sons of Noah, is

with his illue brought at laft, fee Annot on ver. ...
the father of all the children of Eber] He was great grand-father to
Ebers, yet he is called a father of Ebers children, to note the reference of posterity to progenitors, though at far distance, which may be matter of hope and fear to their iffue for many descents, thereafter as their ancestors have been either in favour with God, as Ilai. 45.4. or under the offence

have been entire in 1990ar wind copy, Shahard, and and indignation of Good, Jer. 15.4.

of Eber] He was the father of all the fons of Aram and his islue, as well as of Arphaxad and his potterity, whose grand-child was Eber. Why when is he not called the Father of forne other of that Line, as well as of them is he not called the Father of forne other of that Line, as well as of thy and County. Some conceive this Affair to be Nimit the fan of Belins, called Affair you facility affairs Affair to the Nimit the fan of Belins, called Affair by anticipation, because afterwards he was beer. Andw. Elser is mentioned for honour and favour to Shem and Monarch of Affair by anticipation, because afterwards he was beer. Andw. Elser is mentioned for honour and favour to Shem and Monarch of Affair and the Affair by anticipation of the words having the last place, and the leaft ground, either of the former may have approbation before it.

Line control to the words having the last the before it.

Line control to the former may have approbation in the Line of Eber continued the language forter it. Religion and worthip of God, though 3 celtin, one of his two fons named, chap, 10. ver. 25. (Peleg was the other) made defection from it 5 before it.

and the City Rebooksh Or, Rebbosh, or, the street of the City,
and the City Rebooksh Or, Rebbosh, or, the street of the City,
and the City Rebooksh Or, Rebbosh, or, the street of the City,
find street of the word significant in an appellative sense; it coments of Khinesh, the
find street or street or the street of the city,
find street or the street or of them, who dwelled beyond the River Tygris; but it is rather to be taken here for a proper name, which might yet be given unto Eber by his father, upon some occasion of removal of his family, or passage to another

more generally received.

the brother of Japheth the elder] Heb. the great. For the Hebrew
language that no comparative degree, but wheth the prepolition Min, or,
the article Ha for emphatical expression, as in the word Haggadhol, Gadthe. hol, fignifying gress, nor gresser; and the Hebrew wanting such difference of termination in cales, as the Greeks and Latines have; the word ence or termination in custs, as the Circles and Latines may; I the word three tide, and properly Ingilified grant, and commonly greater, may be rendred either in the Gentitive cust, and for it makesth Japheith the elder in the Ablasive case, and for it makesth Barnet ledder: and from this ambiguity in the Original, artifeth divertity of opinions contenting the eliminating of the chree forus; for forme from hence rendring the Adjective in the Ablasive case, and for in confluention specing with Shemand from the Collisions shown in the Scriving Christian Shem in from the ordinary cracyana to in construction agreeing with osensard from the ordinary chestal of them in the Scripture (wherein Shemis placed the first in order) take him to be the elded; others, because the Orliniar Team will also admit of the Adiabating the Assarting the Orliniar the order. the Original Text will also admit of the Adjective to be taken in the Genitive cale, and fo joyned with Japher, make him the elder; and this exposition may have the perogrative of an elder brother to be preferded before the other to the perogrative of an elder brother to be preferded before the other with the cale of the perogrative of the perogram of the perogrative of the perogrativ uns exponuou may nave the perogravie of an easer protine to be pretered before the other, which may be proved thus; 1. Chain was not the clieft, for he is called, Nashryanger [on,Chap.p.14, according to the Hebrew, hit little [on. 2. Shem was not the clieft for 1. Noth begat (that is, began to beget) his three lons, when he was five hundred yeers of age, Chap. 5.32. 2. And in the fix hundreth yeer of Noah, the fe-cond month of that yeer, and the feventeenth day of that month came the flood, chap. 7.11. 3. And two years after the flood Shem (when he begat Arphaxad) was an hundred years old, Chap. 11. 10. therefore Shem Arpansan) was an nunerea years out. Casp. 11.10. Intercore often was begont in the five hundred and fecond year of Noah. 4. And if Noah began his fruitfuleds in the year five hundred, and begat one of his three from they yeer, (as hath been noted out of Gen. Chap. (33) it must need be Japhes, and so he must be elder then either. Shem or Cham; yet Shem might be usually named before them both, because he had the honour tobe Patriarch of the National Church of the Hebrewes, so much honoured and favoured by God himself, according to the precedent Annot. fo that his precedency before Japhet, is transparent form whom came the, Hitthet, Gen. Chap. 23, verf. 3,5,5

7.10.

V.4.8. The Semarite! So 1 C. Iron. 1.16, where the Genealogy of this Chapteg is repeated: some conceive that Samaria and the Samaria 48,30. though neither Abraham, nor Jacob, nor Ephraim were elder translage their name from hence; but the contrary is manifelt, 1 Kings then their between before whom they are named, See Annot on Chap. 16,44:

V.2 2, Elam] From him came the Elamites or Persians, mentioned,

Arphaxad] The Chaldeans are thought to be his off-spring; upon

what ground it doth not appear.

Lud 7 From him some will have it, that the Lydians are de-

brewes commonly called Syria by the name of Aram, but with addition, and diffinction of the feveral parts of that Country, as Padan-Aram, is and attraction of the everal parts of that Country, as ration 32 in Syrian M.: Openamia, Chap-25 20. and elicewhere, Arram Maharaim that is, Aram of two Rivers, or funate betwirkt 400 Rivers, as ch. 24 10 1 Chron. 19.6. Pfal. 60. tit. Aram Damme fee, that is, Syria of Damaicus,

V.23. U7] (Job 1.1.) In the land of U7 dwelt the people of Edom or the Idameans, Lam.4.21. who in probability might be the progeny

of this UZ.

Ma[h] Or, Meshech, 1 Chr. 1 17. Of him it may be the people o Mysia were descended.

Chap. x.

V.25. Unto Eber] 1 Chr.1.19. the name of one was Peleg] Which imports division; for Palag in Hebrew significant to divide; and in his dayes was the earth divided; and the division (as #osephus Antiq lib. 1. cap. 4. sheweth, and many Authors hold with him) was twofold, the one by Noah, as it were by wil and Testiment assigning to his three sons the three parts of the world, Africa, Afia and Europe, and this is thought to be about the birth of Peleg, afterwards upon the confution of Babel, there was a real divition, or an actual occupation or possession of the several parts of the earth, whereto they were prefently compelled by a kind of imperious necessity, fince with a fuch divertity of tongues (whitch some take upon them to reduce to a certain number, as they do the nations of that dispersion) it was not convenient for the m to live together and this divition also fell but in Pelegstime, and to him was that name given, as a memento of that divition, wherein concurred the high provoking pride of man, and the admirable justice and prudence of God; which may mind us what need we have of nominal as here, and sometimes real memorials of Gods memorable acts, as Num, 38.40. whether of favour or of anger ; for we are naturally prone to oblivion of fuch works as should make a very deep and durable impression in our minds; whereof see Pial 106.13.

But for the name Peleg in particular, and for the reason of that name forementioned, how filly may it be a pattern for our unhappy times! How great cashe have we to call the children that are born in the little that are born in these distant dayes by the name of Peleg? for how are we divided, not in tongues alone, as at Babel, but in heads, and hearts, and hands? What divisions are there not only of Reuben, Judg. 5.15. but of all the Tribes of our I fract ! and were we but divided, sur cafe were leffe lamentable, but we are sub-diviled into many factions, in the state, and snipt out into many schismes in the Church: and what hateful and horrid hostilities are reciprocated betwint those who are brethren by nature, Nation and profession of Religion! How might we fill our Registers with the name of Peleg if we should take to heart the woful breaches that are made among 25, Peregaj we pount sugest them to be softed each to the state of the peregainst soft the peregainst the state of the peregainst the state of the state on be not still a cause of sighing to all good Christians, and true Patriots, and of infulting to the enemies both of our Church and State? O when wil it be that the pathetick per swasson of the Apostle shaltake place with us? Now I short the patienting per judgion of the Applies into tage pate with 385. From 31 befrech you brethren, by the name of our Lord Jeius Chrift, that ye all speak the same thing, and that there be no division, among you, but that ye be perfectly joyned together in the same mind, and in the same judgyear pertecty populate assettler in exame innova-ment! Cox.1.10. Give leave, good Reader, to the oppselfed spirit of the Writer, to give some west unto his getef of heart. It may be a memorandum of our misery here, and of the fad condition of three Kingdoms, as once all in-volved in most bloody and wossil consultant, and may nated a godly hand prindent Christian of the danger of abuse of a long continued peace, and of the fevere chaftisement of God upon the Churches and States, which rather profess the form, then praffife the power of Evangelical piety; and it may preach and prefs the duty of repentance, and real reformation with more precise caution grains first telaples; and may stir up the hearts of such as are pious and compassionate to betake themselves more frequently to private supplication; and to perform both that and the publick with more sincerity and servency of affection; that the God of peace may be pleased to put an end to our wars. fuch wars as may fleep our victories as well in the tears of the victors, as in the blood of the vanquished, fince who seever gains, the Kingdom to set many loyal subjects, the Church many Christian Protestants, and divers of them sopal injects, we comer many orchosely the fluck as have been redeemed by the pre-cious blood of our Eord and Saviour: and Isfly, it may be we may (by the mercy of God to his people, and his juftice on their enemies) fee the refut of all this rage redound to the ruin of the Antichriffian combination, who fift kindled, and have over fince fomented thefe fearful combustions; and that Pererius his application of the Prophecy concerning the adjourning of the judgment of God against the Amorites to the Protestant State in England pagement of Goa against the American the New Levelment of the Mickele ! If any begin to wonder why God suffers the English Principality to execute fuch a truel perfecution on the Catholicks, and yet to flourish and prevail. he will leave off to wonder, if he bethink himtelf of Gods toleration of the Amorites for this reason, because their iniquities were not yet made up to the full, Gen. 15.16. but they will come at the length to their full sprough and accomplishment; there will come a time of drivine verge terprize, ance, too late for us perhaps, but for the differentiation of the drivine perdence and providence classinable and foon enoughly which time (faith withome and powers, too date for us perhaps, but not the drivine perdence and providence classinable and foon enough; which time (faith withome and powers, too date) if any man think to be neer at hand (funcethat Najjon (be meanath) Note on Gen. 1-6.

feended; others derive them from Ludim of the race of Ham; fee the English hath now to far proceeded in raging perfecution) he shall not much mille of the truth, as I suppose. So far this Authour: which veria;
Arian To him the original of the Aramzans, or Aramies, is predicted, which peopled divers Regions, cipcially Arunnia; the Heclierted, which peopled divers Regions, cipcially Arunnia; the HeClurchyand on the premaded, but mif-called) Carbolists, vebsferage bath been of late more sumpain the over, and therefore there is a great hope the time is drawing on that they may be made couchant under (1-1/8). I ron blace who would not be brought to bow under the fway of his gelden Scepter.

Jochtan The division of the earth into different Languages, and people, is noted by the name of Peleg; but here some observe another division of the family of Heber; for Jocktan (lay they) divided hunfelf from the true Religion of his fathers house: which cannot be proved by Scripture; for he is mentioned but in this Chapter, and in 1 Chron. 1. and in neither of these places is any such thing recorded of him. From him is supposed to descend the people of the East Indies, and of America also, where some say are remaining marks of that name : but in such particulars we cannot be certain, nor must we be either over-curious or peremptory.

V.20. Havilab | From whom it is thought the Land of the Ifmaelites and Amalekites was named Havilah, Gen. 25. 18. 1 Sam. 15.7 There was another Havilah descended of Cham, ver. 7. See Annot, on Chap.2.11.

V.30. Their dwelling was from Mefha] These names are not cleared by any other place of Scripture, and they are unknown to the ancient Geographers, much more to thole of later times, and therefore we muft leave this Text without any other Note but our ignorance of the termes contained in it.

CHAP. XI.

Verf. 1. The earth] The earth is put for the Inhabitants of the earth in the unual phrase of Scripture, Gen. 6, 21. i Chr. 16, 23. Pial 33 8, and cliewhere.

one Inguise] Heb, one lip.
one (peech) Heb, one words; That is, one fort of words, as many think the tongue which Adam (pake, and which was used in all the world about the frace of one thousand seven hundred and fifty years, viz. Juntil about 93 or 94 yeers after the flood, which hapned anno mundi 1656, this is thought to be the Hebrew tongue, by the Etymologies of Adam, Eve, Cath and others, though some fond men have given the Seniority to other

and others, though to the their layer given the Schoniny to other Languages many are younger then the Hebrew.

V. They journeyed] To wit, Nizurol and his company. from the Eafl?

That is, not immediately from Arsarco Armenia, (where the Ark refled) which is not callward 1 om Chaldea, but from some other place (which was East-ward in respect of the fituation of Chaldea) whither they removed, either because the place wherein they were was not large enough, or not fo commodious and comfortable for their habitation as they defined.

plain of Shinar] Which was not the name of it at that time, for that vas given to it afterward; it was a spacious and scrtile plain, since called Sbinar, and now Mesopotamia; some say it was afterward called Chal-dea Allyria and Babylon: Of Sbinar, sice chap. 10.10.

V.3 They faid] Heb. a min faid to his neighbor. burn them] Heb. burn them to a burning. brick for fone] They would (it the place would have afforded it) have built their tower of flone, (as if they had had good mortar they would not have used flime) but in that place they were not furnished with flone for

such a purpose. V.4. Build as a (is) They were moved with pride and ambition, preferring their own glory before Gods honour. Whole is any raced in pic heaven. An I typerbole, that is, a speech usefed to expectle things in an high and incredible degree, as Dout. 1.25. and 9. I. Yill-107.26. Mat. 1.12. wherein too much is faild that enough. may be believed. The height of this Tower, as ancient Writers have given the measure of it) was four thousand paces; by such a Tower some (as the prime promoters of the building, for it would not receive many at the top) might hope to fave themselves from another flood, if another came, and might the better hold up a tyrannical dominion and by that they expected to be united, and to prevent their feattering and differfion upon the earth, which they might apprehend from their increase, 100 populous for the place wherein they were, which might occasion their difiribution into colonies; and if it were to, they hoped to retain an honorable memorial of their former cohabitation, whereby they expected not to be cast into confusion, and so dispersed both sooner and in a worse way then they apprehended.

make us a name] By crefting fuch an high and huge monument of their power and coft, as should make them famous in after times.

V.5. Came down The Scripture cometh down to the capacity of men speaking after the manner of great men in high place, who when they mean to take a particular view of things below their state, come down for special notice of them, with a purpose to take such a course with them, as that be requilite a though in propriety of speech, God neither ascends nor descends, for he is every where, Pi. 139.7. and needeth not come neerer to

any thing then he is to all things, to know it better then he doth, Ff. 129.2 V.6. Behold the people is one God freaketh this in decition (as Gen. 3.22) because of their foolish persivation and presumption in their en-

terprize,
V.7. Let us go down] He speaketh as if he took counsel of his owne wildome and power, to wit, with the Son and the Holy Ghoft. See the mingled or confounded. Schindl. Pentag. col. 201.

eight yeers, which is not much more then half the life of his predecessors.

See Annot on Gen. 3:1-3:

V. 1.6. Begad Abraham, Nahor and Haran That is began to beget, for they were not all of a year 3, the like we have noted of the sons of

Rory of the Book of Genefis is bestowed; for Abram, when he went out

tonoweth the death of his father, and this birth with father of be booker the one hundredth and thirtieth yeer of Terab's age. And for the order of Terab's lons, it is probable that Haran was the cldeft, though named

the eldeft, as born in the seventieth year of Terah, according to this

Text , and that he departed out of Haran into Canaan, while his father

of that particular, A.C. 7.4. So by way of purchase he had a portion there,

as any stranger might have, though not by way of inheritance, which is

as any stranger inight have, though not by way or inheritance, which is the meaning of Stephen, Act. 7.5. V. 19. I[cab] Some think that this I[cab] was Savai mentioned in

the next verse: for Haran the eldest son of Terab had two daughters, the next vene: for Haran the elect 100 to 1 tensor had two daughters, Milesb, who married her Uncle Nahor, and Ifesb, or Savai, (if the fame woman had two names) who married her Uncle Abram, and

therefore is called Terahi daughter in Law, veri. 21. Such marriages were not yet forbidden, Exod. 6.10. though afterwards they were,

V.31. Terab took Abram Albeit the Oracle of direction came to

V.31. Teran two Annum American Crawler of interior american Abram, yet this honour of execution is given to Terah, to wit, to be named as the leader of the company, because he was Abrams father, who being admonthed of Gods Will by his fon, confented to it both in appro-

bation and practife.

caspend their language.] The City or Tower was to be built by their and that this City might have its mane from that their language.] The City or Tower was to be built by their and the chief language. The City or Tower was to be built by their and the chief language. The City of Macino and the chief language is their peers, in the related to the control of their language. The put into their mind a new Dictionary some into their former language, and put into ther mind a new Dictionary some into Tribe of Manufich, pag. 66. cal. which fermior of words; which though understood by the Speaker, was a language that the control diction for Speaker, was a language with the become dicted by the of Sephens, Act. 7, 2, 3, where he faith, of words; which though understood by the Speaker, was a language and the chief of Speaker. The city of Manufich, pag. 66. cal. which fermion of the chief of which the was in Mcienceamis. before

eth to be contradicted by that of Stephen, Act. 7. 2, 3. where me isuth, that God appeared to Abraham, while he was in Meloporamis, before he dwelt in Charran or Haran, for that when he went to Charran, he went rather out of Meloporamia, then to a City of Meloporamia. To which flrange and unknown to the hearer: hence for one Tongue (as many collect from this Chapter) there were feverny two Languages, according to the number of the Nations descended from Noah's according to the number of the Nations detended from Noaus a ractice out or recoporations, then to a Lugo veriferations. In which were constructed to the construction of the number of them cannot be certainly taken:

a coepilon, and to be not to be number of them cannot be certainly taken:

a coepilon, and to be not to be number of them cannot be certainly taken: or families; but the number of them cannot be certainly taken: but by this confusion God gave an illustrious evidence of his owner wildom and power, and expoled their folly and imposence to the more

Chaldea, is reckoned as in Mesopotamia by Pliny, lib, 6. cap. 26. Now Abram being called while he was in Ur of Chaldea, the Baftern part of Answer of the Balting while he was in the 19 Journal of the Balting Part of Melopetamia, taken in a general fenfe, went with his father into Chartas a City of Melopotamia property fo called, and diffind from Chaldea, though called fometimes (as here by Stephen) by the fame name, ver.2,4.

V.8. Scattered] Their intendment in twist building was to percent their dispertion or feattering, ver.4. and God miking their junishment andwealse to their fin (which was to strengthen themselves in their proud project by keeping together). Geatterich them súnder, by dielding their Languages; seconding to that of Solomon, the fear of the wicked shall come upon bin, Prov. 10.14.
V.9. Babel That is, Confusion, Decease there God confounded their Language. Some think it was called Babel; from Babel; about they then the source of the window of the solomon that the s Verl.1. THe LORD had [aid] This oraculous appointment of God, I for better found; Drufebfer far. 1.11.6.23.9.275. Babel is according to the Chaldee Dislect, for Balat the Hebrew word fignifying, he hash V.10. Generations of Shem] He returneth to the Genealogy of Shem, to come to the hithory of Abraham; wherein the Church of God is described, which is Moses principal purpose. Of the seniority of Noabs sons

out of thy Country] That is, Chalden, where he had his call from

from thy kindred] If they had rather remain behind thee, then remove of Luke, ver, 16. as to its proper place.

V. s., Nabor lived first Nabor was the first of the Parriarks that fell to Idolatry: The lives of men after the floud were far shorter then

into a land In appointing no certain place, he proveth to much the more his faith and obedience; for he went from his place of birth, and more his faith and obedience; for he went from his place of birth, and more had been from place to place the province of the place of the pl

V. 2. Thou [balt be a bleffing] That is, more then, thou fhalt have a bleffing, for in this bleffing is virtually compriled the happinels of both worlds, and of all that are truly bleffed in all ages: whereof though God be the only Author, Abraham is honoured to be a principal

Gal. 3.16,17. Ver. 3. * And in thee shall] * Gen. 18.18. and 22.18. Act. 3.26.

story of the Book of Genelis is beltowed; if or Abrams, when he went out of Haran, was feventy five years of age, Chap, 13, 45, below which inter Terds was deed, yet, [3, or this Chapter, whole age it immend up to two hundred and five years in the fame place; or of which deduct the gog of Abrams at the time of his departing out of Haran, which prefently followed the death of his fathers, and his birth will foll out to be about the one bundreds and thirtisch was of Tradit; one. And for the terms the contractions of the contraction of the co VA.As the LOND finder Some think Abraham was now called the fec-cond time 5 first in the of Chalden, his birth-place, whereupon he went with his father Terab to Charrar, and again in Charrar, whereupon the departed thence towards Canaan; but neither here, nor Aft.7, is three mentioned two callings of him, and it is like he went on in the vertue of his fift call, though by degrees, refling at Charran till the death of his of Terab's sons, it is probable that Haran was the clottly, though named laft, Nabor the seconds, and diram the youngeth, though named first; for Saria Haran wise, the closure of Haran, was pure, years younger than Abram, Chap. 7.1.7. and supposing her father was not left then twenty years clott then the (which is probable enough) he must be the new years clott them the Abram. Others conceive Abram to have been the control of the control of the Capital was of First, according to the the label. father Terah, and from thence taking his journey towards Canaan, verf.

Y. Souls Souls Souls are put for persons, because the soul is the better part 3 and so by an ordinary figure called Syneedoche, it is taken very oft in Scripture for the whole person, Exod. 1.5, and elsewhere, See cha.

flaves were bought and fold in ancient times out of many Nations, but especially the Canaanites, who of all others were defigned to that base condition, Gen.9. ver.25,26,27.

Ganaan] So called, because the posterity of Canaan, the son of Cham,

V. 6. Abram passed] He wandred to and fro in the Land, before he could find a settling place: thus God exercises the faith of his

Sichem | Heb. Shechem, fo called when Mofes wrote ; but in Abra-Steben] Heb. Sbeeben, to called when Moles wroce; but in Abra-hams is had its name from an Oake; fome inpopele it the fame with Manny, Chap 1,3-17. which others doubt of, and in our Saviours time it was called Sichar, a Ciry of Samaria, Joh.4-1, See Annoton, Chap-13,18. It was found to the middle part of the Land of Cansan, in the manutainous part of the Tribe of Ephraim, Joh. 21, 21. Judg.8-31.

1 Chron.6.67. the (anaanite] Properly fo called for diffinction from the Hivites, Je-* Or of the Chalders] (* Nelh 97. Ad. 7.4.) Some read, out of the buffites, Perizzites, &C. which was a cruel and fierce Nation, by whom

fre, See Isa. 24.15. Text and Margine; and according to that they find or feigne a tory, that Abram was cast into the fire by the Challenof. mau reigne and; me and the fire their Idol, but was V.7 Builded an Altar] So did Noah, chap, 8.10 for though the principant, because he would not worthip the Fire their Idol, but was V.7 Builded an Altar] So did Noah, chap, 8.10 for though the principant, but was the same of the sa deans, because he would not worthing the first their 1001, but was because he would not worthing the first their conditions and the danger; yet it is certaine that cipal part of mans devotion to God conflit in his heart, yet there multiple miraculously delivered from that danger; yet it is certaine that cipal part of mans devotion to God conflit in his heart, yet there multiple miraculously delivered from that danger; yet it is certaine that cipal part of mans devotion to God conflit in his heart, yet there multiple miraculously delivered from that danger; yet it is certaine that cipal part of mans devotion to God conflit in his heart, yet there multiple miraculously delivered from that danger; yet it is certaine that cipal part of mans devotion to God conflit in his heart, yet there multiple miraculously delivered from that danger; yet it is certaine that cipal part of mans devotion to God conflit in his heart, yet there multiple miraculously delivered from that danger; yet it is certaine that cipal part of mans devotion to God conflit in his heart, yet there multiple miraculously delivered from that danger; yet here multiple miraculously delivered from that danger is not considered from the conflict of the c

seception, and to maint Luxciaces action a large tumpane of Land (Original Euphranes in respect of Canana) comprehensing both Medipotating mina property for called, and Chaldra, which (as Topographers describe it) borders upon it on the Ball-fide; and fo Babylon the Metropolis of Chaldranes and Chaldranes fcorn. Ste Hai 46.9.

V.8. Scattered] Their intendment in their building was to preven

V.8. Scattered] Their intendment in their building was to preven

on God making their punishmen

CHAP, XII.

came to Abram (as is probably conceived) while he was in Ur of the Chaldees (where he was born) while his father lived, and wherenr vj 10e Contaces (where he was born) while his father invession where upon they departed from Or 1,000 towards the Land of Cannana, is faid Chap 1, 1, ver. 1; and in the way thinkerward they flayed a time at Chararan or Hairan, where Terah dyed 5 ofter that by vertue of the fame callhe went onward to Cansan with Lot.

ice Annoton chap, 10, 21.

V.1.2. Arphrad — begat Selab] Betwirt Selah and Arphaxad the fewenty Interpreters interpole Cainan, and according to their Garalogue of names, doth Luke drawup the Geneslogy of Christ from Joseph to Adam ; the reconciliation of which difference belongeth to the third

wonted abode, to go from place to place, he yet knew not whither. See before, to keep them from excelle of fin, whereof the long lived before the flood was a great caule; and Nahor lived but an hundred forty and

for they were not all of a year 3, the like we have noted of the lons of the long of the long of the long of the long of the position of the long of t

forsof Tran, he was not the calcut, (no more time over the calcut, on more time) are the calcut, the first mentioned, beof Nath, though dually first named) yet he is first mentioned, be115.73. The world final receive by thy feed, bits of Covenant in Christ was four
cauche is the prime man, especially in respect of his piritual peregaleiding which it loss in Adam. This Covenant in Christ was four
twice in the Church, on whom, and his posterity, the principal part of the
hundred and thirty years before the Law, and there is a cannot be difficult
to the church of whom, and his posterity, the principal part of the

Gal. 2.8.

Text; and that he departed out of Israem into Lemans, with mis stater yearly a but having there no fetched polification of any part of that Land till after. Extract of Terah, when he purchafed a burying place of the fount of Berly. Gen. 23, ver. 17, 18. which being done by the divine disposition of Berly. Gen. 23, ver. 17, 18. which belte have disposition of the divined disposition of the divined disposition of the divined disposition of the disposition of the divined disposition of the disposition of

which he had gotten Not begotten as a father, but teken as a Con-queror, or hired as a Master, or purchased as a Merchant upon a price, as

" Or of the Chalders, [C. recing 7, Act, 764, 3] cours was, may use jountes, retrizence as when we also a ment retrieval of fine of the Chalders, for Or, in Hebrew, fignified, a caller, light, or God kept his people in continual exercise.

"On the Chalders, for Or, in Hebrew, fignified, a caccording or that they in the Land Thus is, in the plaine of Moreth, next before sporting the continual of the called the calle

Chap. xii. worthy of monuments of remembrance.

called h: upon the name] Soc Annot on Chap. 4.26. fatten 1: 1970 a 100 mans | 300 castinut on Cuspl. 4.750.

7.8. Removed from thereal. Because of the troubles he had among that wicked people, for that he forced the true God, and renounced Idolstry, not changing his Religion with the place; but every where ferving the fame God in the fame God in the fame manner.

Beibel | Called at this time Luz, not Bethel until afterwards, Gen

on the West J See Annot. on Genel, Chip, 1. vers. 10. and on Deut. 11.24. See also Gen. 13.14, & 28.14. Numb. 3.23. and Deut,

Hat on the East] Called Ai, Josh 7.2. Jer. 49.3. and Ajah, Isa. 10
28. a fair. City of Cansan, situate on the mountainous part of the land, which fell to the lot of the Tribe of Benjamin.

V.9. Sourneyed going] Heb. In going and journeying. The best of Gods children may be restless in their outward condition, and fain to thift from place to place, which may make them more delirous of heaven, where there is perpetual repose, without either toyl or change,

V. 10. A famine] This was a new tryal of Abrahams faith whereby we are taught to expect at the end of one affliction, to ofer with another.

V.11. Egypt] By the Prophet usually called Mitsfrajine from the fon of Cham of that name, Chap 10.6. on the the East-fide is bounded with the red Sea, and pare of Arabia, on the West with Crosses. part of Africk, on the South with Ethiopia Superior, called by some Habaffia,or Abafine.

thou art fair] When Abraham came with his family to Egyp monart fair] When Abraham came with his shmity to Egypt's Strait was about fixey peers of age, yet then fhe was fo beautiful, net only in comparition of the Egyptian's (who were not of a very lovely colour, or complexion) but abdoulety as Abram judged of her. And her beauty might hold out, though three forey years old, both becaule it was not impaired by breeding, or bearing of children, (being barren) and for thus God might preferre it in forcial manner. as an occasion for the working and observer in the colour manner. ferve it in especial manner, as an occasion for the working and observing of his providence, which followed thereupon; yet here we see that beauty is a double fnare, both to them that have it, and them

V1.3 Septhouars my fifter] Wherein in some sense he spake truth 3 yet by the name of star he intended to make them to believe a lye, so wit, this she was not his wise. An example not of initiation, but of caution, whereby the best may be warned against the using of ill means to good ends; and may learn not to put others in danger to fave themselves. Albeit it may be that Abram feared not so much death, as that if he should dye without iffue, Gods promise should not have taken place ; wherein appeareth a frailty of faith at this time, though for other things and at other times, his faith was more firm. See Chap.20.1 2.

V.15. Into Pharaohs house] With a purpose to make her his wife or

concubine, v.19.

V.17. Pharaoh | Pharaoh was an usual name among the Kings of Egypt, until the Greeks prevailed over it, and then they were commonly called Ptolomees; haply for some eminent King of that name; as the Emperors of Rome and Germany are called Cafars from Julius or Augulus Casas. Or they might be called Pharaths, because the word Pharath ignification in Hebrew, liberts from servinde; and Kings are servants to none but Gods and in the Chaldean Dialect, revenge, or tunisment, as having a pre-eminence of power for the punishment of the wicked, as well as for the protection of the good, Rom. 13.4. See on

the Lord plagued Pharaob] Though Kings have great power for doing, Eccl. 8.4. and more protection from fuffering then other men in the ings increase, and more protection from informing men order men in the guard of their perfons, yet they may not do what they will yet for fome are fuch Favourites of the King of Kings, as to be accepted as his annointed, and under that title to be fecured from the types of the National Section 1997. xanny of Kings, Píal. 105. 14,15. 1 Chr. 16. 21,22. which places have an especial application to this flory of Abraham and Pharaoh, in whose example Kings must be admonished of their subordination to God, Eccl. 5.8. and of Godstender care of godly persons, whom he will not, though they be strangers and friendlesse, give up to the oppression of Potentaies

though never to great, and bis house | Great mens fins are dangerous, not only to themselvs, with great plagues] Great men when they offend are for much more

plagued by God then others, as his benefits more oblige them to obedience, and their great nels frees them from humane punishment, when they deferve it by their disobedience.

V.18. VVby didft thou not tell me, that fhe was thy wife ?] Yet he knew her not to be his wife, until by plagues he was made apprehensive of divine displeasure, which might occasion an humble inquiry into the cause; whereupon God was pleased some way to reveal it unto him, either by Sarai, or tome other way : but he was punished before he was advertifed of it; and therefore ignorance of fin is no priviledg for impunity, nor protection against punishment; and it is not unlike that the King was too much swayed by his carnal appetite, that he made so much hafte to take her for her beauty, and for that he might be punished the

that we account God worthy of open worthip, and his mercies and favor | V. 20, commanded | Not onely difinified him without harm or damage, but for his fecurity laid a charge upon his people to let him paile where he pleased without any harm,

CHAP. XIII.

Vers. 1. WEnt up] Canaan was higher then Egypt; and the fitua-tion of Egypt being lower, was the fitter to be made fruitful by the overflowing of Nilus.

into the South] That is , the Southern part of Canaan , Chap. 1 2. 9. from whence he went into Egypt, Ch. 12, 9. for otherwise the whole Country of Canaan, in respect of Egypt, is situated Northward. V. 2. Very rich] Great riches, and great goodness may meet

together in one man, Job 1. 1, 3.

V. 2. Betbel | The place is here called by that name, which it had long before Mofes time, though not at this time, when Abrahm tra-

velled towards it. See Annot on Chap 12. 8.

V.4. * place of the altar. Chap. 12. 8. V. 4. to be then I have wanted convenient space for distinction and pasture of their I hoke; it the Cansanites, an harsh natured people, which goes not the land, so that they could not be well accommodated for their company and charte nece together. See on Chap. 36. 7.

they could not dwell together.] Though men account that happine's contifts in riches , there is this unhappiness in them , that they do not onely feparate men from friendly fociety, but oftentimes are occasions of contentions between them.

V. 7. a ftrife between] Good , and quiet mafters may have contentious fervants, therefore the one mult not be condemned for the other.

tions reverses, intercore the one-roots not be containfied for the other he Capasainte's and the Perize[tie] For Capasinies and Perize[ties] so Chep, 12, 6, and Angel for Angels, Pla1, 24, 7, and to (as views learned Divines expound) Rev. 2, 8, 12, 18, & Chap, 2, 1, 7, 14, and Inhabitant for Inhabitant s., Sams, 6, 2, and for Quait, Plaim. 105; 40 Frog for Frogs, Pial. 78. 45. Tree for Trees, Ital. 105. 33. And the Perizzites dwelling in the Land of Ganaan were Canaanites, but upon some especial reason, they had an especial name given them, by which they were diffinguished from the rest of the Canasintes; and among them that dwelt in the Land, some might have the name of Ganegnites by an eminence and more ordinary ule, See Annotations on Chap, 15.21. So names are sometimes of a more large, and sometimes of a more fittle acception. See the Note on Chap. 11. 31. Now their dwelling in the Land is brought in by occasion of the diffention betwist the Herd-men of Abram and Lot, because the Land was so populous by the number of these inhabitants, that there could not be allowed room, infficient for the increase of their carrel, which might be a cause of future contention more then at the present, betwixt the enulous servants of their amicable matters; and quarrels between two fuch worthy persons would be very scandalous before such Inside! Idolaters as the Canadiles and Perizzites were.

V. 8. Abram (aid to Lot] Abram the elder, and the worthier perfon , both in respect of Grace , and of Nature alfo , (for he was Uncle unto Lot) craves peace of his inferior. It is no disparagement to be the first in seeking reconcilement, for so was God in atonement with man,

brethren] That is , neer kinfmen of the fame flesh and bloud , Rom. 3. Or, brethren of the same belief, and profession of Religion; uncle, for Lot was his brothers fon , Gen. 12. verf. 5. See Annot, on

Chap. 14. 14.
V.9. If their wilt take] Abram refigneth his own right to buy peace \$\(\text{yet} \) he was not possessed of a foot of the Land of Canaan, \(Alt. 7. 5. 3\) yet he was not pointed as about the Leanu of Langain, Att. 7.5, as it is own right, and by virtue of promitis, therefore what he injoyed there, it was either by the preiuppoled, or purchafed content of the Camanites, to whom he might make himfelf acceptable both by his great wildome, goodness, riches, and beneficence. See his carriage toward, and acceptation with Epbron, and the children of Heth: Ch. pay the worth of it, Gen. 23. 11, 12, 13. and for Lot, Abram gave him no title to the Land, but fuch an ofe of it, as upon fair and reafonable terms he might obtain and enjoy.

lefthand] By the left hand , fome Expositors conceive he underflood the North; and by the right, the South; and this according to the Chaldee, which presupposeth an situal phrase of local distinction among the Hebrews: the Philosophers since Aristotle make the East to be the right hand , and the West the left.

V. 10. as the garden of the Lord] So are things called that are eminently great and goodly, as the Hoff of God, 1 Chron. 12. 22. the City of God, P[al. 46.4. the Cedars of God, P[al. 80. 10. See Annot. on Chap. 23. 6. and Chap. 30. 8. and so it may be in this place. Or it may be a particular comparison with the Garden of Eden, Gen. 2. 10.

Ext In 5 1.3. Exck. 28. 13. and Chap 2.1. 2.

Land of Exps 1 State fruitful by the overflowings of the River Nilas, especially that par of the land, in the pialn or Jordan, which is
the way from Zuthel to the little City, after sac's called Zarr, but in
former time, and at this time, Bella, Chap 1.4. a. Abricon. Delph. Theatr, terr. Sanct in Trib. Judah. page 54.
V. 11. journeyed East Or. Eastward; as Gen. 2.8. From the

East, fo the Geneva: and Arias Montan, but Beihel (where Abram and Lot were when they concluded to separate) was Westward in refpeft of Sedome , whither Lot went , and going thither he went towards the Eift, not from the Eift, foit is better (as to the fenfe of the place) were (all but Zoar) about five years afterward confumed by fire and brim-

to read, Lat journtyel East, or Eastured's and this construction the Original words here wird will bear, as well as the other (from the East). And to it is taken, Gen. a. Good planted genden Eastured in Eastured, and to it is taken, Gen. a. Good planted genden Eastured in Eastured, and the item of food planted in the Land of Cannan V. 13, the mea of Sodome were mixed. I thinking to give Paradic, 1 tound thell; the land were well to the Land of Cannan v. 13, the race of Sodome were mixed. I thinking to give Paradic, 1 tound thell; the land were well to the Cannan v. 1 the thinking to give Paradic, 1 tound thell; the land were well proof accessingly, because their ins were (tast as drew his even cheful with a nur-line were fast as drew his even cheful to be unon them? with a nurfins were fuch as drew his eye especially to be upon them; with a pur-

lins were fuch as drew his eye eleperanty to be opportunently made purpose to parish them. See Chap. 10. 9.

V. 14. Lift of now bline eyer! The Lord comforted him, left he V. 14. Lift of now bline eyer! The list Nephew.

Roual last esker thought for the departure of his Nephew.

Low from the face! (Datt. 3.a. 1. Mat. 4.3.) The posmits was made look from the face! (Datt. 3.a. 1. Mat. 4.3.) The particularly view is but for a larger compaint, them the eye of mon could particularly view is but for a larger compaint, then the whorth and South as drawn had his proces in each tract, Eaft, West, North, and South, as Abram had his proces in each tract; Hatt, Welt, North, and South, as Arram has his pro-fised; or by fome other Revelation or repredictation, as himslift frought frieft to make thim apprehensive of his liberal promife. The Devil did fomething in this kind, Matt.4.8. & Luk.4.5. by Gods permittions but fomething in this kind, Mat.4.8. & Luk.4.b.by Goda permiltion; but God doubtlefs had a better and a clearer way to annieft the compalie of his bounty unto Abram. Though Abram himfelf were not actually notified of the land of Cansan, as in his own plants; owhere of the Annualization over 9.9 yets the pormile made to him, because of Gods checked favour to him, for whole fake he was 6 graciantly affected to his politurity, in whom their progenitors are obtained in a joyful appre-lation, that they fault be bleffed, as in good-will to them, and for nention, that they man be broken a so an Book their lakes; See the Annor, on Chap, 9, 25, their lakes; See the Annor, on Chap, 9, 25, V.15, To thee and to thy feed (Chap, 12.7, & 26, 4. Deut 34.4.) That

is, to the feed, and for the fake.

for ever Upon presupposal of their obedience, and keping covenant with God, otherwise not , Levit, 18, 28. Deut, 4, 25, 26. Isa, 48, 18, 19. and to such as should prove faithful in their adherence to God, here is and to fuch as flould prove faithful in their adherence to God, here is a promite of an everlafting pullificing of the leavenly Cansan, where is the earthly was a Type: And concerning cemporal pullifies, the words for ever, reach to the coming of the Metillah, which is the period of duch promites for the Old Tellament; from thence begins a done of new bleffings to the fpictual children of faithful Abram, which will hold out, until they attain an eventfing happinghis; Heb. 1:1.0, V. 16, maker the daily of the earth) That is, by way of comparing for as no man can number the dult of the earth, Gen. 24, 12, the grains of it are fo many 1 to the feed of Abram, which we left in or faith

for as no man can number the dutt of the call, School and the field of fit are fo many; fo the feed of Abram, whether by the field, or faith of Abram (for they that believe as he did, are his children) shall be so many, as that to men they shall be innumerable. See on Chap. 15.5

Heb.11. 12. Rev. 7. 9.

V. 17. walk through the Land By this God doth not command
V. 17. walk through the Land by offers unto his choyce the fa-Abram to make an exact turveigh of it, but offers unto his choyce the fa-tisfaction of himself by his own view of it.

tisfection of himseltby ms own view or and the length and breadth 3 few on ver.14.

10. I plain of Manuel 1 Heb. plains. Or, the eak, or, grove of eak;

11. I plain of Manuel 1 Heb. plains. Or, the eak, or, grove of eak;

12. I plain of Manuel 1 Heb. plains. Or, the eak, or, grove of eak;

13. I plain of Manuel 1 Heb. plain of Manuel, from the like, was few with oak trees, and it is called the plain of Manuel, from the like, was few with oak trees. sike, was tet with oak trees; and it is caused the pairs of paismer, from the man who either planted or possession is who was an Amorite dwelling in Helson, Chapi, 14, 23, 24, 85e on Ch. 12, 6. buils an alsar] Abram is constant in his holy course of true Religion,

fill building an Altar where he abode; not, as the Heathens, to many falle gods, but to the one and onely true God.

CHAP. XIV.

Verf. 1. In the dager] This was in the year of the world , 2092, four hundred thirty fix yeares after the floud, in the eighty fourth

Amraphel King of Shinar] This is thought to be Nimrod King of

America, Ajurgy o orients.] 1 mis is turought to be turited a Aing of Elams, or Perfis, or Balplan, Shirar | or Semater, (is Jofephus cals it, Antiq. lib., 1 cap.5, 3 fpations Plain in the Region of Babylon, put here for Babylon where Nitterdo laid the domination of his Monarchy. Some hold that this Amerahel rod laid the foundation of his Monacchy. Some hold that this Ameaphel 3 was King of Alfyria, the feat of whole Kingdom was no Babylon, but 1 Minerelly but because in the beginning one man (who fomefay was Ni-nus) had the dominion both of the Babylonians and Alfyrians, the fame king is often indifferently called King of Babylon and of Alfyria. King is often indifferently called King of Babylon and of Alfyria. Single of the Country for Called but it rignifiests Nations 1, and it may be this King of Country for Called but it rignifiests Nations 1, and it may be this King that fortral Nations under his command, or was Capatin of a company for the Capating Capating

of feveral Nations; or Ruler of some City of great Merchandize, freor reversal mations; or name to nome carry or great practical arize; ite-quented by the people of divers Countryes; as for the fame reason Ga-lilec was cilled Galilec of the Nations; or Gentiles, Isa 9, 1, Mat. 4, 15, because frequenced by Arabians a Beyorians, and other Neighbour Nations, being of a fruitful loyl, and commodious with Ports and Havens.

the far of Canana; their five Cities, fituate in the Plain of Jordan, vienes and it imports emphatically a great affection or disposition to a

the Earlt, not from the Earlt, foit is better (as to the leafe of the place) to read, Let journeyel Earlt, or Eafhrard's and this confirmation the floor. Gen., 19. 20. 80. Dott., 20. 21. 22. (con 1) of 13. 23. (con 1) of 1 tites, or falt Sea. Josephus faith , it was neer the Land of Sodome , and

Gomorran.

[alt Sea] Called also the Lake Asphalities, neer Sodome and Gomorralt; which was not a fair sea, or lake at the time of the battel, for inorian, which was not a last tea, or isseat the time or the battel, nor that hid been no fit place for such a purpose, but (as some write) it had formerly been a pleasin; valley furnished with trees, untill by Gods, judgment for the fins of the Sodomites it was turned into that Lake, of the accursed water powered out upon it; which is so fishly and groffe that no fishes can live in it; nor (as some write) birds fly over it without raking deadly infection from the exhalations which arife out of it, whereaing usany increason nom are expansions where arite out or it, where-fore it is sailed allo the dad [6,6] which many flange things are repor-ted by Pliny, Net, Hillor, lib. 5, cap. 16, Jultine the Hillor, lib. 36, cap. 3, Jefsphus of the Warras of the Jewes, bith. 5, cap. 5, Asti-chon, Delph, in his Theater of the holy Land, ppg. 52, in the Tribe

of Judah. V.4. Chedorlaomer]. Though Amraphel who is supposed to be the son of Ninus the King of Affyria be named first, vers. 1. and others before Chederlaomer might be more ancient Kings , or Kings of places of more honour and account then Chedorlaomer ; yet in this expedition he was chief, as appeareth by this, and the next verie; for the cause of the war was a defection from , or a rebellion against the government of Chedorlaomer , to whose affishance the other Kings joyned themselves, as for paomer, to whose annuance the other rangs pointer memories, as for-recovery of his right, with expectation, and it may be also with capitula-tion for the like aid, if it should be their lot to be to deferted, or resisted by their fubjects.

rebelled] After twelve years subjection , ef secially if they submitted to Chedorlaomer upon covenant and oath, their rebellion was unlawful, for they flould have continued their obedience in lawful things. See

V. S. Rephaims | The word Rephaim, Deut. 2. 11. is used for Giants ; V. 1. Agonamt 1 Lie word response, Joen L. 11, 13 used to Grands but here, as Chap1, 5, 20. It feems to be taken for a from ga and feere people dwelling in Cannan 1 as the Hittites and Perizzites 1, the people mentioned in this and the two following werfes, were fee upon by the four Kings, perhaps as confederates with the Sodomites and the reft, or that they might not aid them, they were first assulted. Of the Rephaims, fee Annot, on Chap.6, 4.

Emims] Sec Annot, on Deut.2, 10.

V. 6. Horites See Annot. on Deut. 2. 10.
V. 6. Horites See Annot. on Gen. 36, 20. & on Deut. 2. 12.
Elparan Heb. the plain, or, oak of Paran. Of Paran, see Annot. on

Num, Chap, 10. 12. & on Deut. 33, 2.

V. 7. which is Kade/b] So called in Mofes his time; (though more actionly it had the name of Enmithpat) it was fituate in the defert of Zin, Num. Chap, 20: 1,14,16,23. Of this Kadeft, fee Annot on

Numb 20, 16. Amalekites] That was their name when Moses wrote this but not at the time of the warsfor Amalek was the grandchild of Efath Gen. 36.12. the found Haac, the fon of Abram, but Abram at this time had no child, neither by Sarai nor by Hagar; here then is an anticipation in respect of the ftory, (for the Amalekites were not yet a people) though not in respect of the time of Moles his writing of it, for in his time, and before,

they were a people, and policified a particular Country.

V. 10. vale of Siddim Which afterwards was overwhelmed with wa-

1. 0. state of season journal netwarea was overwhelmed with weller, and to called the fall feel: ea annot, on verif, as
fine-phr] Heb pits pits. The doubling of the word imported plutrainty, because there were many pits inter is fo in the ferond of King, s.
16, the words in English are, make this yadley fall of discher; a but in the Tebrew, make this valley ditches ditches.

tel, because those pits were not so well known to their enemies as to themselves. Here the Kings of Sodome and Gomorrah are said to fall, but that is to be understood rather of the ruine of their armits, then of their persons; for the King of Sodom met Abram coming from the the mery persons a for the Aring on a continuous mer arosam comming from the viflory afterwards, yet. 17. Some think those that fell there; fell not into the pits calitally, but that purpolely they call themelies into the pits a stooding rather to be drowned, then to be mangled with the formed of their greatry, or to fall into their hands as captives and flaves.

word of their enemy, or to fail into their failure as appreciate with the wicked, V.12. 100k Lot] The godly are plagued many times with the wicked, therefore their company is dangerous, Num. 16. 26. Rev. 18. 4. V. 13. the Hebrew] Abram was fo called not from Ebr., (as fome

think) because there were five progenitors of Abram which came between him and Eber 3 but rather from the Hebrew word Ghueber, fignifying him and Ever 3 but rather from the Hebrew word Onneer, angurying paffage, because he passed over the River Buphrates, coming out of Chaldea into Canaan; yet others suppose Abram had his name of Eber, and he rather then any of his Ancestors of the posterity of Eber was called an Ebrem , because those who descended from him , kept the ancient

Language, and true Religion of Eber.

confederate] Heb, lords or, massers of the covenant. The word Basi, V.2. King.] By King here is meant the chief Governour of a City, Longitude and the content of the covernant. The word Basi, Longitude of the covernant. The word Basi, Longitude of the covernant. So called upon Loss requelt, and refuge the city in his days, Gennay 10.4.3. But before it was mand Bala, and the city of the covernant of the covernant. The word Basi, though moth requestly used to the covernant of the covernant. The word Basi, though moth requestly used to covernant. The word Basi, the covernant of the covernant. The word Basi, though moth requestly used to covernant of the covernant. The word Basi, though moth requestly used to covernant of the covernant. The word Basi, though moth requestly used to covernant of the covernant of the

Chap.xIV. ted must, or, major of arrowers fee Annot, on Chap. 49. 23. and to Elijah ad- | bleffe them in the Name of God, as Melchizedek did Abrahat cated majores of arrows. The Annoconcoupt, 49, 23, and to Eujan acount of the continuous and the continuous according to the Hebrew it is the fault; for the fould is both the and and both wearing it long, was called and surfay man, so in our length Bibles, a Kinga. 8. but according to the Hebrew it is lard, or give the foul the preheminence above the body, both in ellimation of it

confederate] God moved them to joyn with Abram, and preserved make those that observe it desirous to be in segue with them: upon Signifying, that God above knoweth the truth of what we iswers and in the ground did Abimelech and Phichol defire to enter Covenant with voking his julice, if we iswer untruly. About it seemeth had made a Abraham, Gen. 31, 23, 23. and the like motion for the fame reason was vow to God, before he see forth; that he would have no part of the soot.

V. 33. that I will not take 1 in Hebrewit it 5, 15 I take from, &c. A.

Deut.7.2. and Jehosaphat was reproved and threatned for his association, in affiltance of the wicked King of Ifrael, 2 Chr. 19. 2, yet without the withal the speaker intimateth a curse, but sorbeareth the expressions of an annual probabilition, it is not unlawful to make leagues of peace the words, either out of fear or unwilling nelle to mention it in particucase of especial prohibition, it is not unlawful to make leagues of peace : the words either out of tear or unwitingenie to mension it in particular owns or commerce with Inside in least of necessity, with due carety life, or any exclusing so any curies in general; if they do observise them been that there be no content in any thruge that is finful, or prejudicial to he professition, nor any appearance of approximation of what is unit.

See the content of the professition of the proposition of what is unit of the leiders, are things of smallest value, even from a thread A thread, he peak there, are things of smallest value, even from a thread A thread, he peak there, are things of smallest value, even from a thread and the proposition of the peak thread thread thread the peak thread thread

gen that there we also content many superarnece of approbation of what is un-lawful, as either against the true faith, or good manners.

V. 14, brober? Here; and vert, 16, Lotis called Abrams brother (for so are they sometimes called in Scripture, who are of neece kindred). or affinity) though the proper or particular relation of Abram and Lot, was of an Uncle and Nephew, for Lot was Abram's brothers son, ver. 12 fee Annot, on Chap. 13. 8. and compare 2 King. 10.13. with 2 Chr. 22. 8 where is the like use and meaning of the word brother.

trained That is, bed and brought up, and disciplined in his samily, and it may be also trained in a military sense; that is, exercised in arms; for he knew he might meet with many and great cuimies, and therefore his wisdome would dictate unto him the best way of due defence for himfelf and his friends.

shree hundred and cighteen As he was a man of great estate, Chap.

surrecommares and sequency is no was a man or great cuate; College 32, 2. to the fad a great family, and in respect to both the children of Heth called him a mighty Prince, Chap. 2, 6. An excellent pattern for such as are 6 rich and great as he was, to be good and gracious like him.

Dan, J A place on the Northern part of Canasan, a natiently called Lefbem and Laifh, until it was won by the Danites, whereupon they cal-

led it Dan. John 19. 47. see on Judg. 18. 7. 29. 28. 24. 6.

V.14. divided A Military policy to make shew of a great Army di-

(perfed divers wayes, and to prevent the escape of the enemy, V.16. And be brought back, &c.] Religion is no impediment to V.1.6. And be brouge bate, e2.6.] Religion is no impedimento of militury courses and produce, A hora m da d'abette caute of quarte dithen the rebel King. Jor (nor being fobject to Chefarlassure, but in Zachary, Peter, Paul, and John, in the New Leftament, dillioguiffed, right, and by Godspromite King of Cannan) his charity, and piety of form revelations by drantes to men after. Numb 1.1.6. The New York was better warrant for the was, then they have and observe the was, then they have and observe the was, then they have doubt he had Divine difficult or for what he effect deperation.

V. 17. Kings dale] That is, King Melchizedeks, (as some take it)
or it might be so called for the pleasantness which might delight a King;
as Chap.49. 20. It was not so called when this story was in action, but afterwards : it is like, it was the valley named, 2 Sam, 18.18. where Ab-

afterwards: it Islike; it was the valley named, a Sam; 8:18; where Abfolom feet up a pille; in feet of of son, to keep his name in remembrance.
V. 18. Ostelebredee! Most of the Jewith Rubbines, and many lear
Chriftians, twee this Methode of the Sewiin Rubbines, and many lear
of their living it is probable enough to Methode with lived fevera fiver year
sfore Abraham conting into Cananan 1 to under learned, both Jewish
and Chriftian Weiter's, conceive holess a Prince, and Prieft of another
leindred from this of Abraham? 1889; 6: extraordinarily raided up by
Godjor the Cananites, and brought in without mention of parents, Ogiptand. or end, without any predection, or facefulour in the Priefthood,
as Type of the Royal, and eternal Priefthood of Chrift, Hebo, 17, 73.

which was not begin of Short body of Canadapow is feed own in Servinous.

which cannot be faid of shem, whole Genealogy is fet down in Scripture. King] Here, and Heb. 7. 1. he is called ; and was also both a King, and a Prick; two callings rarely, and by extraordinary instances, con-

curring in one person.

of Salem Called also Jebus, and after Hierusalem, and fince that solutions dealern 2 Pal. 16. 2. Some take it for that Salem mentioned Ioh. 3. 23. Of which (though there be no certainty for either) the first

brought forth] For Abrahams and his fouldiers refection, and as a prefent of gratulation, and not to offer facrifice, fee Deut. 23. 4. Judg 8.

of the most high God] Though the posterity of Abram were Gods visible Church, three were some without it, who were not without the know-ledge and worship of the true God. V.10. bleffed him In that Melchizedek was bountifull to Abraham,

and his Army, he declared himself to represent a King : in that he blesfed him, the high-Prieft, Heb.7. 6. and in both he was a type, or figure of Chris

V. 20. And bleffed be the most high God , &c.] This was a gratulatory facrifice of praise; but no explatory facrifice did he offer at all, for that requireth bloud-shed, Heb. 9. 22.

which he bath delivered] Man makes the adventure , but God gives

he gave him tither of all] Abraham gave tythes to Melchizedek, Heb.

thing, or a faculty, skill, or funcis for a thing: (o Joseph, who in our not, abolified by the Gofpel, but may be continued as an Evangelies Hagslish Version is called a dreamer , Gen. 37, 19. in the Hebrew is calprague for the misintenance of those, who exhibite Succamental bread Bustine of dreamer; and cunning and skilful Archers are and wine (the materials of Melchizedeks beneficence) to the people, and

and care for it. V. 22. I have lifted up my hand] An outward gesture used at the tais a present the control to the property of Gods people king of an oath). Dette: 2, 40, Este. 2, 15, 11, 7, Rev 10, 6, him from their Idolary and Superflittion; the property of Gods people king of an oath). Dette: 2, 40, Este. 2, 15, 11, 7, Rev 10, 6, him from their that observe it definous to be in teague with them: upon Signifying, that God above knoweth the truth of what we (wear, and in-

V. 23. that I will not take] In Hebrew it is, If I take from, &c. A.

to a shoe Lachet: a proverbial speech importing a resolute and universal refusal of gain, or advantage by the present business. See Annot. on

Gen. 31. 34. & 24. 50. left Abraham withholdeth his hands from the Poyl, as the Jews did, Efth. 9. 15, 16. that it might appear that his charity , not coveroufnelle, drew him to the Warr ; and that having his riches from the efpecial bleffing of God, he would not have it thought he was enriched by

man, especially by any so wicked as the Sodomites were.
V. 24, young men] That is, the Souldiers, who for the most pare

portion of the men] He would not that his liberty flould be hurtful to

CHAP. XV.

Vers. T. Hese things] Or , words. Spoken by Abraham to the King of Sodome in the former Chapter: the Original word signifieth first [words], then things, celebrated or spoken of by words, Schi Pent. col. 358. as Lev. 5. 2. Deut. 17. 5. and in other places; for in good things, he that speaketh a word, should make it good by his deed ; and in evil, he that speaketh ill, bath a mind to do as ill as he speaketh.

a vision] Properly is a divine representation of things shewed to such as are awake; such were the visions of the Prophets in the Old, and of

the envy of the wicked at his profestiv, and in respect of such fear a God calls himself his Buckler, Plal, 18. 30. Prov. 30. 5. 25am. 22. 31, 05 may be he feared lack of iffue.

I am thy shield] To protect thee from hurt, Pfal. 5.1 ... and thy reward, bestow on thee good; yea I will bestow my fell upon thee, and be

thy portion, Pial. 15 6. thy exceeding great reward] A reward above all pretence of merit? a reward to fuch especially as no not respect the rewards of men, as Abraham did not, when he refused the offer of the King of Sodoate; and they may be cheerful in their work, fince they shall be sure of a reward, Pial 58. 11. of an exceeding great reward, great beyond all measur sex-ceeding, far above mansmerit; for God is their terrard, and he is infinite, and therefore such a reward as nothing in man can purchase upon

cquat price.

V. 2. I go childlesse] Heb. and I going: Some render the words, since
I goon, or persevere, or am going away; that is, since my age gooth on
towards mine end, and I am yet not come to the possession of thy promile, and mine expectation.

feeing I go shildesse. Abraham defired a son above any worldly thing that God could give him: yet his fear was not onely lest he should not have children , but lest the promise of the blessed seed should not be accomplished in him; and he makes it his complaint to God, in whole power it was to make him a father, Pfal. 127. 3. as well as to promife him a plenteous posterity, Chap. 13. 16.

Damascus Whose name is Damascus the son of Eliczer, or whose Ana

ceftors were of Damascus, though he were born in Abrahams house, hee was the eldest fervant of his Family, chap. 24, 2, and from a ferwant (as fonc concive) became (o great a Lord, as as to be the founder of the fairett City of Syrias, called Damafaus, after his name; Sec. on 24, 3. V3, mine beity [11] the had no third of his own, (his Nephew Lor having none but daughters) it was in his thoughts to make his chief and molt faithful (fevran his beity) or his hardy of the hardy none but daughters) it was in his thoughts to make his chief and molt faithful (fevran his beity) or if Abraham were ded, Jawling all under. his charge, his fervant might make himfelf heir of his Mafters eftate.

V.5. Look now toward heaven, and tell the flars] The Stars , though it were day, might be represented in a vision, or the entercourse betwixe

number them] Though some ancient Astronomers have taken upon 7. 2. The payment of tythes is ancienter then the Levitical Law. See them to number the Stars to 1022, and some later Wifters have increa-Chap. 28. 22. and being payd to Melchizedeka type of Chrift, they are fed the number to 1322. Alited, Uranofcop. part. 1. cap. 13. Tom. 1.

Eucycl, col. 10.50. Yet as there lish been a difference of the earth in re-gard of difcovery, in which reiped on epartable been along time cal-ied the Southern unknown part of the world's for the wifer for of Chris-tian Alcologers, especially, have diltinguished the Stars into ammenta-dian amendade, Magin, Phys. (bb., 2 capys, which will be a true diltin-dilton to the worlds 'end, not only between the Stars' job underwish the most beautiful and the star of the star of the star of the star of the beautiful the star of the st that made them, and men that observe them 3 . for while to men they are innumerable, to God they are exactly known both for their number and

their names. Plal. 147. 4.

fo fball thy feed bee the promise of multiplication of Abrahams seed fo field thy feed bee 1 the promite or multiplication or storatasms feed is made by a comparison; forneitness to the duft of the earth, chap.13.

16. forneitness to the Stars of heaven; as here in prophecy; and we have ie in history, Deutst. 10. where neither by dust in their humiliation, nor to in amony, Leunt, 1.0, water neuter or one in inter numinationaries by the Start is their exclusion interpedable, their multiplication in botto; and this it mean not only of Abrahams children according go the fields, but according also to the Start, for Chr. 27, 23. but according also to the Start, for Chr. 27, 23. but according also to the Start, for Chr. 27, 23. but according to the fields of the Lord 1 Hebelieved the Lord, not only V. 6. and be bettered in the Lord 1 Hebelieved the Lord, not only

for the multiplication of his feed, but in particular for the principal feed, the primited Meffiah, in whom all the nations of the world should be

bleffed, Chap. 12. 3.
sightcoufneff by impuration, or justification by Faith without works, it in new doffinite but as of a Abraham. Re Galija-without works, it in new doffinite but as old as Abraham. Re Galija-S. Rom 4.3. The Esish of a Bellever in Chrift, is like that of Abra ham togething the feel i for as this was not grounded on any thing in sture; for to both Abraham and Swash were too old to be parents). In hath the faith of a true believer nothing of nature, but more grace to sup-

port it, Roma, 19, 18.

V. 8. whereby full I know]. This was a special motion of Gods

Split; therefore it is not lawfull for all to do the like in asking signs, but was permitted to fome by a peculiar favour, as to Gideon; and Hezekiah; which they did not fo much out of incredulity, as out of a defire 2001.13 which they did not to much out of incredulity, as out of a deter to be fortified againft humans infirmity. See Judy, 6.77;7. 8.86;ing. 20.8. Luk. 1.8. O.7, he asked this queffton, not formet idoubting of the thing promifed, as defiring to know (one-what more particularly of the man-

promites, as assuing a sound and a sea performance, and a sea performance by a fact of a performance by a performa

and constitutes what is note required a year animated of the control of the Helbilthed, Levint, verfa, a 10, at the distributed, and the parts (o placed, V 1.0. divided). The the theaths were cultured, and the parties correnating might paids between hims, let 34, 18. the matering whereof was a than as part answered to part. (for they were for the parties of the pa meaning whereof was, that as part answered to part (for they were for side lass), there is a many side to each other job the minds of the Coverantes should be fet in a mutual correspondence; and within there was an implicit imprecation of the like dillection, so the within there was an implicite imprecation of the isc camection. So me party that brake the Covenant; but in this place was also presigned the diffrestes, and diffraction of Abrahams seed, and withal, their joyning together sgain, to which purpofe the parts were fo orderly disposed

iober wete aniwerane en me other parts that wete divided 3 and by their might be intilinated the innocure, and finishing of Gods people, effectigly in their many me of the property of Gods people, effectigly in their many mentioned in the precision with 5 and mentioned in the precision with 5 and mention in this 2 are freed gions; mentioned in the processor with 5 and the Turtle Dove is commended for their Amountain Supply 10.16, and the Turtle Dove is commended tor their innocence, man 10, 10, and the Lurie Dove is commended for an example of keping the covenant of marriage.

V. 1. the former Ravenous birds refemble wicked men, who are rea-

V. 1.a., the fewer of Revenous birds retemble wicked men, who are ready to unsee a pro. 7 of Gods holy portions, and to diffusive holy performs in the Beld Stoling. 6 et Best 1.7;

W. 1.a. to best of fewer of fewer of the American Haroure blow without help the stoling of the best of the hold fewer o

V. 13. ferve them] That is , the owners, or Lords of the land where-

in they are frangers or the first three particular accounts, as the Interpre-formular annual cometification or particular accounts, as the Interpre-tors of the Od I elaments out of Hebrew into Greek were feventy way. ters of the Old Teltament out of Henrey anto Africa were leverty wor, has they are commonly railed the feeting; no feeting the platerprieters jund, this, accounts on beign as the bletch of line; but from the giving of the promite or, the june to deliverance of the fractices upon the gipty of the promite or, the june to the way to the promite or, the june to the continuous deliverance of the fractices upon the gipty of the promite of the feeting the gipty of the promite of the gipty of the promite of the promite of the gipty of the promite of the gipty of the promite of the gipty of the promite of the promite of the gipty of the gi and the giving of the Law were four numeror and thirty years, Exod. 12.
40. Gal. 3. 13. of which neither four hundred and five, nor four hundred, much, lelle the whole of four hundred and thirty was four under deed, much leile the whole or our nuneres and unity was jene under lagginal perfection, for it lough the account end with their parting there is a deal of begin with their conting thither, as it is fall of Tensic, it did not begin with their conting thicker, as it is fall of Tensic, it did not begin with their conting thinker, as it is fall of Tensic, the beginning the continue of the continue o thence, it did not begin with their carding thich, a sa it is fall of Te-level to the same of the same the death of Joseph, that some race the time of their rigid territude, but infusion the Land of Cansan, are noted for the Longitude to be one hundred and sourty years, and some but to one hundred wavely from Dan, (a northerne City, insuse at the conformation of Mount Lebra, one at the most, which may appear from this compountation following, non). OB Retiches (a Southern City) in the Tribe of Sincon) that is, The time of the conformation that is, and the conformation to the conformation that is, and the conformation that is about an hundred and fixey miles in length, and the latitude or breath of the conformation that is about an hundred and fixey miles in length, and the latitude or breath of the conformation that is about an hundred and fixey miles in length, and the latitude or breath of the conformation that is about an hundred and fixey miles in length, and the latitude or breath of the latitude of the latit

Eucycl. col. 1020. Yet as there hinh been a difference of the earth in re- judiding there. Two hundred and fifteen years passed before their pasanisang there. I wo nundred and nitrem years pands deter enter pai-fage into Bgypr; which may be reckoned thus; from the promifing year to Abram to the birth of Hasteventy five years; compare; Gen. 12.4; with Gen. 21, 5. from the birth of Jaco to the birth of Jacob threefcore years , Gen. 25, 26. from thence to Jacobs coming into Egypt, an hunyears, Gen. 15, 16. from thence to Jacobs coming into Egypts, an hundred and thirty years, Gen. 47, verf.9, which made up into one total fimme, amount to two hundred and fitteen years, the other two hundreds and fitteen were taken up in their fo journing in Egypt, namely nine-ty fource before the datah of Levi, who furvived all the eleven Pattlacks his brethens, and an hundred wenty one, betwist his death and the peoples deliverance out of Egypt; for Levi and Jofeph were both born in the feven wears of larcobs formal fevelse under this lined Laban. Gen in the feven years of Jacobs fecond fervice under his linde Laban , Gen. in the leven years of Jacobs second service under his under Laban, Och. 29. & 30. Levi in the fourth, and Joseph in the seventh, so that there were about three years between them: Now loseph, when his father, were about three years between them: Now lofeph, when his father, and brethren came down into Egypt, was thirty nine years old, compared of Gen4.4 6-51, & 45-6, and then was Levi boary three or thereabout; and Levi lived one hundred thirty and leven years, Emd 6, 16, out of which those fortry three being detailed; which he had fipen before the lifecties comming into Egypt, it appeared they were in Egypt, ninery. Grow year door his death; and their anterior (in which they were well out read of 10 feeph fished being deducted out of the two hundred and efficient of which they have in has I am I be remained that the tween one wer intreased to Josephs into being acquired out of the two hundred and fifteen (which they [pent in that land) it remained that there were one bundred twenty one years from this death, ot helir redemption out of bondages when most of which time after there arole another Pharson, that dage; the molt of which time after there arofe another Pharaob, that knew not Jofeph, Exod.; a, Nas fpen in heavy fevriude, which moved the Lord; by the mighty and mireculous power; 10 word his own peeple out of the hands other pound and perfecting Tynant. But there words of the Text may not be thought to contradict his limitation of time, for the affilicled flate of the potterity of Jacob, they are to be read with a parenthles; thus, 1 by feed flat be a flat maper in a land that is not their (and flat feroe them, and top flat affilit them) from the dared seers, in this ribit affiliction thall fall out within those four hundred seers, in this ribit affiliction thall fall out within those four hundred seers. dred years, to that their affliction thall fail out within those four hun-

dred years, to that their athletion hall fast out within those four hun-dred years, not hold our all the time of their (opporting, V, 1x, to the faster). Note meaning the particular place where the fouls of Teeth of the faster of their particular place where the fouls of Teeth of forthers tell thin the way. Considerable for the faster of the feventy Interpreters of the Bible hath been observed on the thirteenth verfe : Or , by generation is meant betwint the geniture , or birth teenthe stater, and the fon is to the fourth gracinists to be rectained for the father, and the fon is to the fourth generation is to be rectained from the defection of the fonts of Jacob into Egypt, to their entrance Into Cansan, as in the Tribe of thinds, from findshor phares, from Thatres to Heffron, from Hefres to, (Alch, of Levi), Levi, Koḥath, Am-

bither] That is, into Canaan, where Abraham was when God made

his Covenair with him.

iniquity of the America! And of the Causanites, as appears by Levit.18. Drut. 6, & 12. and their iniquities were chiefly of three kinds, See Perk. 37.7.

"the blrd.1" Were not childed, because they appreciated not to be all very beinous 5 one was Idolary of a most exercible (see, 5 factificing, Lewis.).

"the blrd.1" Were not childed, because they appreciated not to be all very beinous 5 one was Idolary of a most exercible (see, 5 factificing, Lewis.), their founts and daughters and Devils 3 another was girled, not onely, their founts and daughters and Devils 4 another was girled, not onely, their founts were considered by the control of the poor and thanger 3, the third was proxiligious little, not onely the provided by incentions uncleanned with pier neverth kindered; but even by So-

by incettuous uncleanned with their necreft kindreds, but even by So-domy and bestitiality.

mor pt full There is a function fin, which groweth by degrees to a jult measure of merit of extraordinary vengentier from above. See 167.51.2, Dan. 2.3, Atauth. 2.3.2. Dan. 1.3.66. Which may be a prefervative of patience, as the mojective of the wided, fince the exact of their wheelends is store; though it to flow.

V. 17. 4 finishing furnee and a low raing lampe] The innowing furnee, and burning lampe, a charge of ince pating bearing the patience, and burning lampe, and the manner noted, very to fore God is compared to fire; Picha. 2. ver, 16.1d., and makes appraisions by fire growth of the compared to fire; Picha. 2. ver, 16.1d., and makes appraisions by fire growth of the properties of the prope and John, with eyes like a flame, Dan. 10. 6. Revel. 1, 14. and the finoaand John, with eyes like a tigme, Dan. 10.6. Revei. 1.4. and the fining-ting furnets, whole face is payteen, may more that Good binnell is inviting-ble; though the five a burning, lampe as a glimple of his plays, betides a the fimoking, furnace may map the greet affliction of the lifestile; in Burpt, 1820dd, 197(11), 18.6. See Folia. 19. Lampt, 10. Mai 4.1. but Burpt, 1820dd, 197(11), 18.6. See Folia. 19. Lampt, 10. Mai 4.1. but Burpt, 1820dd, 197(11), 197

ntis the turness in annotant, and then the tampe or tavation.

V. 18. have I given] Gods promise for the luttle, are chemistic fee down, as already performed, by reason of his faithfulnets, and infallibility? from the river Which some expound to be from the fountain of Euphrates the fall 3 most take it for the River Niles, or for a branch of it 3 running betwixt Pelufium and Rhinocorurs, or Rhinocolurs, Io named running betwist Peluhum and it hinocorurs, or runnicourus, in america from the feverity of an Beyptian King, cutting off the nofes of necorious theevers and malefactors; and banilining, them to that place. Diodor Sic, Jib. 3. e.g., 1. Some derive this River from the mountains of Kedar,

and in the 34. of Numbers where the parts of the Land of Canaan were most exactly described, it is confined far thort of the extent here set down & but we are to conceive, that this promife was not made personaldown 3 out we are to contexture, that the support was not made personal-jor o Abrain, but for his policitity, and to be made good by degrees: for all that the Israelites possessed bad not at once, Brod. 22, 29, nor in the same mainter and tenure, for they had the Land of Canasan in policition, afterwards the feed of Abrain had the dominion of other Countries, according to the amplitude of the promife in this place, as we fee, 1. King. 4. 21. or if they had not, the cause was in their breach of Covenant with God, not in Gods with them.

Chap.xvi.

great River] (John. 4.) The River Euphrates was called the great River; not that of it felf it was greater then any other, but for that by the falling of Tygris into it, it swelled beyond the breadth of other rivers.

falling of 1 yets into 1,5 it welled beyond the breacht of other rivers. V. 19. The Kenites J Act thought to be the fame with the Midianites, Judg. 1. 16. compared with Exod. 3.1. Here age recknod et an forts of people in Casana, which by mixture, or diminusion of fome of them, afterwards were reduced to feven, as they are diffindly named, and definitely numberd, Deut. 7. 1. See on Jol. 3. 10.

16 Kenetzer These are thought to be the off-spring of Kenat a

Duke of Blaus race, Gen. 36. 15, 42. and more usually flyled Idumeans and though those that dwelt in Mount Seir might not be meddled with (God having made an exptesse prohibition even to a foot of ground Deur. 2. 4, 5.) yet this seemeth not to be general in regard of perions, nor of times, for the Edomites that descended from Biau, and bare his name (for one of his names was Edom) were all of them subdued by Da-

vid, and brought under fevritude, 25am.8: 14.

V.2. Canaaniter] That name is fometime taken generally for any one of the Land of Canaan, and fometime specially, as here, and Deut.7. 1. for a particular fort of Canaanites, who for fomething notable above the rest retained the name of the whole Nation. See Annot. on Chap. 13. 7. and Exod. 3. 8.

CHAP. XVI.

Verf. I. Sare him no children] Those whom God most favoureth

be his reward p [16], 127, 3. See verf. 10.

V.a. refirained] She religionly acknowledgeth the refiraint of her fruitfulnedle to be from God, but faileth in binding Gods power to the common order of nature, as though he could not give her dhildren in her

V. 3. ber maid] Her bondwoman, Gal. 4. 22. whom she made choice of, rather then of a freewoman, because of such a one the issue should be as hers, as Rachel said of her hand-maid Bilbab, Gen. 30. 3. Of fuch adopted iffue, fee 2Sam,21, 8, ERh, 2.7.
geveber] Abraham fer no affection upon her as a bed-follow, before

state offered her for a wife; it was not then unlawful luft; but a defire both of Abraham and Sarai, that he might be the father; though the were not the mother of the promifed feed; and this was practifed by the Patriarchs in that time, though the first institution were otherwise

Ton. 2. 24. Mal. 2. 17.

to be bit wife] That is, in fread of a wife, 2s touching fociety in the bed, but otherwife she was inferior to a wife, See Annot, on Chap. 25.

V. 4. And be went] The first promise God made to him, was for multiplication of his progeny, but he told him not how; and he seemed after long expectation to conceive that it must be fulfilled by an adopted arter tong expectation to conceive that it mult be fulfilled by an adopted heir, Cubay, 1; 3. God tells him, ver.4, that he flould have an heir of his own loynes, and having, no fuch promife for Sarai, nor any hope by her contenued barrennelle, to have tillue by her, the takes her offer for her mad a, wherein they both failed through infamity of faith.

for her madd, wherein they both taited through internity or naint. duffiled 1 This punishment clearest what they gain, who attempts any titing against the Word of God 5 evill countel proverts worst to tube tag live it; and for Hegary, we feega her a note of an ill conditions, which as to be proud, and (cornful) when the thould have been more humble, and thainfuld. See Prov. 30. 1.

V. 5. My wrong bee upon thee] I fuffer wrong by the infolency of why handmald, who that ill required my kindnessife to thee, and ner, and I must lay the blanne upon thee, whostloudelft make her to be of better behaviour towards me j. other wrong of five will be a wrong upon

and that my the plante upon titre, who becomes more necessary the better behaviour towards me; or her wrong of rim will be a wrong upon thee, fince being one flefish with thee by marriage, her contempt of one much needs upon to the dilparagement of both. Some take the words not for much for a complaint, as for a commination, as if Sarai should threaten to be-meet with him, and to recompence his wrong with some ill requital; howsoever herein she bewrayes more passion then either Reli-

eighteen miles, Adrichom Delph, Bpift, Prefixt, Theatr, terr, Sanct, | sative Countrey, according to her name which figuifieth fixing, Schindl, Pentaglot. Col.422. the played the fugitive from her miftrelle, her pride, and impatience of correction made her fee light by the best family in the world; and so in effect to excommunicate her felf from it, and in likelihood from Religion, to her Egyptian Idolatry.

V. 9. Return She should not have left her place for the displeasure

of her mistresse, Beelef. 10. 4. nor have run away with her masters childs but have submitted to the correction which she deserved, iPet, 2.18. and that is the counsel which the Angel giveth her.

"V1.1.J/matel His name was given him by an Angel, and ic fignification of the condition of

V. 12. a wilde man] Or according to the Helwew, a wilde affeman ; That is, firce and unruly, as a wild affe among then 3 fee Joh. 12. & 39. 5, 8. Jer. 2. 24. Hol. 8. 9. A contentious man is like a wilde affe, without either wit, or manners; this is the condition of the Saracens the posterity of the Ishmaelites , who have their name from Sarie which in the Arabian Tongue fignifieth a thief, Schindl, col. 423, Such effectally have their hands against every one for booty, and every ones

abectain face their aims against every one or poorly, and every ones in hand against them for faftey, bic bind will be] He will be a very quarrelforme than; thewing hide-left an enemy to many, and provoking many to be his enemies. dwell in the prefence of alkhis Brenberen 3 So did Ilhandel, who is na-

med with I face, ch. 25. 9. as in a brotherly lociety coming to the funeral of the father of the first state of the first state of the father of the fide , as the fons of Keturab the Midianites , and cebers his neer kinf-

fide, as the lons of keyuro the retardance; and cours have no men, as the filmentar a, Ammoniter; and Machilet.

V. 13, have I also bere tooked To have a Vilion of God, or revolution from God in the holy malters family was no such grace marvell; as that here in the wildernies God would vouchife to mind grace to so unworthy an handmaid; so infolent a servant too gracebous amiliant. Considerated first with other of her favour, and then with longer.

to 16 unwortery an inadmana a to indicate a stream to log gracious a mi-frietie, for irrailported first with pleted or her favour; and them with inage-tience of active decretchion.

Lobel of afor? The Is, have I (after a vision of God, who dees me, and hach talked with me) power to look, and live? for these paranece of Code, or of an Angelyssa concerted to be a fore-turner of death; therea fore thefe be words of wonder , that after that entercourfe berwixt God , and her , the yet liveth , which must arise by comparison of mans sinfu and the 3 the yet liveth, which mult arile by comparition of mana finding failty, with Gods compioner purity. See Gen. 3, 3 to Brod. 4, 11. & 10. 10. 18, 23, 40. Drut. 4, 21. & 5. 10. Ind. 6, 22. 23. & Chap. 13. 23. (Biy. 6, 5. Lucy. 5, Dan. 10. 7, 28. March. 7, 6. Hoch. 13. V. 14. Betr-labsis 19] (1.) the well of the living, that feeth free links the Angel of the living God faw her, or because there has the Angel of the Lord, and yet lived; but the former Interprecation 18. **

rather to be received.

CHAP. XVII.

Verf. 1. A Lunigity] The word is Shaddai, fignifying Almighty i for A God can do any thing 1 lobas. 2. The Geneva readers is alformethe needs be, who is Almighty; this is a good ground of Abrahams belief of all the promites of God, though in things

ground of Advantage center of an the promise to God, prough is things, show nature, or against it.

Before me] (Gen. 48: 15: Pfal. 116, 9. 1 King. 8. 25:) That 15 / whitherforever thou geeft, have me fill in thythough to believe what \$\frac{1}{2}\$ tell thee, and to do what I bid thee: See 1 King. 2. 4. & Chap. 3. 6. \$\frac{1}{2}\$

King. 20. 3.

Be perfett Or, upright and finctere. The way to perfection is to so live with men, as to confider God a looker on for all a man doth; and for to converse with God, as if men were spectators of his most private acti-

to converfe with God; as if men were spectators of his most private actions, See Anno. In Chap. 6,9.

V.a. Make my (see class I That is, renew it; or establish it; being make, as ver, Lev, 9-14. Excle; 2; Dan. 3. 17.

V. 3. Fell on his face I Prostrate advoration is not undustable to grave!

N.4. many natural; Hob., amultitude of Nations.

V.4. many natural; Hob., amultitude of Nations.

V.5. by name indik be Abraham I (who liquislicts Baher; ren, high; to that orders in against high; Baher; and the letter [be] inferred, maketh the name to end in hom, and Hondis the first flyillable of Hamons, faquifying a multitude; and that multitude induced many Nations, Room. 17. the Gentiles, as well as the first litts; and those not have a well as the first litts; and those not have to the name to be a well as the first litts; and thomens, but guiral Jowfoever herein file bewrayes more paffion then cither KeilJih nauval ifine, as the Illmaelites, Midianites, and Idiumens; bue
gion or judgement, as the Illeadites, Exod.5, 21, and the wife of Mokes,
Brod.4, 16.

V. 6. in thise Band To correct her for her fault; though Sarai flow
ed too much wrach to her maid; and too little reverence to her hand, 17 to he gives her the reject of a wife, and the authority of a mifirefle, without any return of intemperance, or community towards her,
hardiff Genera, 1 region of the properties of the transportation of the respective for the special flowers. The special flowers is the next that the properties of the special flowers and the properties of the special flowers.

For this manufe of given him, that it flouid be a together unlawful to toul the coders; fow feet the contrary, Nehmor 2 and transport of the special flowers, fow we feet her of contrary, Nehmor 2 a for any transport of the special flowers.

For the first this properties of the special flowers are the region of a new name; on the most of the properties of the special flowers.

For this manufe of the special flowers are the properties of the special flowers.

For this manufe of the special flowers are the properties of the special flowers.

For this manufe of the special flowers are the special flowers and the special flowers.

For the flowers are the special flowers are the special flowers and the special flowers.

For the flowers are the flowers and the special flowers are the special flowers.

For this manufe of the flowers are the special flowers are the special flowers.

For this manufe of the flowers are the flowers and the special flowers are the special flowers.

For the flowers of the flowers are the special flowers are the special flowers.

For this manufe of the flowers are the special flowers are the special flowers.

For this manufe is the flowers of the special flowers are the special flowers.

For this manufe is the special flowers are the special flowers are the special flowers.

For t his natural iffue , as the Ishmaelites , Midianites , and Idumeans , bur

V. 8. unto thee] See Annot. in Chap. 35. verf. 12. wherein thou are a stranger] H.b. of thy sojourning.

cuertyling policifiers 1 in. og 190 popumming, cuertyling policifiers So Bia-60, 21, we this was but upon condition of the peoples part of the Covenine, which is faith, and obedience, which broken by them, they empoyed the Land but a little while, Efa-63.18. but to the repenant believer, the promite is made good by an

o3.10. Due to the representation of 1Pet.1.4.
eternal inheritance, Heb.9.15. 1Pet.1.4.
V.10. Covental Circumction is called the Coventant, because it V. 10. Covenini J Cheumeinon is called the Covenini spone of bisponed by Golas a Seal of the Covenini s and bath the pomile of Grace joyned unto its which is common to all Sacraments. See Exed. 12, 11. Match 26 18. Luk. 22, 10. Col. 21. 12. and as it is performed as a condition of the Covenant enjoyeed by God, it is a Moral obedience; as exercised through faith in Gods promite, it is Sacramen-

V.11. man-child] Male children were onely circumcifed, because the beginning of generation is from that fex, and so the original of corruption by generation, was rather male then female; yet ferved it for a ligne of that covenant to the female fex, because the woman is of the man , as the Apollle faith, 1 Cor. 11, 8, and the females were accompted (as to this Sacrament) with reference to their fathers, or to their hubbands; to that to them (if they did believe and aftent unto the Covenant, as God ordained it) may be applyed the faying of the Apostic , 1 Cor. 7.

fereskin] To wit, of the genital part, which to foon as finne appeated, was for thank kept out of light; and which is not onely corrupt in cleft, but the means to conveligh corruption to another; which yet God an dignific with an holy ule, in a Szenutenal (rufe, and hereby corruption). upon this diffeonourable part he hath fee fo much honour; according to that of the other Apolle 3 (Co.11.2, 32) that many Nations have willingly taken up circumcifion, so an honour to themselves; and the want of it, hath been sometimes upbraided by way of contempt, as 1.5 m. 17. 36. The uses of circumction were, partly, to distinguish Gods people from other nations, and to separate them from them; so that people from other nations; and to feprate them from them; fo that unlife they would yeeld to that; they were to have little community with them. Gen. 34. 15. Partly, to fignife the curing off of contentioner, and the extipation of fin, Den. 10. 68. 39. 6. Jer. 44-45. (Rom. a. 19. & 4. 11. Philips. 7. Col. a. 11. which comet by that part; in propagation from man to man. And partly; to be other the purisity of the promised field, who were them sometimes, but without now content the promised field, who were them sometimes, but without now contents. an propagation from man to man. And partly, to betoken the purity of the promified feed, who wasto have mans mach, but without any corquirion, which in ordinary generation is derived from it; and with-al, not onely to be afforced Goods Covenant with Abraham, and history, or onely to be afforced Goods Covenant with Abraham, and the control of the con feed, Heb.9, 22. Some add, that it is a type of Baprilm.
V. 13. he that is eight dayes old Heb. a some of eight dayer. Yet

V. 1.5. he that is eight appts 0.6.] like, a joine of yeight appt of the child were 100 weeks to best ciccamcilion; a timight bee former till a were fromger; See John, yerf., 6. but looner the ciphth day the child was not to be ciccamcifed; left in fload the to week to endure the pairs; nor were young cattel to be offered until they week to endure the pairs; nor were young cattel to be offered until they had been nourished seven dayes with the damme, Levit. 22. 27. And is was better for the mother , who , by that time , might be in better cafe to beare her part of the feverity of that Sacrament , (vi?, her motherly compattion for the pain of her child.) fee on Levit 12. 3. Here is ground for Baptism of Infants; for Baptism succeedeth in the place of Circumcifion, as the Sacrament of admission, or entrance into the Church

V. 13. He that is born in thy hou[e] All the Males of Abrahams family, whether natives or strangers, bond or free, must needs be circumcifed, so are the words of this verse; which is to be understood of the children of strangers, for none of them, if of age to consent or dient, was to be compelled to be circumcifed, for Circumcifion was to be used but as a token of the Covenant, verf. 11, and he that was out of the Covenant (as all those, who were not of Abrahams feed by the free-woman, were, unless they were Profesites, and willingly betook themselves to the profession of the Religion of Abraham, and then they were Abrahams spiritual, though not his carnal posterity) was kept out from Circumcition alio: upon this ground it is probably conceived, that neither librard nor. Efau, if they had been out of the families of their fathers , had been bound to receive Circumcifion.

control y man open to norme to receive a treatmenton.

For extraining 1 The word Oldson, or of Bondson, in the Original, is foreclimes referred to the time path, as Deut, 2+7. transmost the dayer of Jeld. Remoye me the anticolt than starte, k frow, 2+3. 8. The word of Jeld. Remoye me the anticolt than starte, k frow, 2+3. 8. The word of Jeld. Remoye me the anticolt than starte, k for the mean of the path of the times it is taken for the time to come, and that either for term of life, as Deut. 15. 17. or for fome long duration , determined by some notable change, or alteration of things ; as the doors of the Temple are called curlyling doors, Pfal. 24. 9. by which the King of glory, that is, the Atk, with Gods especial presence between the Cherubins, 15am. 4. 4. was to enter; yet thote doors were destroyed with the Temple, and in the ruine of it, after the coming of Christ, was Circumcision, and other ordinances of the old Prietthood at an end; fee Heb.7. 12. Chap. 8, verf.9, 10. and the Covenant may be faid to be everlafting, in respect of the spiritual pare, for which Circumcition was ordained; and in respect of the long continuance of the outward ceremony,

in respect of the long continuance of the outward extremony.

V. 14. au off from his people! Which carting off, may be conceived to be of three faults 3. 1.By capital panishment by the Magiltane, on fuch as were bound unto it, and did contenus it: 2. By ex communication or them , as nex appearanting to the people of Co. 1, 1.0y Divine 100ge-1 v. 19. Cass on name 11 to 19 yinth algorithm angustr, from his 100g to ment, where the former recents were not, or could not with conveniency ing , not from hers; for yet the had not laughed at the promife: Or, it

be used. But howsoever it fell out with offenders of full age, (for it is doubtful how this cutting off thould be underflood) yet it cannot be meant of Infants; for though the Septuagint add to child [cight dayes meant of intenses; to a mongrature representation of all that is not in the Hebrew Text; nor can they be faid to break the Covenant, who can do nothing that belongeth to the keeping of it; and the words from the original may be read thus. The male that dath not circumcife the foreskin of his flefb: that is, who could do it himself, or actually confent to the doing of it by another, and would not: they then by whose default Circumcition is omitted here, are threatned; and so we fee that Mofes who fhould have circumcifed his child, was in danger to be killed, not the child it felf, lixod.4 verf. 24, 25. Befides, that to be kined, not the china kine; histone, vert. 14, 25, becauses, that the want of Circumcition (except in case of contemps, or willing heighed) was not to pertilous and penal, (as to be pumithed with cutting off) may appear by the omittion of it for fourty years in the wildernets, John, 5, 7, which is not yet reproved in the Scripture ; and the Paffcover prescribed to bee kept the fourteenth day of the first moneth upon the same terms, as an Ordinance for ever , Exod.12. 14, 16. and on the fame penalty, verf. 15, might yet upon extraordinary occasion, be put off until the fourteenth day of the second moneth. Num.9. 10, 11, and was omitted, for the most part, during the Israelites journeying in the wildernife; for it was celebrated but once in fourty years, nor was to be eaten by any that was not circumcifed. There was then no fuch nebe eaten by any that was not of the one, or the other, as that damnation should be the punishment of a mere omission, especially in Infants not capable, either of the command, or contempt; yet if any not circumciled in his childhood, flould, when he were come to ripenels of years, refuse the Sacrament, he would become guilty of the contempt of God in it, and to would deferve to be cut off, either by the hand of the Magiltrate, or by excommunication out of the Church, or by the Juftice of God, as in the case of Moles before mentioned; and if he continuel in that contumacy, he deserved to be cut off from all communion of the Saints, both on earth, and in heaven: The like commination is made for the breach of other temporary ordinances, as Exod, 12, 15, 8c

Nap. 32. 14. Levit. 7. 20. & Chap 10. 6, 7, 9.
V.15. but Sarab That name Sarai (as some expound it) signifiesh my Lady, or Princeffe, or in the plural number, my Princeffes : they that gave her that name wisht her much honor, and with her name, at leaft in their affection , prophefied of it ; but that name , having a term of restriction, my, is no: so honourable, as that which is given her by God: For now as her husbands name was changed, to note the her by God: For now as her husbands name was changed, no note the multiplicity of his feed, 16s hers for the fame reason; I changed into H, the fift letter of Hamon signifying multimate, 1 for file was to be a fruitful moder of much people, by the preading of last sophetry, her startal for 1 and by multiplying spiritual Caughters, 1 Pet.; 6. So that though the was but a Lady of a particular family now, the wasto have a support of the property female preeminence of much larger extent and compass.

V.17. fell upon his face] See Annot, on verf. 3
Laughed] (Pial. 226, 22) This laughing is of admiration at Gods fayour, not of diffruft in his power, Rom.4. 19. 20, having hitherto found an indisposition in his body to beget a child, and having been so long, without, he could not but entertain the promite, by way of wonder and rejoycing; and in this rejoycing, his faith might reach as far as the joy of the Melliah, Luk. 2. 10, for our Saviou. (aith, he faw his day and rejoyeed in dt., Joh. 8. 56. and it might be strange to him, that Sarab, whole present condition was past hope of conception, should now bring forth; and that himfelf, having to long been onely an husband, fhoulde now, and not before, begin to be a tather, and that they both should be fruitful in age, who in youth had been barren.

an hundred years old] His years at that age of the world feem not in an oungarea years sua j riis years at that age of the world item not in themselves to be any great impediment to procreation of children; and wee read long after this, that Cate the famous Censor was Father of a child at 80 years of age; and King Massinila at 86 years, Plin. Nat. Hift.lib.7. cap. 14. But hhere was somewhat more in Abrahams case then meer age, to make the promise more admired, and that was, That he found an indisposition of body to beget, as if (as to that purpose) it were dead , as the Apostle ipeaketh , Rom. 4. 19. If it be faid , that 37 years after this, when Sarah was dead and buried, his body was not to dead, but that he married again, and had fix children by Keturah, Gen. 25. 1,2. It is true, and therein God might flew his power, in renewing his vigor as the youth of an Eagle , Pial. 103, 5. fee on Chap. 18, 11.

And [hall Sarah] The matter was more triange that Sarah now should be a mother, then that Abraham should be a father, (though the fame reason be rendred for it , that is , the barrennesse of both, Rom.4. 19) for as females are marriageable fooner then males, and fo may be mothers younger then the male kind are fathers; fo the virtue and power or conception in them ceafeth (contr then that of generation in men, as when they are about 10 years old, Plin. Nat. Hift. lib.7. cap.14whereas it is usual with men after that age to be fathers of children.

V.18. O that Ishmael] His affection to Ishmael, whom he knew, makes him lette glad of Haac; whom yet he knw not. Ignorance of better, makes many take up their content with the worfe; io, many embrace the makes many take up their content with the worte 3 10, many emorace in preferr world with little longing after the future, though much more worthy both of defire and endeavour, because they have no acquaintance with it; 2 yer. Abraham theweth himfelf a pious and an indulgent than the content of the content rance with it; yet Abraham mewern minion a preus and an industrial Father, withing that Ithmael might live in Gods fight, that is, in his favour, as in the light of his countenence, Pial. 4. 6. for favour is fignificant fied by fight, as displeasure by hiding of the eyes, 18,59. 2.

V. 19. call by name 1 [sac] Which fignifieth laughter, from his laugh-

Chap.xviii. might have his name of Lughter, for the joy that both of them might have | V. 7. ran? This hadpinality of Abraham is very commendable no by the birth of to hopeful a fon.

everlifting | See Annot. on v. 13. V.13. Tyelve Princes Gen. 16.

Veri :1. But my covenant] He pro nifeth to Ishmael a numerous and noble progeny of twelve Princes, ver. 20. but his Principal bleffing which is spiritual, he will settle upon Isaac by tolemn covenant. V. 22. went up] He withdrew the demonstrations of his especial pre-

that from the highest to the lowest they may obey the Will of God. And in delartch likewife, that this Sacrament was a first established by undoubted assured or Divine Revelation 3 for if by any authority inferiore, but to take an occasion by it for what was after to be faid, as Gen. doubted affurance of Divine Revelation 5 for 1 or 3119 annion, more than the doctor properly it would have been rejected with in 4.9.10. I will certainly return Bleb. returning I will return. By a virespect of tender infants finful : no wise Father, nor tender-hearted mo- stration of performance, as now of promise. ther, would ever have given confent to fleel the bloud of their little inther, would ever have given confent to fleel the bloud of their little inther, would ever have given confent to fleel the bloud of their little inaccording to the time of life] (a.King. 4, 16. Rom 9.9.) Some refer
fant but of eight dayes old; but the majelty of the Lord to appeared with
this to the Angel, as if he should say; if 1 live, &c. but then it must

lant providence over the persons and pallages of the faithful, and the estimation he hath of them in preserving their memory , Pial, 112. 6. whereas the name of the wicked shall ro', Prov. 10. 7.

V.25. thirteen years old] Hence the Arabians, as the posterity of nor the eighth day, but at the thirte nth year, Josephus Antiq. lib. 1 at the end of Chap. 12. in some Editions, and at the beginning of the 1'3. in others.

V.26. was Abraham circumcifed The circumcifion of Abraham and Ishmael is especially noted, as the chief of that great family : to shew that those, who are first in honour and preeminence, should be most forward in obedience to Gods Ordinance, how difficult, or diffafful Coover it be.

V. 27. circumcifed with bim] It is not faid by whom, it is not like that Abraham alone did circumcife them all in one day, though (no doubt) he bore the principall part in that performance, both for the Sadoubt) he bore the principality art in that performance, poor to more in conimment. It is in an interesting and interesting known by the long and sharpned nayles of their thumbs. Of the whole manner of Circumcifion, fee Bux. Synag. Judger. c.2. p.71, &c. two general circumcifions wee read of, and but two; this, and that, Joi. 5.

CHAP. XVIII.

Verf. 1. PLain of Mamre] See Annot.on Chap. 13. 18. V.2. hee left up his eyes and looked, and loc.] See one Jof. 5 12. and on Ezek o. 1.

three men That is, three Angels in mens shape, so they seemed to Heb. 11. 11. him, and as such he entertained them; and so (though he knew it 1.0t) he alluming an humane shape as the other two did, made one among id on with one that could discover what unto men was most concealed, them, and was the chief of them, as the title given to him, ver. 3, 17. | my Lord] Though she failed of Faith in the promise, she was themeth; and he is called an Angel alfo; Mal.3, 1.

V.2. towards the ground] He did them humble reverence after the

manner of the Baftern Countreys.

V.3. Lord] Speaking to one of them, in whom appeared to be most majesty , he calleth him Lord , and that truly ; for he is indeed the Zach. 8.6. Luk. 1. 37.

Lord not only of men but of Angels , Heb. 1. 6.
V. 4. malb your feet] For men used because of the great heat to go V.4. "Map your feet 1 for men usen obsanced the great near to go returning to an unitarity 3 for the contract of the present of the contract and the state of the state charity to wash the Saints feet , 1. Tim. 5. 10.

V.5. a morfell of bread] He speaks sparingly , but intertains bounti

V.5. A morfall of pressal in express spating 17 out management of the flag, verif. 6, 7. It is good to have our deeds exceed our words, comfort] Heb, flag, 1/a, 1. It seeds to the comfort] Heb, flag, 1/a, 1. It seeds to the flag seed out the flag seed of the flag seeds of the flag expresse my respect, and to do offices of charitable observance unto you See Chap. 19. 8. & 33. 10.

V. 6. mno Sarab] Though Sarab were a great woman, so great, as to be styled Lady, or Princesse, having at least three hundred and eighteen fervants under her, yet flie is bidden to make ready meal, knead and bake cakesof it; and if flie did it not with her own hands, flie was (at leaft) to overtee the doing of it in due manner, and with good di-ipatch: A good example for great Ledies, that they do not think them-lelves too great or too good to play the good hulwives. See P.ov. 31. from veri.10, to the 24, and on 2.5am.13. 6.

three measures | The least measure among the Hebrewes , was of the quantity of an Hens egge, whereof twenty four make a Cab, and fix Cabr are thought to be one of their meatures.

fine weal] Well and curiously lifted for the separation of brans, and all the groller part of the corn when it cometh from the Mille

onely for the planty of provition, and choyle of the bell, but for the spec-

dy preparation.

V.8. e.u.] As God gave them bodies for a time of the gave them the faculties thereof, to wak, to fresh, to cat, and drink, and fich ik; yet what was let in othe body in an extraordinary manner, might afterwards be refolved into ayr; and what they di might not b. 10 much by any natural faculties of those bodies they affirmed; as by a supernafence; as Gen. 35, 13, Judg. 3, 20.

(Ince) as Gen. 35, 13, Judg. 3, 20.

(Ince) as Gen. 35, 13, Judg. 3, 20.

(Ince) as Gen. 35, 13, Judg. 3, 20.

(Incl) They were well inftructed which (5 readily out obeyed to be crementified without refulfance; Which thing declarent; as man hath, and therefore gives them inc. fills estituted to by handling the same of the control of the contr turall application of those parts they had to what they did ; and though that mafters in their houses, ought to be as Preachers to their Families, that he was no spirit, yetspirits might, and sometimes did assume hu mane shapes.

V.9. Where is Sarab] This question is moved not out of igno-

the appointment, that Abraham and his Family were foon perferaded to be taken after the manner of men, for Angels die not. Or, according V. 4. ninety pears old and nine. The age of Abesham is fix feveral times exactly noted in the Stripune, Gen. 12.4, & 16.3, and 21.5, the time of life, may import as much allurance of the thing, a soft times exactly noted in the Stripune, Gen. 12.4, & 16.3, and 21.5, the time of life, may import as much allurance of the thing, a soft times exactly noted in the Stripune, Gen. 12.4, & 16.3, and 21.5, the first and 25.7, with the variations of increase; which thewesth Gods vigil-promite both of the mothers and of the chiles life also, this God could have effected prefently, but the would not haiten the pace of production before the ordinary time of bringing into life.

Sarah beard it in the tent door , which was behind him] It feemes by this time he was necret the Tent then Abraham was , and standing with Ismael, going rather by example, then by rule, use Circumcition, his face towards Abisham without it, Sarah was at his back; being in the door of the Trut.

V. 11. well stricken in age] Though Abraham , being 99. years of age, was past the prime of his strength, and to in a declining state of body, and in respect of fruit as a dead tree in his own conceit, Rom. 1. 19. (especially, having continued childless until this time) yet living to the age of 175 years, he was not so far decayed, as to be altogether unapt for the begetting of a fon, See Annot, on Chap. 17.

manner of women Who have he ps to conception, which after that age do ufually ceale with that fexe, though fornetimes they may continue longer, and some now and then conceive without them. Arift. hift, ani-mal, lib 7.cap.2, and it is reported by Pliny, of one that bare a chid at fixty divine virtue.

V.12. laughed] Not as Abraham, did out of joy and admiration, Chap. 17. 7. nor as the wicked, by way of derifion; but out of some diffidence, min, led perhaps with tome degree of irreverence, by reason of her own defect of Faith, for the rather bad respect to the order of nature, then believed the promise of God : but this was at the first apprehention of the news, which then feemed to be more frange, then true, but afterwards the recollected her religious thoughts of God, and believed that which at first she but admired, rather then believed. See

within her felf | Secretly, which gave her confidence to deny what he had Angels for his guelts , Heb. 13. 2. and among them Chrift , for file did , but that was ioon turned into fear , when file faw file had to my Lord Though the failed of Faith in the promite, the was not

wanting in her due respect to her husband, whom in her heart she honoured as her Lord, and not only termed him to in outward speech 1 Pet.2. 6.

V. 14. too hard] See the Annot. on Chap. 17. 1. and Jer. 22. 17. V. 15. The was afraid] To her weaknesse of Faith, the addeth the telling of an untruth; and fearing to receive a rebuke, the is not

6, 11, Tit 3, 12, V. 17. Lord] Jehovab, the Hebrew word flieweth, that this Angel was Chrift; for this word is onely applyed to God,

hide] As it is a part of friendship to have the same friends , and the fame enemies, and to communicate in fecret counfels, fo God fleweth that he taketh Abraham for his friend, 2Chro. 20. 7. in both; for the former, fee Gen. 12.3, and for the later; this place is fulfifient evidence, where it appeareth, that God floweth himself as a fami iar friend to his faithful and obedient fervants, communicating unto them his fecret counsels, Gen. 6. 13. Plal. 25. 14. Amos 3. 7. Joh. 15.

They then, being to instructed of God, may will be wifer then other men , Pial. 119. 93, 99. This ludgment was the more meet to be revealed unto Abraham because he was as to a chief member of the Church, and might and would thence give good documents, and instructions to his Church. Whereof God give h him a very good tellimony, v.19. and it was also to give him occasion to exercise his charity and devotion in praying for the Sadomites.

V.18 agrest Nation | By reason of his multiplyed posterity. bleffed in bim by region of Christ descended from his lovnes.

V.19. I know] God knoweth not only what a man is , but what he shall be ; not only what he doth , but what he will do ; therefore we E 2

know no further then for the prefent.

be will command] (Gen. 28.1. Deut. 32.46. Prov. 6.20) That which Ishere faid of Abraham, should be done by every father of a family ; who is foreligiously to order his houshold, as to make it like unto a Church : () it is like Philemon did, ver. 2. Though the Church in his house might be also the Assembly of Christians in the Primitive and per-

fecuting times of the Gospel.

after bim 7 The godly precepts of parents, and mafters, bind their children and servants to obedience when they are dead. See Jer. 35

that the Lord may bring] Mans obedience is no meritoriou cause, though it be a condition of Gods beneficence; his love is the root, the goodnesse and good things of his children the fruit of it,

V.20. Theery.] The notice that God takes of fin is figuratively fet out by a great cry or noyle that cannot but be heard; be the fin never so feeret or filent, he knowes it as well as that which is most open and clamorous. See chap. 4.10. Exod. 3.7. and 22.23,227

Jer. 5.4.
Sodome and Gomorrah] There were two Cities more destroyed with fire and brimftone, but he nameth only these two, as being more notable for estar and greatness, and more notorious for lewens; they were guilty of other fins besides these expressed in this story. See Ezck. 16.49.

V. 1. I will go down Gen. 11. 5. Exod. 3. 8. Mic. 1. 3.) God foesketh after the manner of men, to let them know, that he taketh especial notice of notorious finners, and will take a course to punish them; and to feethern an example to enter into Judgment with good advice, as Job faith of himfelf, The caste which I knew not, I fearched out, Job 29.16. But God knoweth all things prelently, without fearthings though never to feerer; certainly, without erring, shough never to doubt-

though never to teerer's ecreanny without extring among a never to doubte ful, in respect of men. See Chap.a.19.

ory Our sins cry for vengeance, though none accuse: it is a figurative phrase, importing that God is much provoked before he punish, Jon.

V.27. Dust and ashes] Dust, by the basenesse of his original, and end for his bodily part, Gen. 3.19. and ashes, as deserving to be burned to ashes, if God should deal with him rather in justice then in mercy: of this he is the more apprehenfive, by his neerer approach unto God. See Ifai.6.5. Luk.5.8.

V.32. This once] If God refused not the prayer for the wicked Sodomices, even to the fixth request, how much more will he hear bodomices, even to the lixth request, now much more will be near the prayers of the golly for the afflicted Church? In this inter-cellion of Abraham, his charity, his humility, his modelty, his fervency and importunity, excellent qualifications for a petitioner to God, are worthy to be observed did nied in prayer. It is to be noted, that he pray eth not for Lot in particular, not doubting but God would fet him is fafety from punishment, as well as he had kept him from society in f

be found there, and also that the wicked are spared for the rightrous fake, See Gen. 12.3. Jer. 5.1. Isa. 65.8. yet these be acts of especial grace, granted to great Favourites, as Abraham was; but are not to be drawn into a general rule, Ezek, 14.18. and 21.8. the favour here to Sodom, is denyed to Jerusalem.

CHAP, XIX.

Verf 1. Two Angeli] Two of the three which were with Abraham wherein we fee Gods provident care in preferving his, albeit he reveal not himself to all alike 3 for Lot had but two Angels, Abraham three that appeared unto him, and were entertained by him, note how gracious Lot was, that for his fake those that pertained to him, Gen. 13.2. of which three, one was God, or the Son of God, called an under what relation foever, should be preferred, if they would be warn-Angel, M.d. 2.), though in the relemblance of man; who flayed with ed of the danger; but is formeth Lot had no fons of his own, elfe he ftroy it, ver. 13. of this Chapter.

mult not measure his dealings with men by mens rules or examples, who might beft observe who were the mentell objects for charitable entersinement, especially strangers, who at this time of the day (that is, evening) were either to take up their lodgings, or to abide in the

itrects all night.

V.3. Preffed upon them greatly.] That is, prayed them inflantly.

That is, prayed them inflantly. tunity had not pressed them to turn in to him; for a slight invitation may be feriously refused, and that which is serious and urgent accepted afterwards, and that without either hypocrific in the one, or levity in the other. See the like, Luke 24.28,29.

eat] See the Annot on Chap. 18.8.

V.4. Old and young] All the people; nothing is more dangerous, then to dwell where fin reigneth, for it corrupteth all : See Exod. 16, 2. Jer. 9.4. and 32.32. Ezek. 14.5. Nah.3.1. therefore it is better to flay all night in the streets as the Angels spake, ver. 2. then to take up a lodging with such lewed hostes as the Sodomites were. And here we see that community in confent, is no good argument of a good cause, for the whole City is affembled for a most wicked purpose sgainst godly Lot, and his heavenly guests.

V.5. Know them] The Scripture in this word, knowing, modeftly intimateth a most immodest meaning, not fit to be mentioned in plain terms, See Gen.4.1. Numb, 31.17. Judg.19.22. This fin is from these men (men in shape, though worse then beatls in their lusts, as the angels in humane appearance were better then men) called Sodomy, (as the buying of formula things from Simon Magus his offer, Ad. 8.18. is called Simony) and it is an abuse of either sexe against Nature : see Lcit, 18, 22, and 20,13. Rom. 1, 23, 24. wherein the Sodomites were most impudent, 1(4, 3.9, and to their impudence was added violence, as by those

[ons of Belial, Judg. 19.22. V.7. Brethren] Not by blood, or affinity, nor by profession of Religion; but by community of nature, and vicinity of dwelling. In this courteous compellation, and fubmiffive supplication to those, who were disposed to do the fowlest deeds that could be, he shewed his patience and his prudence; when many are vehemently bent against one, imooth words must serve in stead of rough resistance; this is according

to the Apolites counfel, 2 Tim. 2.25.

V.8. Daughters] He deserveth praise in desending his holy and honourable guests from dishonourable violence, and violation of their pure 1.2. See Annot, on ver, 10.

V.3.2. Steadyte before: Abersham by this time knew him, whom he isked with, took Gody, to whom he fueth, as to the Judg of all the world; and he taketh it upon him, and answereth, as having the power of God to all he asketh it upon him, and answereth, as having the power of God to god the taketh it upon him, and answereth, as having the power of God to god the taketh it upon him, and answereth, as having the power of God to god the taketh it upon him, and answereth, as having the power of God to god the taketh it upon him, and answereth, as having the power of God to god the taketh it upon him, and answereth, as having the power of God to god the taketh it upon him, and answereth, as having the power of God to god the taketh it upon him, and answereth, as having the power of God to god the taketh it upon him, and answereth, as having the power of God to god the taketh it upon him, and answereth, as having the power of God to god the taketh it upon him, and answereth, as having the power of God to god the taketh it upon him, and answereth, as having the power of God to god the taketh it upon him, and answereth, as having the power of God to god the taketh it upon him, and answereth, as having the power of God to god the taketh it upon him, and answereth, as having the god the taketh it upon him, and answereth, as having the god the taketh it upon him, and the taketh it upon him, and answereth, as having the god the taketh it upon him, and answereth, as having the god the taketh it upon him, and answereth, as having the god the taketh it upon him, and answereth, as having the god the taketh it upon him, and answereth it upon him, as having the god the taketh it upon him, and answereth it upon fave, and to deftroy; when the other two, that were with him, were gone ver. 14. though yet virgins, ver. 8. and howlever it had been more shame before toward Sodom.

V.33 The righteout] (Ezck.9. and Chap.21.3.) That is, fuch as linne in Lot to offer the rollium his daughters to their brutiff and his Nephew Los, or others who were not guilty either by a co, or approach on the disc fainous crimes, which called for vengeance upon that inful City.

In the Sodomites to offer that abule to his gueffs; it was more than his Nephew Los, or others who were not guilty either by a co, or approach on the fainous crimes, which called for vengeance upon that find Lity.

In the Sodomites to offer that abule to his gueffs; it was more than the notion of the rollium in the sodomites to offer that abule to his gueffs; it was more than the sodomites to offer that abule to his gueffs; it was more than the sodomites to offer that abule to his gueffs; it was more than the sodomites to offer the rollium in the sodomites the rollium in the sodomites to offer the rollium in the sodomites to offer the rollium in the sodomites the r tantul City.

In the state of t

their confent, as if they came of purpole to put themfelves under his pro-

tection.

V.9. Judge] When the godly do but their duty, the wicked impute unto them usurpation above right, Exod.2.14. 2 Chron.25.16.

**Profe] The wicked become worse by that which should make them better, and from shameless impudence, proceed to fearlesse vio-

V.11. With blindness Which though it were universal as the fin was, yet it was not total; for it seems they could discern the house, but not the door, as the Aramites, who had but a dim or confused fight, when they followed the Prophet they knew not whither, 2 Kings 6.18. The same word that is here used for blindness, (or blindnesses in the plural number, because of the number of those that were blind, or the extraordinary manner of the blindness it self) is used but once more in the Scripture, that is 2 Kings 6.18. for the blindnesse of the Aramites, who Sec ver. 3:
real He freshs of Sodom only, (and in Sodom (as fome conce to the state of Sodom only, (and in Sodom (as fome conce to the state of Sodom only, (and in Sodom (as fome conce to the state of Sodom only, (and in Sodom (as fome conce to the state of Sodom only, (and in Sodom (as fome conce to the state of Sodom only, (and in Sodom only, another figure than appeared before, or by thickning and darkning the air, that it could not clearly convey the species to the eye, or by weak-ning the eye fight, or troubling the common sense, that it could not ning the eyeight, of troubling the common tente, that it could not plainly difficient of the top-field perfect of the transfer 2,14. that cannot ceafe from fin, but ftill luftfully gazing after beauty without diffinction of male or female, were justly and futably punished in

V.1 2 Sons in law, or fons They mention these several titles, to Angel, M. 1. 2. Linough in time reambiline on mail 3 with respect with a color use using 13 and a recurrent alone and no not so in storing, etc. by Ab. aliam, while the other two went toward Sodom, Chap. 18.2. to defend to the source of this Chapter.

When the had other daughters then thole two 5 whom he offered to the Softer is years, 3 of this Chapter. in the gate | As Abraham at his Tent door, Chap. 28.1. where he domites as pure virgins, ver-8. may be doubted; if he had not, these

Chap, xix. fons in law were not yet effound to them, because they were virgins, and shodyonly ; some think she was struck dead with lightning, and that

accorning to the Fredrew Word, no more then words, induity 1 Or punishment. So neer of kin are sin and punishment, that the one followesh the other, as the effect doth the cause, and that one name may serve to signific both: see Gen. 4.7513.

name my lever to inguine 0011: 100 Cold. 7-13.

Vi. 6 Ladd bold The meter of God fittive the overcome mans flowness in following his calling. See Joh. 6-44.

Vi. 7. He fall That is, neither of the other two Angels, but he who flaid behind with Abraham, while they were toward sodom, Chap.18.22. who now in their return met them, and made himself known to Lot, as the passage betwirt them in the ensuing verses

look not behind] (Matth. 24.18. Luke 9. 62.) The words though particularly fosten to Lot, were (as the event sheweth, verl. 26.) directed to the rest, who were fo far to retounce the delights, and to detest the lewines of sodom, and to make so much haste from it, as not to vouchfafe a look towards it.

escape,lest] Humane means is not to be contemned, though the deli-

verance be of divine grace. See ver. 12. and Rev. 18.4.
Ver. 18. Not [6] (Act. 10.14.) Lots infirmity of faith, and his fearfulnels here appears, which makes him speak as if he saw a besser way of security to himfelf then God had fhewed him,

V.19. I cannot escape.] See Annot.on v.22.

V.20. A little one] A place for the imalneis of it of no great importance, but to be made an example of vengeance. The name of the City, Zear, or Tfoar, ver. 22. fignifieth line, and being lo, it is like there was the leffe fin, and the more fafety; and it was but a little way off, and fo Lot might be fooner there then at the mountain.

V. 22. I cannot] Because Gods commandment was to destroy the Cities, and fave Lot; it was thus decreed by God, and thus it needs must come to passe; wherein appears how much the wicked are beholding to the to pane; wherein, appears now much the which a declaration of the gody for their company, and how much the gody are bound to God for his benignty. See Ifai.6, 8.

Zoar] Which before was called Bela, Chap. 1.4.2.

Vis.4, Solom and General J. And the neighbour Civits, Jer. 49.18.

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Vis.4, Solom and General J. And the neighbour Civits, Jer. 49.18.

Vis.4, Solom and General J. A 11.8. all four are named together as pareners in the same punishment, what was become of his wife, and so cause him not to doubt but that she Deut.29.23.

brimstone and fire] A fit punishment for so horrible a sin; the stink of brimstone, and the hear of fire, answering to the noylomness and burning of such uncleanness; see Rom. 1, 27. a fin so contrary to God and man, that nature here feems to be inverted to punish it, and the pains of hell to come down from heaven , fire, contrary to its nature , descending and rain contrary to ks nature, not quenching, but burning where

from the Lord] That is, from himself, after the Hebrew phrase, Putting the Noun for the Pronoun, as Gen. 1,27. and 2 Chron. 7.2. patting ne Noun ret me Pronoun, as Gen. 1.27, and a Latron. 7.2. and this flawing that this free vengeance came not from any inferious, but from the lupreme cause, even God himself. They who understand this place [o, that the Lord raining from the Lord, should be means of God the Sou, rating from God the Estar, shew an attentive mind the state of the Control of God the Sou, rating from God the Estar, shew an attentive mind. so the doctrine of the Trinity; but hence to argue for that point against the Jewes, or Anti-trinitarians is not so proper, since they may alkedge, there is an Hebrasism in the phrase, whereby the Noun is used for the Pronoun, (as hath been faid and shewn out of Scripture :) the reforming (as man occuping and mean out or occuping therefore the Symmian Councel, which anathematizeth those that deny this place for a proof of the Trinity, was rather rash then truly Religious. See Garanz, Sum. Contil. f.g. p.b. in duodecimo. See Zech.3,2.

V.25. And all the plain] Which had five Cities in it, Sodom, and Gomerrah, Admah, and Zeboim, and Zoar, whereof all, but the latt and the least, were confumed by the miraculous judgement, ver.211, offence 5 for they minded on carnal pleasure for much as the propaga-See Deur.19-23, which made the Lake Afghaltites, called the dead Stat, tion of policrity, and to preferve feed of their religious father: I my whole See Deut. 9-32, which made the Lake Alphalties, called the dead Set. 4, toon of policity, and to preferve feed of mirring on father: In whose beause in living creature is nouristical nit, or the State Set. 6, and example to come of human einfarmicy, as his inconsiderate on chap. 14.3. This Lake or Sea is in bready about two or tix miles; in length, about four or five days journeys of which memorable and hortile things are reported by flejobas de Bello gulative, lib. 5, cap. 6, 14.7 flate the Hillorian, lib. 26, cap. 7, lib. 16.7 flate the Hillorian, lib. 26, cap. 7, lib. 16.7 flate the Hillorian, lib. 26, cap. 7, lib. 17. flate the Hillorian, lib. 26, cap. 8, 18.7 flate the Hillorian lib. 26, cap. 18.7 flate the Hillo

V.16. Looked back] As too much minding the wicked City, or too little heeding the prohibition of God, who was to be obeyed to a glance or look of the eye, though that glance would have faved those Cities.

Pillar of Salt] That place is noted for falt, as well as for brimstone

fons in law were not yet opposite to them, persuast new yets, yrightness post only a form a man was a form to the place when it is not been been a formed by the first place was harded, and fixed in the place when it is also and fixed in the place when it is also and fixed in the place when it is also and the first place was called a FII. towite, or floated marry (as some Translations vary the reading) See Lar of falt. But Fofephus, according to the letter of the Text, faith, the Deut, 22, vorf. 23,24. and Gen 38,11,14. and Mit. 1. ver. 18, 19,20 & was turned into a pitar of falt. examigable. cap. 12. and that he hath 25, and their efpoulals were ufeful and commendable preparatives before feen it, and that it remained onto the day wherein he writ the report of 35, and order equotate were uncare and commences reported in the conformation of marriage.

11.5. Philip are here? Which phrafe doch not necessarily imply at the Lot had other daughters elsewhere, for which are here, or found, is

11.5. and Plin Nat Hift lib. 31. cap 17. maketh mention, of (a) to hard, as to ferve for flare for the building of houses, and to hold out against all means of mediting. However, and the most house means are not all the most here means and the means are not all the most here means are not all the most here. all meanes of melting. Howfoever this change was a notable monu-ment of Gods vengeance (to all that passed that way) for perpetual memory thereof; for isle preserveth things from perificing and putrefaction, therefore a perpetual Covenant is called a Covenant of falt, Num, 18.19. 2 Chron. 3.5. and we must keep this judgment in memory stor a cavear against Apostalic in the least degree, by vertue of our Saviours memorandum,Luk 17.12.

V.19. Remembred Abraham] It is not unlike that Abraham made particular intercession for Lot, at least, that he had him in his mind when he prayed for Sodom; the prayer of one faithful perion availes much for another, Philem. 22. And Lot had the more need of Abrahams prayer, because, for his living among the wicked, (when he might have done otherwise) he descrived to be made partaker of the temporal punish-

V.20. Mountain] He was bidden before, vers. 17. to flye to the mountain, but refuied, and made choice of Zoar as more fafe; now he is afraid of Zoar, and flyeth for refuge to the mountaine. Want of faith in God, and obedience to God, makes us fickle and unstable, as

feared to dwell in Zoar, and dwelt in a cave] His fear might be, left Zoar might be guilty of the same fins for which Sodom was confumed ; or, that he as a noted opposite to the Sodomites, should be accused as fome cause of their calamity; for the wicked are very forward in crimiand charge against the godly; witness the complaints of the Hea-thens against the ancient Christians, to whom was imputed whatlos-ver milery, whether from the hand of God or man, betel mankind. See

chap.19.9.
V.31. Not a man Meaning in the Country which the Lord had now destroyed; being shut up in a cave, they expected no access of others unto them, else from the mountain they might discern Zoar remaining, and might (but that their minds were troubled) have thought of their Uncle Abraham, and his numerous family, who lived out of the compais of this terrible desolation, though not very far from the places that were destroyed. See ver.28.

V.33. Perceived not] Drunkenness drowns both the understanding, sense and conscience. See ver.35.

V.34. This night alfo] Lot offended against the chastiev of both his daughters, in offering them up unto the Sodomites, and they now con-lpire against his chastity; so is he punished in the same kind, wherein he offended is which is just as from God, though evil in them; see Judg. 1.

whiles he makes more lawful conjunction fruitless, for the greater shame of the fact.

V.37. Moab] Signifieth of the father, or, according to the meaning, 4 on begotten by my father. See Annot on ver. 38

Moabites] Who, as they were borne of horrible incest, fo were they and their potterity ville and wicked: fee Ninhb. 21, 29, and Chap-15, veril. 13,83, verof them came virtuous Ruth, Ruth 3, 11, and of her was our bleifed Savious lineally deficended, Mar. 15, So can God our of the corrupteff flock produce the most pleasant and wholesom

V.38 Ben-smmi] That is, Son of my people; fignifying by this, and the former name Moab, verf.37, that they rather reloyeed in their fin, then repented for it : Or, rather in their fruitfulneffe then in their and a starteb. Delph. Thear; ter. Sandi. in the Tribe of Judah, phg.52, Jama. 10. min again; indirect immation of the examples of the min. 16, phg.44, min.66, and in particular, he reported that there will the bear with limitation. Cor1.11: and for contolar integration of those that offend of frailty. J for nowithlitanding his difficult, and his place fore-cited. So does food turne a paid and in particilochedience, his fut was accepted, ver.21: and after the final integration of the wirelesting of them that dwell therein. Plai, limits God delivered jult Los yeared with the filthy converfation of the wirelesting for the wirelesting of them that dwell therein.

CHAP. XX.

Verf. 1. Thence] That is, from the Plain of Mante, where he entertained the Angels, Chap. 18. 1. and where he had abode Gen.14.3. and Deut.29.23. This change was made as southing her above fourteen yeers; he removed thence, haply because the site was less

wholefone, being neer that notion subplustous Lake, which was a superiours are panished, in regard of their interest in them, and particular and boundone. The distance betwist the two places, is measured to fix

V.9. Offended thee To bring one to sin is rather an ast of grudge,

Radifb and Shur] Two defarts. See chap.16.7,14.

Gerar] The name both of a Country and City of the Phillittines, bordering upon the Southern part of Canaan.

V.2. Said of Sarah] That is, to those that asked of him.

wy fifter Abraham had now twice fallen into this fault; such is mans fraity, that the best may fall into the same fault more then once. So Jeholaphat, hough reproved by Jehu for joyning in league with wicked Ahaba Chron. 9.1. did again do the like in his confederacy with Ahazish, and was again reproved by another Propher, 2 Chron. 20.37.

Altazian, and was regain reproved by anomer a ropiners. 2. mon. 10-17. See Anno. on Chap. 12-13.

See Anno. on Chap. 12-13.

Abinited of Aname usual among the Kings of Patelline, as Pha-rabb with the Kings of Egips is its compounded of bentignity and auticity, fightlying a Father and Kings in Rulers (and among them Kings are the chief) are Fathers to such as are subordinate to them, as a see that the compound of the compound o 2. Kings 5.18. Job 29.16. and under that title they are to be honoured by the fifth Commandment; and hereby is implyed that they mult rule with indulgence, as Fathers; and their subjects obey with benevolence,

and they aring instit evinence and anuantic with titient, title, title (1) and [1] lilliforms of Sain, or of wain fancy or fiction, as studie reproved by the Prophet Jeremith, Chap 23, ver.65,27. And hereby God hash a pre-emitience above all humanet excalents, for they can teach only fuch sar excellent, whereas he can initiate fuch as are afterp in their dreams, sar excellent whereas he can initiate fuch as are afterp in their dreams. and thereby he can work both the conviction and convertion of a finner

dead] This was faid to him, when Gods hand was upon him in the plagues he tent upon him and his houshold, which were not deadly; but now to prevent the accomplishment of his purpose, and the furbut now to prevent the accomputation or ais purpose, and the further punishment due unto it, God cometh upon him with this commination, which flowerth how great! God doth detect the breach of marriage: This death was deferved by that he had done already, and purrofed to do ; and had been certainely inflicted, if he had perfected his fin. See ver. 7,8. fee also Chap. 2.17. and Joh. 3. v. 18. Exod.

12.33. V.4. Not come neer] He was kept at a modest distance from her by

Gods restraining power, ver.6.
rightcoss Nation] Here he confesseth that God would not punish,

he had one before, ver. 17. for Polygamy was not taken for a fin in those

times by open instruction, and sometimes by divine correction, as in

from finning] If Abimelech had lyen with Sarah, though he knew not that she had an husband, she had sinned; for ignorance, though it be an excuse in part, doth not excuse from the whole,

against me] Though the fin were immediately against Abraham's right, and Sarah's chaftity, yet God having forbidden all unlawful actions, he cannot fin against man, but he must fin against God. See Gen. 39

2). Lev. 6 2. Pfal. 51.4.

V.7. *Reffore] Reflicution of that which is unlawfully taken, mult be made before fin be remitted, or punishment removed. See Lev.

6.4,7.

a Prophet] That is, one to whom God revealeth himself familiarly; and by the Spirit of Prophetic he did foresee Christmany humdred years before he was borne, Joh. 8,56. and no doubt as a true for their fiker, taith the Plalmitt, alluding to this of Abimelech and

and thou shalt live.] A godly mans prayer is a soveraign cure of the Kings Evil, 1 King. 13.6. whereby the poorest Christian may gratifie

the greatest King.

all that are thine? One fin of one man, especially of a publick perfon , may ratic Gous waith to the ruine of many, Sam. 24.17. where- father, either in prudence or prosperity. in (though as from God they may justly suffer for their own fins) their

On my kingdom See Annot. on ver.7.

V.11. Fear of God He shewith that no honesty can be hoped for where the fear of God is not. See Genes, 42-12, and Prov.

V.12. My fifter] By fifter he meaneth his neer kindwoman; for so the Hebrews ute these words, see Gen. 13.8. and she is thought to be the same with I sub, the daughter of Haran, Abrahams brother, Gen. 11.28,29 Offuch marriages, fee Annot, on Chap. 11. 29. and on

Lev. 18.14 the dangbeers of, &c.] That is, my fathers grand-child (for grand-children are reputed as fone and daughters , Chap. 21. 28. Exod. 2. 18.) but not the grand-child of my mothers, because it is like, his brother Haran and he had divers mothers, though the

fame father. V.16. A covering of the eyer] Most Commentators complain of the difficulty of this place, which is covered or vailed over with ambiguity of the Pronoun Hu, and of the Noun Chefeph; the former word is with indulgence, as Fathers; and their fubjects obey with benevolence, as children.

V.3. Dream of the moft part, proceed of multitude of buffering the process of the day, Ecclet. 5-3. Or from the temperatum of the body, or disposition of the mind; but for formally and the word. Deferring to the gift of a King, or to the period of Actional the process of the day, Ecclet. 5-3. Or from the temperatum of the body, or disposition of the mind; but formations they are for the intended of the body, or disposition of the mind; but formation they are for the intended of the body and the process of filters; and those pieces of me will have to be very little process of the day formation of the process of th one, it might buy her a vene; as it is were an a lineer or a whole one, it might buy her many veiles from time to time, as fix floud have occasion to use variety or new supply; and it is probable it might be sheekls, (or some coyn of value) both because he was a King that beflowed the gift, who was like to be more leberal then another man; and because the observation of some concerning the word (beservation), which (called the observation) and because the observation of some concerning the word (beservation). and occause the one-evation of some concerning the word Lusippi's (which fignifieth filter) is, that when it is named alone it flands for a shekel; as Numb, 7.86. as where flocket is set down, and the metal not expressed, it is meant of filter, and not of any other metal) as Exod. 30. ver.13,15. compared with Exod. 38.25,26. and fo this with the sheep, oxen, men-servants, and maid-servants given to Abraham by Abimelech, with liberty to live where he liked in his Land, was as well a royal munificence, as a reasonable recompence for the wrong done with a royal muniticence, as a reasonance recompense of the winning done unto him. Of lightly, fee Annoon on Chap, 3,1-3, And the ule of the welle (ome concertore to be to content her death), (that others might not be tempted by it:) abbrts, that by wearing of a welle fine flound profelle the relia materied woman, (as Redshab, Chap, 24, 65, See 1 Co.11.10. and fo might not be mitlaken and folicited as a fingle rightons Nation.] Here he confelleth that God would not punish, the plane of the confelleth that God would not punish, the plane which his family but upon just cause, and conceiveth that the plane which his family woman, as now the was thought to be by Abimetich, ver. 5, and by woman, as now the cast chought to be by Abimetich, ver. 5, and by woman, as now the cast chought to be by Abimetich, ver. 5, and by the property of the precedent punished; fight heeastle the decient was now detected. Others, 5 makes the the procedes by precedent fines, and when he is provided, many their between digital countries of the fine of the Rulers: whereof might not, a leaf any of the rulgar fort) prefume to violate her chaftle he makes the fubjets from the Serious as here, and Calvella and the two first trends of the first base for nonthere is example, not only in the Scripture, as here, and Chap, ly, Of their the two full Expositions are worthy of the first place, for pro-34.14. and a Sam, 24.17, but in humane flories, and yet he accounts bimelie and his people rightcoas, because they knew not Sarah to be a lech; But if we refer the word Hapton be person, the important human flories and his people rightcoas, because they knew not Sarah to be a numeric and his people rightcoas, decaute they knew not saran to be a least 1 but it we treet the word region to repetenting and acknowledging for worthy a man for her hubband, the teverent ing and acknowledging for worthy a man for her hubband, the teverent variety of my heart 1. As one falling by ignorance, and not doing evil of purpose, nor thinking to any one any harmon and the property of the property of the missing the property of the missing one of the missing one of the missing to any one any harmon and not the missing one of the missing of the miss

Unto all that are with thee, and with all] There is no more in the days. 1 with hild thee God maketh the reftraint of finnes, V. 6. 1 with hild thee God maketh the reftraint of finnes, V. 6. 1 with hild thee God maketh the reftraint of finnes, Genef. 31.7. and 1.5 m. 25.3.6, and the hearts of Kings are in his hand. Prov. 11.1. and bedoth it formetimes by divint corrections, as in the fine the word fine from the commonly continue by one infunctions by divint corrections, as in as may invite their concupilcence to desire it; and when she go-eth abroad where she is not known, she must put on her veyl, where the may neither be luftfully looked on, nor others deceived, as Abimelech was.

reproved] God caused this heathen King to reprove her, because the distembled, seeing God had given her an husband as a veyl and defence; and fine was reproved, not only by words, but by deeds; for his integrity compared with her deceitful and dangerous enfinaring of her felf and him, makes her the worthier of rebuke; elpecially if he be confidered as an heathen King, the as a professor of the right faith and religion, and the wife of a Prophet.

V.18. Closed up] So that (as many observe) such as were not with

child could not conceive, and they that were with child could not bring torth; but there was somewhat more in this plague then this; for if that were all, it could not fo won be observed as a common chastilement; Prophet did foretell and inflruct others concerning his coming in the fleft, therefore do him no harm, Pial. 105.15. He reproved Kings as well as upon his wife, or other woman, verf. 17. It is like then those pallages of nature which appertuin to generation and conception, were to that up, that men and women could not but with pain, and without hope of iffue company together. Thus is barrennels tomesimes the punillment of incontinency, whereof there is a memorable example in Solomon, whose thousand semale be .. fellows left him but one ion, Reboboam, to reign in his itead, and him fuch a one as was nothing like his

Chap.xxi.

ning of sarah, is the just performance of his gracious promite years of other furticularies at the time prefixed, ver. 2. forecold, Chap. 18. ver. 10. Promifes being as a fending to fome one that is ablent by another, and performing being as the vifiting of a friend by perfonal keth an

V.3. Isaac] God gave him that name when he prophesied of his birth, Genel. 17.19. and it fignifieth Leughter, because Abraham and Brith, Vertex, 17-19, and an an inguinent senguer, occasion produced in their old manners of begating, by promise and by fair, and after the field, or by age, Gen. 17-17, and 18,13. But his laughter was of admiration, hers nature; two kinds of children, bond-men and free-men; and the bond-men and the senguery of the ages October 1971 and 1612 But its raughter was or admirations, near of furpicion or militruft of the promife, for which fire is reproved, Chap. 18.13114, wherein fite was now reformed, and laughed without oftenever 6. and conceived that all that heard of his birth would laugh with her, as partakers and approvers of her joy. See Ifal. 54. 1. of giving names, in respect of Hagar, and of her ion; for now Sarah was a mother, the

fee on chap 38.3,
V.4. Eight dayer old] See Annot, on Chap. 17.12.

V.6. Made me to laugh] She laughed before, and was blamed for it; see Annot. on Chap. 18.12. now she will laugh for another cause, in another manner; not, as before, with doubt or irreverence, but with joyful affurance.

V.7. Who would have faid] It was more then nature could effect, or natural reason could conjecture: for women commonly give over childbearing after fifty yeers of age, Plin. Nat. Hift, lib. 7. cap. 14. And hence was the commendation of her faith, for though at first she doubted, soone after she believed, and thereupon conceived, Heb. 11.11.

That Straib flouid have given children flock.] Which may be meant by an Enallage of number, the plural for the fingular, as Gened, 6, 23, or because though yet file had but one, by the fame power that made her the mother of one, the might be mother of more at because of the abundance of her milk, which was enough for divers children; and to they that abound in milk give an almes of their superfluity, as Nurses to those Infants to whom they are no mo-

Suck | Sarahs practice may serve for a pattern to all women, whom God hath enabled to give fuck, as well as to bring forth, that when God hath made them mothers, they make themselves nurses; for the God nath made them mothers, they make themicryes nutries and un-bleffing of bearing and sourishing in nature are joyned together, Pial. 22.9. as the milicarrying womb, and dry brefts are threated together as a curle, Hof. 9.1.4. a wifted curie to those that against the course of nature dry up their milk, and will not bestow it, as God and nature ordained any by their mine, and with not pertow it, as 500 and nature ordanical it, for the bringing up of the child they have brought forth; their greatness will not excute their neglect, for Sarah was wife to a very great man, reputed a mighty Prince, Gen. 13.6. highly efteemed, and fought unto by Kings for favour and confederacy, Gen. 20. 14,15, and verf. 22 and 23. of this Chapter; and the was Miftress of three hundred and eighteen men-fervants, besides hand-maids in her family, the government whereof might require a great deal of attendance; befides the was aged : but neither greatneffe, nor bufineffe, nor agedneffe keeps her from this motherly duty ; which is indeed to be preferred before the outward acts of publick piety; and therefore Hannah became a mother, and resolved as a nurse to tarry at home from the Temple until the weaning of her child; and that resolution was confirmed by the consent of her husband, 1 Sam. 1.23.

V.8. weaned] It is not faid at what age, nor is the weaning of childen to be filtened to a certain time, 'as lone do to two years, fome to three, as in the fecond of Maccab, 7,17, fome to five , because when the life of man was longer, his infancy was proportionably longer, and so some conceive liane's wenning to be the fifth years. ionger, and to tome conceive mase s wearing to or the mun years of his age) but according to the health and through of the child to digeth thronger meat then milk, it is to be proportioned; this difference of diet and growth, is applyed to fpiritual proficiency, Heb.5.

Feast The making of a Feast at the birth of a child (see I Sam. 1. 23) is not so scasonable, for then the mother is weak; nor at the Circumcifion (as the Jewes do, Buxtorf. cap. 2. Synagog Judeor. milapcontinuon (as the Jewes do, Binzer), capt. 5 praggg Fuderr. milapplying this example of Abrahum to their practice) but when the child hath cleaped the greatest danger of his murings, and groweth on to good hope of health and strength, tien it is convenient by a Feath of reporting among men, to professe chanklessiving to Good, who hash given a description of such grantlation, and meanes, and liberty for a liberal entire the convenient with the control of the grantlation, and meanes, and liberty for a liberal entire the convenient with the exception of such grantlation, and meanes, and liberty for a liberal entire the convenient with the exception of such grantlation, and meanes, and liberty for a liberal entire the convenient with the exception of such grantlations. bread for mans suffenance but wine to make glad his heart, and oyl to

rejoyeing and folemnity might be as a Feaft for a new marriage See on

Chap.40.20.

CHAP. XXI.

Veti. 1. V fixed] Vifiting is fometimes taken for fome adual evidence of Gust gracious promits, or providence or those loveth. See Exod. 4.2.1. Ruth 1.6. as the Lord wified Hannah, fo that foe conceived and bare three fom; t Sam 1.21. And as for production, for predictation, Thou holf granted me life, and favour, and thy out flationship referved my first, Job 10.1.2. And it is used not only of temperature of principles whether in words, or gellurscy-that whether the production of fome childlih micrarings, the Text sith nothing: fome think that Melfilds our blelfed Saviours, of which it is faid in the Song of Zachariah phethod with an artecamed the people, Luke 1.6.8. And it is also do with prediction of that in Exod. 2.6. but Sarah who observed in the sound of t Hehsth vissed and redeemed his people, Luke 1.68. And it is also used | prehended it as some bitter and malignant scorn, which raised her wratts

V.10. Caft out] (Gal. 4.30) Of this the Apostle, Gal. 4.24. maketh an Allegory; which (fo far as concerneth conformity to this Text) a late godly Preacher now with God, in his Book Of Prototypes, hath briefly noted thus. Here be two mothers, a bond-woman and a freewoman; two Covenants, the Covenant of Works and of Grace; two nature y two kinds of children condemned and recement and two consent perfecting the free at this perfection Sarab (though otherwise a good woman) breaketh out into passion: Cust out, core, yet there might be reason why the defired their removal out of the family, both could not, as before, endure her parenerthip in her husbands bed; and Abrahams dear affection to Illimael, expedied Gen. 17. 18. might make both the mother and the son less respective both of 5-rab and Iface; and by Ismaclas Isase was mocked now, so he might be cor-supred in his manners, because he was wicked; besides, the honour of his holy Pedegree would not be preferred to pure without mixture and confusion, as if they had their dwellings at a distance : and therefore some conceive that Sarahs rejection of the fon of the bond-woman was not only paffionate, but Prophetical, as forefeeing and ferefpeaking the fe-paration of the holy Seed from the profane, whereof Abraham, through his fond affection to Islimael, was not at that time lo apprehensive as Sarah was ; nor did either of them perhaps fo understand or lay to heart as they should have done their corrupt choice of an evil course for accomplishment of the divine Promise, as if God would not keep his word unleffe they betook themselves to such a finful supply by Hagarthe Egyptian, a daughter or descendent of the race of Cham, who derided his own father; and this might justly occasion the disturbance of their houshold peace, as before in the pride and contempt of a servant towards her mistreis, so here of a brother towards his brother.

V.11. Because of his [on] Not because of Hagar: which sheweth that she was not his wife; for if so, he should have preferred her before his fon : nor would he fo far have given her over to the correction of Sarah, as he did, Genes. 16.6. had the been his wife ; fo that he had authority over her, not as a wife, but only as a fer-

V. 12. hearken unto her] Sometimes the Superious must yield to the Interiour, especially betwirt man and wife, who should never be angry both at once , but one bear with the others pastion , and for a time give way unto it i there is also a discreet condescending sometimes of Kings to their Subjects, which maketh them afterwards more to be beloved and better obeyed. See 1 King 12.7. 25am.18.4. Here though God biddeth Abraham hearken unto Sarah in all that the hath faid, he giveth not away the authority of the husband to the will of the wife; but for this particular case God ratifieth her words, whereto Abraham yields, not as in obedience to her passionate appointment, bu: in his own discretion and duty to God.

in I [ast] (Rom. 9. 7, 8. Heb. 11.18.) The promifed feed shall be counted from I [ase, and not from I shmael; and the springly prerogative thall be intailed to him , who by a supernatural beffing is born unto

V.13. a nation] (Chap.17.10. & ver.18, of this Chapter.) The Ishmaclites shall come of him.

V.14. early] Before, while Sarah required the casting out of Hagir and Ishmael, it was grievous in his fight, because of his fon; now having Gods command for it, he is very forward to per-

Bread] By Bread may be understood other necessaries for humane sustenance, as in the Lords Prayer, and Mar. 6. 36, compared with Mattat 15, yet being no more then Hagar could carry on her shoulder, it was strange that fo rich, so good and kind a ridiy as Abraham; would fend them away so flenderly munished with provision. It is not unlike that the meant to fend after them other supply ; or that God so ordered their departure, to exercise his own providence in the particular pal-

And the child] Ishmael at this time was about eighteene years of age, which hath troubled many in the exposition of this Text, suppofing the Text faith, that the bread, and bottle, and child, were all lald joyment of the creatures with cheerfulness; for he hath given not only on Hagars shoulder; but the word child, is to be construed with the Verb took, going before, nor with the Verb put; and the words are to make him have a shining countenance, Plal 104.13. See 1 Sam. 1.24,25 be read with a parenthelis, (as our last Translation hath it) thus, And And if it be true, (astome Hebrewes observe) that all the while the! Abraham rose up carly in the morning, and 160h bread and a bottle of machild fucks, the husband and wife did lorbear familiar fociety, then this fer, and gave it unto Hagar (putting it on her floudler) and the child 5 and fo the fenfe it clear, and the abindity of fuch an importable burferent hum.d. The like freech it in Exol. 3.3. then flut bring them,
that it, the unlearened cheef (in a barlet) mith be bladles gash them,
the start of the bladles and the same were put in the barlet with
the cheef.

A. S. Reither heard I] Wicked fervants do many evils unknown to
their matters, though done in their matters among a just their mitters are a just their inglescent of
their matters, though done in their matters among as just their rights, or the
ther matters, though done in their matters among as just their rights, or the
the matters, though done in their matters among as just their rights, or the
the matters, though done in their matters among as just their rights, or the
their matters, though done in their matters among as just their rights, or the
their matters, though done in their matters among a just their rights, or the
ther matters are the supervised of the supe

(ent ber away] True falth renounceth all natural affections, to obey Gods commandment : this is further manifested by Abrahams readiness to offer up Ifase in Sacrifice, Chap.22.3.

the wilderness of Beersteba] So called, not when this story was acted,

but afterwards yet; 11.

V. 15. Caft the child These words are not to be understood, as if the child had been laid on her shoulders, for the might do so if he had been laid on her shoulders, for the might do so if he had a so that the source when had a list of in rette enne nan een isne on eer mouders, tor the might do lo if he were led in her hand, being almost spent with drought and thirst in the wilderness, and unable to go any further; or fainting in the way the might six down, and see him on her lap, and thence being hopeless of the contract of the contra muget it down; and at onto the transfer and the county more than the interest in the interest and this exposition is further cleared, ver 18 where Hagar is bidden to lift up the lad, and bold kim in her band 3 not lay him on her shoulder, or bear him in her

V.17. God heard.] God hath a merciful ear to the voice of milery. See Gen.16 11. Exod.22.23,27. 2 Kings 13.4. and that every where, in the wilderness (as here) es well as in the City, and therefore every where, men flould lift up pure hands in prayer, without doubting, Tim.2.8.

where he is] Gods presence and providence are not fixed or confined to any place ; wheretoever mifery is, there is not only his prefence, but

to any place, where the control this power and piny to give relief.

V. 19. Opened her eyes | Except God open our eyes, we can neither fee, nor tile the means before us: yet was the not blind before, but either her mind was pallionately diffurbed, that the did not mark what was before her, or her eye-fight, as touching that object, was miraculoully reflexined, as the eyes of the two Difciples going to Emmars were withheld to that they knew not our Saviour when they talked with him Luk.

V. c. VVith the child] As couching outward things, God caused him

to prosper, Gen 17.20.

his mother took him] (Gen. 24.4. and 28.2. Judg. 14.2.) It is the right of parents to dispose of their children in marriages for they are

V. 2. At that time | Not at the time of Ishmaels matriage last mentioned, but at the time of Itaac's wearing, which was celebrated with a folemn feaft.ver.8.

Abimelech and Phicol Abimelech a King, and Phicola Captain, feek for friendthip with Abraham : for God can eafily make the godly gracious with the greatest men, Neh.2.6. Dan.3.30. and Chap.6.2. Gen.41.37, 8.

V.23 Swear that thou wilt not deal falfely with me] (1 Sam.30.15) Heb. If then flats by curso me. That is, thou shalt not by cunto me : the speech is suspensive or imperiect, concealing a curse, which is to be underflood as imprecated against the party that takes the cath, and doth not keep

it. Secon Chap.14.2;
V.24. I will swear It is a lawful thing to take an oath in matters of importance, to tellific the truth, and affure others of our fincerity, of impostance, to territor the runting and annue consists of uniterary, and to put an end to a controverfie, Heb. 6.16. Queft. But was it lawful for Abribam, being by Gods free-gift Lord of Ganaan, to acknowledge a King in that Country, and to promife peace to him and to his heires? Down Rubbins lay, it was Abrahams fin to make a covenant for enjoyment of any right in the Land of Canaan, and that God venant for enjoyment of any right in the Land of Landan, and that God in abule it to ferry lodes there, Dent. 1.1. Judy, 3.7. 2 King, 17.10.lla. punished him for it many ways. After. Miss. 1.10.lla. possible for the future, by virtue of the promise, he adyet no prefere positifion of probabilities of the future, by virtue of the promise, he adyet no prefere positifion of probabilities as a secondly, he promised but for himelf, not for his politicity, thought no kinnelech and his posteries. The himself of the probability has a secondly, he promised but for himself, not for his politicity, thought no kinnelech and his posteries. The himself and hims to the right of himself, or his feed.

V.15. Abraham reproved Abimelech | Concerning a Well which Abimelechs fervants had taken from his fervants, as touching its propriety and use: before he entred covenant with him, he freely discovered the 1.1.6.14.

the Syrian, 2 King. 5.22.

V.17. Abraham took sheep and oxen and gave them unto Abimelech] V.1.7. Abraham 100, liree had exet and geve rom una zbunneten y Abinnetche gave Absaham fleve and oxen, men-fervants, sond maid-ievants, when he difinited him, Chap.20.14. Now Abraham pre-tens him with he gifts for the cutte! iome think they were a returned the fame, left Abinnetch floudd fay, I have made Abraham rich, as he laid when he refuted the gifts of the King of Sodom, Chap.14.21.22; which he did not for yell think of when he received them, as upon a fecond confideration afterwards; but it is more probable that Abraham being rich in Cattel, gave the King a prefent out of his own flore; and Kings, though they have no need, receive such tokens of respect from heir inferiours, and sometimes the omission of them is branded with rep oach, as being a fign of contempt of Royal Majesty, 1 Sam. 10. 27. And Abraham might give it him out of ingenuous gratitude for favors formerly received, or out of a generous disposition as a Covenanter with the King at this time, to be upon even termes with him; for in fuch a capitulation as this, the covenanters, as they are Covenanters (whatfoever other difparities are betwist them, are equal. Or Abraham might by luch a restimony of transaction betwixt them the better preserve the me-mory of his interest to the well he had digged, and which by the violence of Abimelechs fervants, was taken fromhim; but for the formal ratification of his right, the feven ewe Lambs were tendered, whereof in the

V.30. That they may be minnesses. That is, that they may be memorandums, scrving for tokens of attestation to the truth: so an heap of flones is made a witnelle betwixt Facob and Laban, Gen.31.

Ver. 31. Beerfieba] There were two places of that name, the one in 24.16. (ie Numb. 2.3.1) Or her much weeping might for a time cause the Tribe of Zabulon, situate between upper and neather Galilee, ddiadianties of the fight, but whatever was the impediment to her perceiving of the well, it was now temored.

Let Numb. 2.3.1 Energezag 1 Interewere two places of the name, the continue to the Tribe of Zabulon, situate between upper and neather Galilee, ddiadianties of the Sumano, 10 sept., of the Wats of the Jews, lib. 2.60, 2.6. the 110cm 2 annual, induct extends upon an action Control, and the debugged of the Namas, Joseph. of the Wars of the Jews, Jills., 4p. 7. The other place called Beerflebes, was in the Southern part of the Tribe of Judah, John, 5, 11, 18, 1 King, 19, 2. though atterwards it was allowed to be a part of the Inteltation of the Tribe of Silmon, John, 19, 10 king, 19, 10 k to project (cm 17.20.

V.2. The wildernef of Paran] A great wilderneffe by which the lowed to be a part of the Inheliume of the Tribe of Simeon, John 19.2.

In allies pulled from Egypt no Landam, of which Adrichom. Delph. faith and there was a Well called Berifetha, and a City of the fame ranne, it is fuch an horized wildernefs, to d. flitten tent to fine an and water, the The name is compounted of Bere, a well, and shebeng, which with a neither man nor beath, nor bind live in it, Adrich, Delp. Theart. Fer Sanfi.

point on the left hand of the lever Sin, Signifish faitery and abundance, point on the left hand of the letter Sin, fignifieth fatiety and abundance, and fo the meaning may be, that this well was a fountain yeelding wanegate model, not one with missanine, was made and produced and produced by the control of the c though the most part of the exertency batters, all is not [0] and lift—it in quinterth an oast, and the number of people, which in this story do made being a wild man, Gen. [6.4], he was fitter to live in the wild, well agree copelers, for at the Corenan-making for the Well, Abradents: then in snycivil fociety, and there is a part of that wilderness is being agree to Ablimited feven three Lamba, ver. 30. and some Jewish called Kedar, from one of thimsels ions of that name, Chapt. 3.3. or Caballitis say, that an oath is called Sebang, from Secule they that the Region of the Islandstore Hagarent, Pila. 3.6. insure toward B- (wear, did bind themselves by an oash to return leven though it they the region of the jumentaries of sections, raised in the region of the jumentaries of section of the section of bit mather took bird] (Gen. 14.4. and 18.1. Judg. 14.1.) It is the cording to that which was made there by Abraham his father; a though Iright or parents to differed their children in marriages, for they are face's cost was not confirmed with feven Lambas shi father; a though Iright or parents to a different with the control, they cannot control the same of the sa spects it is a fit memorial of the Covenant made there. See on Chap 29. 32, and 46.1, and John 19.2.
V. 32. Governant,] Thus we fee that the godly, as touching outward things may make peace with the wicked that know not God.

V.33. Grove] Abraham did dwel before in the plain of Manre, under the shadow of trees, Gen. 18.4,8. and it may be he took an espeand the time to be in the open nits, and under the flade; but he aled it to a religious purpole, for there he called upon the new of the Lord he everlaling God 3 which it mought to be a place by him fet spar for, performance of the exercise of pits, payer and facifice, and from themselves the spar for the exercise of pits, performance of the special choice to be made of wood (as there was a special fire, for kind-ling of the Sacrifices are, wards, see Annot, on Lev. 9. 14.) for when he was to factifice his fon liaac, he carried wood with him three dayes pourneys Gen, 22-334. though it is not like but in or neere the place where the factifice was to be made, there was wood enough for that purpofe. From Abrahams example it is like men teok up the manner to exclict their Religion in Groves; and from thence the Divels took occasion. to abuse it to terve Idols there, Deut. 1 4.2. Judg. 3.7. 2 King. 17.10. Ifa.

Vers. 1. A Fier these things How long after, it appears not by the Text, tave only that I fade was then of sufficient age and ftrength to carry a burden of wood for facrifice, ver 6. which is probably conceived to be about the 25 year of bis age, Joseph. Antiq.

Chap.xxii. way of it felf, Jam. 1.14. and is further wrought upon by the divel and the would to that evil, in the same way the word Temps is most commonst the Country, for he dwelt in Beerstheba, as may be collected out of ly taken in an ill fenfe, for folicitation to fin ; as Mar. 4.1 and elfewhere; but so God tempteth no man, Jam. 2.13. But his tempting is a proof or tryal of a man for his discovery (not to God, who by his omniscience knowes him to perfectly, that lice needs no experience of him) but knower min to jettectry; that the necess no experience or min) for both mildied or others; and this as it is alwayer good in him, for is frailwayers done to a good end, as Deut. 8.16. Chap. 13. 3. Jam.; 1. x. Cort.o.13. The temptations of Abraham were many, former ceckon then to ear, which are various in their kinds; as first, concerning his habitations: fecondly, concerning the perions that were dear unto him; know it, and thirdly, concerning himself. First, for his habitations, he was thrice to change them, twice upon command. See Act. 7.3,4. Gen. 12.1. and once upon necessity, Gen. 12.10. Secondly, concerning the persons that were dear unto him, and that either within his family, or without ; within his family, and so he was tempted four times ; twice by occasion of Sarah nn jamija mna oi ne was tempten tout innte i twice of occasion of saera her taking away; Genzili, and Chapilo, once by reason of the dis-tord betwirt Sarah and Hagar, when the was with child Genzili. 6.5. lalt-ly at the ejection of Ishmael and his mother, Genzili. And with-out bit family, when he was to betake himself to war for the refeue of his kinsman Lot taken captive, Gen 14.14. Thirdly, concerning himself, first, when he apprehended an horrour of great darknelle, Gen-15. 12. and fecondly, when he received the Covenant of Circumchi ion Chap. 17.

Chap.17.
V. 1. Tale 1 by fon] This is (as some reckon) the tenth time that Absham was typel, and prored by occasions of discovery of what goodness, weaknesses, or with the thin in when he was called to come forth of his Country he knew not whither, his faith, and obdience were both tryed and shewed; when he was driven by familie to flye for succour to flyre; his faith and patience were proved in the thrie bewinks tour herdum and his 2 and in the hosthold jurs betwire. Sarah and Hagar, his humility, patience and benignity were tryed, and made known divers times: by the taking away of his wife twice, his cowardife and weak faith were tryed and diffcovered; and by the Captivity of Lot, and his refeue of him, his wisdom, and prudence, and courage were tryed twhen at ninety nine years old the Sacrament of Circumcition was imposed upon him, and after that, his son Ismael sent away from him; and now last, and most of all, his better son Isaac no be offered up by him, his faith and obedience even to felt-denyal In the highest degree were tryed as gold in the fire, and gloriously mani-

on and Moriah, upon which the Temple was built by Solomon, 2 Chron. 2.1, this is here meant, from which the whole Countrey had its name, though it had not that name until atterwards. See

burnt offcring] In this Command, all that was in Abraham, as a man, a tacher, an husband, a believer, a professor of Religion, were pure to tryal. As a man, it was against humanity, to slay the Innocent, though but a fervant or a stranger : As a father, it was unnatural to kil his own child, though he had never fo many; but having but one, and that one fo worthy of all fatherly affection, it was mu. It more like to be abhorred: As an husband, how could be ever expect any peace, or comfort in his wife, if he should shed his bloud, against whom she could not endure either a scoff or a flout? As a Believer, or professor of Religion, he might be disposed to disobey, because Istac was the son of the promise, Gen. 21.12, and to kil fuch a fon, would make Infidels blafpheme his God and Religion for such a fact. There was yet more tryal in this Command, for if it might have been done fuddenly, or feererly, or by fome more case kind of death, it would have stirred up the less reluctancy; but it must be advisedly done, upon three dayes deliberation, openly upon an high hill, cruelly by cutting his throat; ripping up his bowels, and burming his quarters in the fire upon the Altar; and what if I fate being a lutty young man,upon his offer thould refift, and by his example be tempted to return upon him with the like bloody violence ? Against all these

V.3. Role up early \((Gen. 21. 14.)\) It feems he had the command given by divine revelation that night; and though it were fo, ye: he was given by divine evolution that hight; and engogite were to give measurements and the first watanation of the first symmetric field and the first evolution in the first symmetric field and the first evolution. The first symmetric field with the firs head, or some other sound without) yet when there is a divine revela- and this phrase became a proverbial taying among the Jewes to that purtion indeed, it usually brings with it not onely the matter revealed, but pofecertain evidence and affurance, that it is a divine revelation, as a Bell from all evil confequences of his command, and to restore Iface to life or, by his holinef Am. 4.2. is mentioned,

tempt Abraham] The word Nafah, necessarily signification more again; though he were dead, Heb, 11-9, his faith and obedience, show the then tarry or to prove : but because that is usually done by the Direct and the factified it fell, and for the expedition to perform it, are to be remembered for the company of the control of the contr

Chap. 21.31. and after the facrifice he returned to Beerfheba, ver. 19. of this Chap. Now Mount Moriab from that place was but one dayes journey with ordinary expedition : but he proceeded very liefurely, and with much deliberation, having a matter of the greatest moment in hand that ever was imposed on him, or any one elfe: yer Adrichom. Delph. faith the diffance was twenty leagues, each of them an hours jour-

Saw the place] God having given him some sign whereby he might

V.5. The lad] The Original word Naghnar, (properly fignifying one in his minority for age and growth, and therefore utually rendered lad, or boy) is many times taken for one of maturity both for rime and stature, 25 ver.6. Chap.34.19. and 41.12.Exod 33.11. 2 Sam.

and come again That Abraham might not be thought to lye, t is conceived, that for Ifage's return, he mean: it by a divine refurrection after facrifice, as Heb. 11. 19. Or, that by the Spirit of Prophecy (though he knew it not) he foretold his prefervation from

V.8. God will provide] The only way to overcome all temptations, is to rest upon Goas providence.

V.9. Bound Ifaze] It is like his father had declared to him Gods emmandment, whereumo he flowed himselfe obedient, and this obedience is as rare an example for a fon, as that of Abraham for a father ; and in this respect the more admirable, because Abraham had Gods word for his act, but Ifaac only his fathers word for his obedience: and herein, as he was the only Son of his father, a good fon, obedient to bear the wood, and to submit unto death; he was a type of Chill, who was the only Son of God his Father, and was bound, Mar. 15. 1. and made to bear his croffe, Joh. 19. 17. and was obedient unto death Phil. 2.8.

V, II. The Angel The Angel of the Covenant, that is, Christ; as his own words thew.ver. 12,16.

out of heaven] Gen. 21.17.

Abraham, Abraham] The word is doubled, and the doubling of it mports the greatness of the peril, and the urgent necessity of present pro-

V.12. Lay not thine hand] God, though he love obedience even un-to death, delights not in facrifices of mans blood; that is of too great a fitted, one of the legislate of the bond-woman when the useful Market as gone and on worthy to be beloved for his piece and on the wife and a fon worthy to be beloved for his piece and one of the legislate of the him according to the legislate of the legislate

knowes all things by one act of intelligence, without experience. Or, the meaning may be, that God now made his faith and forwardness known by this extraordinary act of telf-denyal and obedience; so what God already knew, Pfal. 139. 1,2. David defireth him to know, to fearch and to try, ver. 22, it may be to draw it out into some open evidence discerna-

thou fearest God] His fear is mentioned rather then his love, though both concurred in his obedience, because in his service he especially requireth a filial f.ar, Pfal, 2, 11.

behind That way it is like the yoice of the Angel founded, and by the voice behind him, Ifa. 30. 21. he was to look back, and looking back he faw the Ram.

Vi3, «A Ram] Ver.7. Isac asketh, where is the Lunb, and verl.8. Abraham answered, God will provide a Lumb 3 and here it is faid that Abraham faw a Ram, and did office him up in facefice 3 yet no contradiction, for a young he-lamb of a quarter old may have homs which may be entangled in a bufh, and may be called a Ram,

Caught in a thicket] The Ram was a Type of Chrift, as in the thicket held by the head, for Chrift was crowned with a crown of thorns; but especially as factificed on the Altar. Some observe, that as the Ram was equivalently Isac, though he was not offered, because he was offered in his stead; so the offering of Christs humanity had the value and virtue might yudections his faith flanderh up, and his pirty to God prevaileth of his Divinity in is, (though that could not be facrificed) because of the to, that he readily ictted uson the service.

V.14. Called the name of the place, Ichovab-Fireb | The fame letters with variation of the pricks, will make either an active lenfe, The Lord wil

V.16.By my (elf have I firorn] Man when he fweareth, must fwear by rung, or a Drum beaten close to the car, whereof there can be no doubt at all 3 and as he knew the command was from God, to his faith told (weateth by himfelf, Heb.6.13... and therefore himfelf is meant, when him that God was all-inflicient, Gen. 17.1. and able to fecure him I frearing by his Name Jer. 44.26. by his Sont, Jer. 51.14. Text and Marg. because

V.17 107 [cc.1] 1 ac Aponte, O.1 3.10, apparent this to Christian the Christian the Christian theory with them 5 for ne was activities in burial fingular number, in whom they who believe, of what Nation forver they to be reparated from them, who did not believe the Refurrection with fingular number, in whom they who believe, of what Nation forver they to be reparated from them, who did not believe the Refurrection with ninguiar number, in whom they who believe, or what Nation toever they to be, final be blelled, as children ratied up unto Abraham : for true believers him.

oe, mat we wretten as eminaren ranen up unto Ausanam : tot true nenevers be reckonned for his children, Gal 3.7.

field pspffff the gate [The gates of Cities were the places where the Wite man alk-mbled for confudration, and the Magistraces. for doing of Juftice, Deut. 21.19. and 22.15. Amos \$-12.15. Zacha. 16 Prov. 31.23 and withat there were the Brongelt fortifications for 10 Nov. 21.23 and withat there were the attorget tortineations for defence, and the flore of Artillery for repulle of an enemy, Judg. 5.8. Plal. 47.13. [61.24.7. Excl. 47.12. So that the pifelflow of the gate is the prevailing of the whole, for the gate is formetimes put for the whole City, Deut. 12.15. and for all the Cities of a Nation, Jer. 14.2. See on

V.21 Hug and Bug] Of the former name there were two others of Gen. 2 4.6. different parentage, whereof the one is mentioned, Chap. 10.23 the other, Chap. 36 28. For the other, he is imposed to be the progenitor of Elihu

the Buzite, Job 32.2.

V.24. His Goncubine A Concubine differed from a wife, in that

V.24. His Goncubine A Concubine apriner with the husband in the was not folemnly betrothed, nor was partner with the husband in the government of the family, as the wife was, to whom the Concubine was subject, Gen 16,6,9, nor were her children to inherit, but to be put off with the portions, Gen. 25.536. And from an whore the differed, in that the was confined to one man, and being in that respect like unto a that the was comment on one man, and usering in that reject need to a wife, the name is often with such migod parts and, the concubine former times called by the name of a wife, Gen. 37. a. yet according to her thebrow the Philese's compounded of Palag, which fignified to display and play. Manuelle or woman, that is, a divided wilesor half a wife wide, and play. Manuelle or woman, that is, a divided wilesor half a wife orac, and span, orannesse or symman, charits, a divided which of a wife and half a freamtor a dividing woman, making divition betwice the huffler and wife (property to called) as Hagar old betwiex Abraham and

Dana and wire (property to cance) as 120gat and octave as 130gat and Sarah, Chap. 16.5, (see on chap. 37.2.

Maschab] Here is the name of a man, but 1 King. 15.12. it is the name of a woman, so are divers other names of the common of two Gen-

ders, as Philip, Frances, Timothy, Ge.

CHAP. XXIII.

Veti. 1. These were the years? Or so long lived the; it is noted as a special honour to Sarah, that her age is so exactly set down in the Scripture, as is not observed of any other

kims, Jolh. 14.15. and last of all Hebron, which name Mofes might give by the Spirit of Peophetey, if (as founchins) this were from the Spirit of Peophetey, if (as founchins) this uncertain, and may be untrue. See Parasu on the place. Or is might be added by himself and the penned a great put of jift on all the last Chapter of Deuteronomy, penned a great put of jift on all the last Chapter of Deuteronomy. The may be begin or addedted himself to mounting could be also be Socials as the shade none founching they have no founching the shade of Spirits.

he contracts for a burial place, which in the place of his accustomed abode

V.3. Stood up] After his mourning, which was usually done by the corps, or as the grave of the dead, Joh. 11.31. and that in some lower nations in the state of the dead, Joh. 11.31. politure then Randing is: but the excess of mourning is to be reproved as hurtful to the living, or dithenourable to the dead; as if they were hopelelle, 1 Theff.413, nor doth it argue more love, but lefte wit or greets be immoderate in mourning; for the Egyptians mourned to Jacob deventy days; but Jofeth, who in wildom, religion and true love, for exceeded them, mourned but forty feven dayes, Chap.

V.4. Burying place] (Gen. 47-30) Separate from other inhabitants of the Land, b. cause they were lundels without belief, or hope of the Re-

Introction of the cean.

V.6. Anighty Prince] H.b. A Prince of God. The Hebrewes v.6. A nighty Prince] H.b. A Prince of God. The Hebrewes v.6. A nighty Prince] H.b. A Prince of God. The Hebrewes v.6. A nighty Prince] furrection of the dead. eye cometh of God, See on chap. 13. 10. 1 Chron. 12. 22. But the cy cometh of Heth were Heathens, and they called him a Prince, not by an Hebraian, bur because of the greatness of his family, and estare; and recomm, our occame or the greatness or instanting, and creates and if they called him a Prince of God, it was because they might observe that God was with him in all that he did, as Abimelech fails,

be anse] Abrahan did not hereby ment the promite of a multiplyed | V.o. Gave of Machpelah] That is a double cave, either one for mensa-

Le sufe 1 Mersham did not hereby ment the promite of a multiplyed politicity for God promited this before, Gen. 1.2. and Chap. 2.1.6, but nother for women, or one within another. It is a gain repeared occurage him, and others by his example appear obedience of the most difficult commands. See Rom. 4, 13314, and of the standard of th

num.
V.13. I will give] Ephron and Abraham strive to gratisie one another, a good example of kindnesse among friends and of Justice among bargainers; the likekind of contestation is betwirt David and Aran-

nah, 2 Sam. 23. 22, 22, 3, 24.
V.15. Shekels of filver] There are very different opinions concernv. 15, Sungess of proter 1 Inter are very officence opinions concerning the linkel 1 fome make three forts, the royal finkel valued to fifteen pence, the fisched of the Sanchuary vaice as much, and the common fisched betwire them both, valued as five groats; yet the learned more generally resolve, that the shekel of the Sanctuary was the common shekel, valued retoive, that the inexet of the Sanctuary was the common inexes, valued at two fhillings fix pence; \$\frac{\text{spec}}{\text{pop}}\$, \$Antiq \text{.3}\$, \$\text{eap}\$, 9, but called the flickel of the Sanctuary obscale the exact measure by which other flickels were to be examined, and to which as the flandard they were to be reduced,

to be examined, and to which as the flandard they were to be reduced, was kept in the Sanchusry. V1.6 Archam widghed] Money was paid in those times, not by tale but by weight. See Gen.43.11. and Jer.3.1.0. thence is this Coyn calculated the clot of Sedudata, ow wight. Gen. Archam with the control of the as possessed of it by Gods gift, and to Saint Stephen is to be understood,

Act., 7.

V. 19. Mathpelab] See Annot on ver. 9. chap. 49: 30.

V. 10. Math fire] By winterfits without any interchangeable Indentures or Writings betwist them, for only we read of fuch was the foundation of the first property of those times: afterwards men became more fimplicity and fineerly of those times: afterwards men became more fimplicity and fineerly of those bold today the bargainst they had made, cunning to deceive, and more bold to deny the bargains they had made, and then there was need of writing. See Jer. 32.12. Now in our ages craft and falfhood is so increased, that it requireth great skil and caution to make a fure bargain, though with writings; a great fin and fhame, that in such light of the Gospel men should to addict themselves to deeds

of dathnets.

for appliffun] This Cave was the repository or resting place of the
bodies of Sarah, ver. 19, and of Abrahan asterwards, Chap 3.5,0, after
them of stars, and Rebelgh, flated and Leath, Gen. 19,31, and they
flated hyde in Rippy. he gave orders, and took an oath of his long stoftly
for his burial at that place, Gen. 19,29,30, and 50.5, a specifing that
each beginning of Conference of Conferential of Canaga no that conference

of Conference of Conference of Conferential of Canaga no that conference

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of Conference of Confer woman.

V. Kjriatb-arbi] This City had three names, the ancience for this burial at the place, Gen. 43.13, and ver. 49. of this Chapter, sifter that Kjriatb.

vas darnet, Gen. 13.13, and ver. 49. of this Chapter, sifter that Kjriatb.

star this place, foc. 14.65 for a star of the s

Ver.1. WEll fricken in age] Heb Gone into dayes. When a man is in his declining age, he must measure his life rather by the incb of dayes, then by the cli of years; about this time he was 140 years thus of uages, onen by the enofficers; about this time he was 140 yeers old, compare Chap. 21.5, with Chap. 25.20. which in comparition of the livers before the flood, was buy young; for 5cm the fon of Nosh lived 600 yeers, but of shoc that lived after the time of A braham very few were fo aged, and most ever fince dyed younger; his fon Isaac indeed lived five yeers longer, but his old age was not fo vigorous as Abrahams

in all things] For besides his spiritual welfare by his holy wildom, and in all things! For beindes his partitual wettare by an is noty wildom, and gracious acceptation with God, his length of dayes, and health of body, the long enjoymen of a good and godly wife, and by her a towardly for conceived by the peculiar and mirraculous blefling of Almighty God, (where there was no hope of iffue by the course of nature) and befindes, his great estate, and happy victory in war, and his great reputation with those that knew him; his croffes were fanctified unto him, and converted unto bleflings. A good encouragement to follow his fleps in faithfulnesse and obedience; whereby a man may be blessed in both worlds, as he

V. 2. Hk eldeft fervant] It is like it was that Eliezer of Damascus, mentioned Cha. 15.2. who by this Hiftory is flewed to be both wife and religious, as well as grave and ancient; he fends not Isac, though at this time forty years of age, that the choice of his wife might be made rather by religious diferction, then fenfual affection; yet liaac no doubt was acquainted with the business, and as a dutiful ton gave consent to that his father had faid; without whose liking the marriage could not be consummate by a proxie or deputy (as some hence collect) for the servant could but make the espoulats, and the became not a wife until I sac accepted

of her ver. 67.

under my thigh] Which Ceremony declareth the fervants obedience
to his Malter, and the Mafters power over the fervant; and fo the
fubjection and obedience of the ton to the father may be fignified; for faceb required his fon Joseph to take an oath with the same Ceremony. V 7. 51821 mp. Thus 15, addressed numers, for one pursue (as the place of the property of the Gen. 47.19, See 1 Chr. 29.24. Text and Margin; with the Jews to this day (from that cuftom) he that requires an oath of another, has upon his ward to the precedent Covenant of Circumcition, and some forward

Chap.xxiv. to the rainmin expectation in the promised access thritt jetus, to come-by lineal defects from Abrahams loynes, or thigh, (for fo it is in the left, Gen. 6.26. the fouls; that is, the persons, which came out of facob-bigh,) Which is the more probable, because the Patriarchs used this Ceremony but to believers ; nor did they use this only, (and it may be ceremony but to 0-actes 3 not an early in constraint of the most requestly for Abraham makes mention of lifting up of bit band in taking an each, spainft taking any ching of the King of Sodom, Gen. 14.
22.and the Angel iwearing, is faid to lift up bit band toward heaven, Rev. 10.5,6. The cultom of feveral Countries and Religions, is very various in this point 3 yet most agree in the adding of some outward attestation of action, or getture to words in taking of an oath; to make it better re-membred and more regarded, then bare words of afteveration, promife or

V.3. Sweat] It feemeth that there was some precedent discourse be-fore the proposal of this oath, as that having made him Ruler over all he had, ver.2. he would have him to be an Overfeer to his son, with an especial care over him for the choice of a wife, he being now mature for the state of marriage; this was a matter of great weight, and in weighty matters only is an oath to be taken ; as for ratification of covenants and promifes of importance, as here, and Gen. 32. 73. for removal of fulpa-tion, Num 5,21. Exod, 22.11. for flinging of firlie, Heb. 6,16, feeurity of

life, Sam. 30.15.
by the LORD] Fear, and service, and swearing by the Name of God, are fet down as fociable duties, Deut. 6.13. and to fwear by them that are no Gods is condemned as a detestable, and almost impardonable fin, Jer. 5.7. And fo it is in ferious fwearing, but in vain and inconfiderate swearing it may be a less fault to abuse the name of the creature, then

of God. * daughters of the Canaanites] (* Gen. 6.2, & 27, 46, & 28.2) He would not communicate in burial with them, much lelle in marriages, because they descended from cursed Cham, whose posterity was extremely corrupted with Idolarrary and other vices, and defigned to defituction for their abominable wickednesses; therefore were Gods people forbidden to make any Covenant with them, or to flew mercy unto them, oen to make any Covenant with them, or to men metry, smouthers, Debutter, 72-8. It was not mere for Alzeham's policity to be minigled in bloud with them, whole bloud they must find without pity in perfecting of them; and this was depectably forbidden; were far fare of corruption, and Gods wrath, and their retine to follow-upon it; v.f.4. See Gen, 28-8. in all Nellay, From ter-28-07-97. See Aguer. on

forotamia is fometimes taken largely for the Region beyond Euphrates (in goptama is inoncurines taken targety for the Region beyong Lapprater (in orthogon eriped of Canaga-which was on the other (de of it) and (is it competed. 3411; 47-14; 47true God (though much corrupted) except in Abraham's family. See on

and to my kindred 7. To Haran where Nahor dwelt, which was about feven or eight dayes journey diftant from the dwelling of Abraham. Marriage within neerer degrees of kindred was allowed at this time, then afterwards by the Law given in Moles time; for Abraham married his Necce, and Jacob two lifters, which after the Law might not be done: but if they were not too neer of kin to marry, were they not too far off in Religion ? For did not Terah Abgaham's and Nahor's father ferve o-Religion? For did not, I creat h Abaşaham sındı Natios's sainter terve capater gols? John Ja-ta, an and tonyal Abraham; remounced his places, and the Religion of his father, Nathor did not fo. Laban alio Rebekah brother was an Idolater, Gen.; Jo., and after Jacobs marriage, and departure from his father in laws houle, there were Idolaters, and Idolate of their race in his family. Genf. § 3: 3; 9; was not their progeny faimplous, not their idolatery to grafte, nor their defluction to decreed, as the Canaanites was ; and it appears in this Chapter, there was some piety among them, ver.31,50,51. and much huma-hity, ver.18.19,2033, and from 13 to the 60. Besides, it is not unlike, that Abraham, so dear a favourste of God, consulted with him about it, and had his warrant for it, yea and his promife for his guidance in it, yer, 7,40. and io much was conceived by Laban and Berhuel.

Beware | For fear of Idolatry, and because Abraham took poffellion of the Land not for himfelf alone, but for his off-spring alfo, Chap. 12.1, who were by faith and patience to possesse it , and not by living out of it, to feem either not to believe the promile, or to

Light it.

V.6. Bring not my for I Isac was now forty years old, and therefore shough under the obedience of his father, not at the command of a fervant to dispole of him at his pleasure; this is meant then in respect of per-Iwalion, for an old, wife and godly fervant of fo great credit with his Maffer, might by advice and counfel prevail much with him in what he

so the faithful troctation of the promiled Seed, Chrift Jefus, to come | plyed to Ifac, it is to be understood of his being there before in the loyns ot Abraham his father, as the I fractices in the fourth generation, are taid to return to Gandan again, Gen: 15.16, who had never been there before, (being born and kept in Egypt) but as virtually included in their progenitors; and Abrahamis against I face's going thirter, both because of the promise of the Land of Canaan intailed upon him and his seed, and for feat left his Idolatrous kindred there should more prevail to corrupt nimithen strangers (though wo:se) from whom he had especial directions o be estranged.

V.7. his Angel] Both for direction in doubts, and protection in date

gers. See chap. 48.16 Exod. 14-19. and 23.20. V.8. * Clear from my bath] * Jolhiz.17. V.10. To McCopotamia See Annot on ver. 4.

ten Camels of the Camels.] Abraham, it is like, by this, had many more then ten, for though they be rate with us, some Countries abound with fuch beatts s as the Ifractices overcoming the Haggarens, took as a part of their prey from them, fifty thougand Camels, a Chron. 5.

1. Our Merchants (faith Scaliger) call them Dromodaries, and he commends them for fuch (wifinelies, that they will travel an hundered miles a day; and for fitength, to bear feven handred, or a thousand weight, and for enduring to be without drink fifteen days to guther.

3d.Scalig. Exercit. adverf. Scalig. Exercit. 20,3m.23, pag 635. So many such beafts, of burden, with their lading and company to man them, argued the great estate of Abraham, and the trust and credit of his

ictyann.

all the goods] Ver. 2. and chap. 39.4.

to Melopotamis, unto the city of Nabor] See Annor. on ver. 4.

V.1. (antal kneel down) As they do for cale and reft; and to load and unload s wherein he sheweth himselfe a faithful servant having care of his Mafters cattel, though out of fight, and fear of him a and there is a compafion to be flicwed to the dumb be aft, Gen. 33.13,14.

V.12. God of my Master He doth not deny him to be his own God abut intitles him to Abraham in respect of Gods greater familiarity and folemnCovenant with him, and more gracious promifies to him, for whole fake he hopes for better fuccefs, then for his own,

I pray thee] Marriage, though it be not a Sacrament, is not to be managed in a mere carnal or politick, but in a religious manner, 1 Tim.

vers. Sec Gan. 3.1. and Neh. 3.2 from ver. 3.3.00 37. See Aunor. on Claps. 1.45.

Claps. 1.45.

Lyrs thee lend me good freed! He shows the hertin both his fides Vs. 1.75 mg. Constry.] Which his servant is seen use sequenteed, with lity to his Matter, in bearing a taithful, and afficktionner, bear to the hope purchast to temperature serior largest for the Region beyong Suphrates (in on it from above. Of the use and hereis of prayer, lee Phill. 4.6. 1 Their

V.14. Let it come to paffe? The fervant, moved by Gods Spirit, de-fired to be affured by a fign, whether God prospered his journey, or no. It is like, this godly man had some secret instinct of God for his request, or a precicion from his Masterswho foretold him that God would fend his Angel before him, ver.y. if not, it was too much boldness to limite ins Angereuror immer, ver.7, 11 not, 16 was too much bounders to imme God englied, a condition 1 howfoever, it is a fingular example, as that of Gideon, Judg. 6, 1rom ver.26, to the end of the Chapter, and not to be urawn jnjo a rule of imitation.

1. V. 15. Before he had done for king] God giveth good fuccelle to all

things that are understaken for the flepty of his name, and according to his will 3, and he is formetimes fo gracious in granting the defires of linear hearts, as to yell do their weakenlik. See Genefit, 9.4.7. yea to their curiofity, Jugg 6.36. and to be more fepty in giving, then they cad be in caving, liab 67.4.4. Dun, 9.43. (were allurements to draw us to his fervice.

pitcher upon her shoulder A rich mans daughter, and a March for a Princes son (for io was lisse, Gen. 23.6.) fair to look upon, ver. 16. did not in those times of godly simplicity cat the breat of idleness, Prov. 31.27. nor difdain honest though vulgar fervices, Chap. 18 6. ver. 19,20 of this Chapter, and Chap. 29.9, 19,20. and Exod. 2.16. Which may be # rebuke to the nice and mineing daughters of Sion Ifa. 3.16, who through pride and nicety live in the house as idle as the Lilius in the field, that neither labor nor (pin, Mat. 6, 18, they will be content to wear Rebekahs Jewels, ver. 22, but they will neither lay their hands not shoulders to her,

work, See on Chap.25,29.
V.24. Wondring THe might wonder to fee to much courtefie in a firstger, and fo much humble, and laborious officiousness (and so beautiful a virgin) to a ftranger, ver. 18,19,20. and it gave him excasion to confiders and to wonder at Gods providence giving fuch speed (as he might well

hope) unto his prayer.
V.22. A golden car ring Having first asked her, whose daughter the was, (for to he faith, ver. 47, repeating the paffages betwirt them) he put upon her an habiliment, or Jewel of Gold; the word fometimes fignifieth an ear-ring, Gen. 35.4. Cometimes a Moferjewel, as fome render it in this place. In the wanton Wardrope of the daughters of Sions we find Nofe jewels, mentioned, Ila 3. 21. which feme people hang at their noics, though they may be called noie-jewels because they hung down from the forehead to the noies formetimes an ornament of the forethough it to tempole unto him.

things gain! The ferrant, ver. 5, forcefiling a doubt of prefets to the first concerning the motion of marrying, if I face were not with him.

things gain! The ferrant, ver. 5, forcefiling a doubt of prefets to the first, concerning the motion of marrying, if I face were not with him, the motion of marrying, if I face were not with him, the state of the motion of marrying, if I face were not with him, the state of the motion of marrying, if I face were not with him, the state of the state return again, he thould not bring I face thither with him ; or if it be ap- they must not be could above their at liky formbly alloy must not always rages, nor proud of them, nor think the better of themselves for them. Sixthly, in cases of great needitry they must be willing to part with them. Seventhly, While they use them, they must have an especial them. organ, overently, where now me turn, they must have an expectation to be adorted insteadly with feithing speces, with faith, which is much more receives then gold, i Pet. 17, and with a meet; faits, which is is see figure of Gold is of big by these, I Pet. 17, and out that mande it is see figure of Gold in the big better proportion to golden glory, and precious Jewels of the new Jerusalem, upon the golden glory,

Review.

By a flockel] The common shekel weighed 160 graines of Barbilf a flockel] The common shekel weighed 160 graines of Barbey, the shekel of the Sanctuary was double to its; (as some conceive of
lev, the shekel of the Sanctuary was double to this, but to the shekel called the Reyic) some say it was not double to this, but to the shekel called the Reyic). at thekel, which was in value about fifteen pence; but what was the ioft weight of the thekel in Abraham's time is uncertain, See Annot, on

Nis4. Sonof Milcah] Which sheweth that Bethuel the father of Rebijah, who was 'Nahors fon, liad not a concubine, but a lawful wife' unto

bilgin, who was resume to the sum of the sum

of good fervice, but acknowledgeth that God hath dealt mercifully with V. 18. Her mothers 'oufe] The women had lodgings apart from the men, both in houtes, as here; and in Tents, as in ver. 67, of this chapter,

and chai \$1333 over 1 with Laban, whereby we fee the gentle enter-trainment of Reangers used by the better for of people in these times which example may serve either for imitation or conviction of future

N. 23. To ws/h] See Annot on Chap. 18.4.
N. 23. Note as until] The fidelity the fervants owe to their Mafters, cantein them so prefer their Mufers bufnettle before their own accepting, and this is not only in their Mafters fights, but in their absence of the magnetic data.

alfo, and at great diftance. See Ephel 6. ver. 5, 6, 7, 8.

N. 3, 5, The Lord bath bleffed] Gods bleffing maketh man rich; Prov

Witchalled nofe-fewelt, 162 3 21. See Annot on ver. 22.

And Agin, Deal hindig and study | That is, it you want receive an administration of the report of the provide ellewhere. White spow is obtained to the left | That is, that I may provide ellewhere. I would not not be left | That is, that I may provide ellewhere. I would not be left | That is, that I may provide ellewhere. I would not be left | That is, that I may provide ellewhere. I would not be left | That is, that I may provide the study when is in orgative. I will not be left and Behard | Labous Policies from is fet before Behard to My labous policies. I want to be left and the le

ger brofter; if it be Beihuel Rebekahs father, mentioned, Gen. 22. ages, committed the care of all to Laban, who having poken hit, whan left limits to reinfel by his first, and by the counties of the care of the care of all to Laban, who having poken hit, whan left lid might be entired by his first, and by the counties and periwal and durable affection towards her.

and durable affection towards her. matter then his father had ; or meddled more in it then his father would.

See ver. 55.

bad or good] (Chap. 31. ver. 24, 29.) That is, we can fay nothing at all against is no evil against the motion, no good reason why we should not yelld unto it, since it is of God 3 or we can use neither fair means, nor fowle to hinder the motion.

V 51. As the Lord bath [poken] That Isjas he hath expressed his plea-

v 51. as to c. or a new prograf 1 sucress a ce on some single from the form of familiarly bred in him no contempt, Gen. 17,3 but railite a deeper degre:

| binary could be for the familiarly bred in him no contempt, Gen. 17,3 but railite a deeper degre:
| binary could be for family and dejection | a fit example to upbraid and correct the
| furly or flattly religion of form, who will not bow when they beg for Gods |
| hospitally religion of form, who will not bow when they beg for Gods |
| hospitally religion of form, who will not bow when they beg for Gods |
| hospitally religion of form, who will not bow when they beg for Gods |
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| hospitally religion of form, who will not bow when they beg for Gods |
| hospitally religion of form, who will not bow when they beg for Gods |
| hospitally religion of fo b neficence, but fit at prayer, as if they came to parley with God, as their fellow-upon even termes,

V.55. A few dayer] Heb. dayes, or a decad ; that is ten dayer, some fay sen months 3 a proportion of time fit to furnish the bride for another family, and to take a following farewel of her fathers house.

V 59.Her nurfe] Her name, Deborah, and burial is noted, Gen. 35 8. on a her condition was expalse of them; for when mothers fortiske the le wife while Seath lived, fine a here is mannered on the real till after, on as her condition was expalse of them; for when mothers fortiske the le wife while Seath lived, fine the their is mannered on the real till after, on a the condition of the real till after, on the condition of the real till after.

vigatithem, especially if grave Matrons, as Sarah, i Pet 3: 3.6. by other brefts then their own, they una over the affection of their chile Highly, they must neither be foul of them, to buy them at dear detento them also, which breedeth a natural dearnels and tendernels bee oren to them and, which predects a natural dearness and tenderness, be-twist them; the tenderness of a mitting father is acted, Num. 12.12, and of a nurfing mother, 1 Thef. 1.7. and the reciprocal respect of their nurse-children, is experimentally manifest very often ; but though in Bethuels family a mother and a nurle were two persons 3 in Abraham's it was not so 3 there sarah's example would be a better pattern for Re-

bokely, then her own monters.

V.O. Policy fire gate! That is let it be victorious over its enemics;
which bleffing is fully accomplified in Jesus Christ. See Annot. on

thap. 22.17.
V.62. The well Lahai-roi] The name of the well that refreshed fainv.o. ne sprus sour-ros) a une nume or true west mar terreithed sain-nage from the first word fightificity, she well of bins that li-web, that feeth me. See chap. 16.14.
be dwelf) Nor spiret from his Father, but with him; and it is like twas now at Bert first his Father, but with him; and it is like twas now at Bert first his chapter.

Bride, whence there might be some convenient walk towards the Well

rore-mentioned.

V.63 To meditate Or, to pray. The word in the Original fig-nifieth both a and they fort well together, for meditation is a meet preparative to prayer, and prayer a good conclusion, or flutting up of

at even tide] The latter part of the day is as fit for exercises of holinels as the former; why then should not the afternoon of the Sabbath e fpent in Religious duties, as well as the forenoon.

be spent in Religious duties, as well as the forenoom.

V.6.3 she lighted of the [ame] See [66:15,18.] Sum. 35:13.

V.6.5 v.4 wall. The cultome was for the Spoulet obe brought to V.6.5 v.4 wall. The cultome was for the Spoulet obe brought to her humbilated and chaftity. Some note a fortroll air of covering the tends of fee. First, of grief, as in Davids mourning for Abdolom. Scome note a fortroll air of covering the tends of fee. First, of grief, as in Davids mourning for Abdolom. Scome one after the disparation, as Hamman head was covered, when the 'Kings anger was kindled against him, Eith, 7.8. Thirdly, of reverence'; as Elliphtorical the control of the covered his face, when he talked with God in Horob., 1 King. 39. 31. Fourthly of flummerstatutes and modelity as this of Robelshymeterin forms was been to feel? as a to allow but there for one even fee whith, and routing or manuscratures and moderty, as this of recognitive term hash and for rigorous, as to reject a wife for being feen abroad without a vall; so which we may add a fifth, the covering of full-pricing, to Tripo the feet and the first the first

and but given bim Great godline's and great riches may jounctiones mean coglibre in the isance person. See Annote on Chapa 2.2.

18.27. Cassanite* 1 See Annote on vera, 2.4.

18.29. Cassanite* 2 See Annote on vera control of the heart shought not fet down in the case of the control of the heart shought not fet down in the case of the case of the control of the heart shought not fet down in the case of the case o ye.a.s. and clapa. 2, and 21, 23, and this was the means to prevent around to the men, and to perfure modely in the woman 5 for a construction of different frees, (except they be future as the many of the construction of different frees, (except they be future. As we fee in the case perfure.) Lor, and his two daughters, living in the Cave. It came the case of th wite, but his fons wite (fince he was his fon by miracle, and his helr by promite) thould fucceed his holy and worthy mother in her propriety

and priviledges.

lived her? The businesse of marriage beginneth with I (ase in fillal obscience, but it goeth on with a conjugal or husbandly benevolence,

comforted after bis mothers death] Which was three yeers before; now though his forrow for her were by this time well qualified, he had now

Verf. 1. Wife. 1. Whether the weretaken in Saraha life time (as fome hold) is uncertain, fhe is called here a wife, bud ver 6. the is implicitely, and in r Chr. 1.32. exprefly called a concubine, ty of marriage, and might not be cast off as the Concubine; but she was called a Concubine, because her iffur could not inherit, as the Concu-

with Hagar, (her name clanged) for Hagars name is continued, ver-12 not is it likely that Abraham would make a bond-woman heir to her 12 not is at takety that Advanam would make a bone-woman near to the Milfreis (for the right of his perfon) whom he dearly loveland honour etg who would not endure either her or her fon to dwell in his family all and though barah were not dead, and could not make any quarrel of the ten monthy, 3: a proportion to the configuration of the months of the mo her Rebeksh took with her as a recond mother both in office and affecti- as Keturah was, ver.z. nor is it prebable that Keturah was taken to

Chap.xxv nient, that Isaac a young man, and mature for marriage, (being now forty years of age, Gen. 25.20.) Thould have one wife, before his old father

had two.

V. 2. [be bare him] It is no marvell that Keturah should bear fix sons, for we read not the was old , and by her prefent fruitfulnefie , we may for we teed not flu was o'd, and by her prefent fruitfulnelle's we may conceive the was young, but that Anehann, who both outry years before (that is, before like was born) was held too did to be the father of a child's his body (not Sarahs onally) being then as dead a, Rom-4. 19-in respect of importery to processe, mould be the father of for many children; is very Hrange, and in appearance improbable. Angle, It was four by virtue o'd he hands in a specia not important with the special will be form the present of the present of the special prese nor by virue of Abrahms naural abjüry, which a gods while shore insuded, a but 9 a 04 whrength given hin by 500, who has dyromited him a multiplyed policity, 5 cm. 17.5, (Which had a ratification not onely in Sernah life, but in Keurahs alfo) and was able to make his position good, as well in old as in young Abrahms, either by continuing or convening the maculain veloc (reflected to bin at the beginning the maculain veloc (reflected to bin at the beginning of last) in his soningallocity with Keurah; and his bleffing was the state of the beginning of lasts. the more apparent, by how much , by the course of nature , Abraham was

the mote appearing on a many size of the founders of formshy royal families, whence this that five Kings of Midian are reconsed, Num. 31.

18. of which five from are mentioned Jung, 7, 5, 8. Chaps. 5, 7.

19. of which five from are mentioned Jung, 7, 5, 8. Chaps. 5, 7.

19. of which five from a mentioned Jung, 7, 5, 8. Chaps. 5, 7.

19. of which five from a mentioned Jung, 7, 5, 8. Chaps. 5, 7.

19. of which five from the five from the form of his deathy; for before that he had given portions to the fons of his concept of his main mention. bines and fent them away ; and that was fo little in respect of his main estate, that Isaac had (in a manner) all given to him, as it is said, Chap. 24. 36. before his marriage with Rebekah.

V. 6. Concubines | See Annot on ver. 1. and on Chap. 22. 24. (ent them away] Because Isac's posterity was to inherit the Land of Canaan, and that would be too little for the numerous progeny of all

Abraham's children. Euft countrey] That is , in respect of the Land of Canaan , as Atabia, Syria , and other places of like fituation. See Judg. 6. 3. & Chap 7.

12. Job 1. 3. V.B. in a good old age] (Gen. 15. 15. Judg. 8. 32.) when he was 175

V.8., in a goad of age [(conn.15.15, 1908,8:3.). Wheneve was 775 vers old. See the Annox on Chapa-4: 1.
full [(Chr.10.18.), 18.), 160.4: 1.7.) The Original thick no more 5 for fortitines the words befroughted that the theory, which by placefind the state of the placeful of the control of

is, of fagets, or years; s or full in the justilizing other details are this lifts, not much caring for any more other world.

gathered so his people! The like-phracie is utelabifulnusel, werful ye and betterly the ancients lightfield, this giant by the the phythine flow wholly, but as the foules of the goldy kived after in peoplemal yoy, to the foliate of the wideted in peoplemal pain; and though the togglo doud charring hence, he teparated from humans foodbary, withis not defilture of very good com-

pany. See Heb. 12. 23, 24. V.g. Isac and Ismael Ismael was elder , but face is fee before him , as being a better man, and better born , forthis mother was a freewoman, Illimaels a bond-woman; and he was born in a better flate; for he was born of a lawful wise, Illimael of a conculine; and to a better efface, for he was helr of the principal promite of God made to Abrater efface, for he was helr of the principal promite of God made to Abrate

mily or kindred.

V. 17. ghibred to his people; From which chiace the Hebrews colleft the repartance and falvation of Ifinanci. See the Annot. of veries.

V. 18. Havilab] An ample Region of Arabin, subclining from the
Perfan gulph to the red See, and to Hype. where of monthly is made.

Chap. 2. 8. not that Havilah of India, or any Region in Africa.
died in the prefence of all his Breshren] Hill brethren all furviving this, and by their vicinity, if no preferent at this death, yet taking notice of it; the Hebrew word Naphai, fignifying to fall, is referred by some to a log; that is, so they take the lenk to be the allowing of his portion in the prefence of his brethren, Chap. 16. 12. See the Annon on that yerle.

that was Charran or Haran , but of the countrey called alfo Spria, where weeth; and that name might be given him, with a purpose to p case the

was no doube as mindful of his wife as Ifac of his mother, and as mour- that City flood, which Syrta in Hibrew is talked After from Arem the was no doubt a minor at the most wire, at that or in a money, and as now; the start wire the most start of the most find and forward for the most find and forward for the most find and forwards; and it was convey.

Attention of the most find and the most find and specified and the most find and specified and both names signifie the same tountry and people it is sometimes called Aram-Naharaim, Pl.6b. tkle. That is, Aram of two R. vets, for Naharaim is the dual number of Naharai Riversand Padan in the Chaldee and Syrisk tongue fignifieth a couple ; thence it is called Padan-Aram , becanfe rans congue ugunneth a coopue; thence it is called "Vada" Arani, became its is tituse betwick a copue of Rivers, Typis and Eupharte; and for the same casion it is called Melpotamia in Greek, which word lightlich in the middleft of Rivers; Berhoel is bree called a Syrian's Padan Arani, for difficient from the other Syria, called Syrian's Zolbb, or Arani Zobah , Pial.60 tit. Adrich Delph. Theatt. Ter. Sarct. pag. 94. 91.

V.11. Ifac intreated the Lord The Lord had promited to make good the promites made to Abraham in Ifac , Gen. 11. 12, yet Iface rayeth to God, and continued to pray unto him himy years, and it aft was heard in that he prayed for; of whom we are to learn neither to prefume upon Godsprömlers, without thom's on thuise; there to be week ey of praying, if God be not fpeedy in granting, what we pray for a Fob being without a child for twenty years after he was thartfed, v. 20, 16, for foon as he conceived that Robetah was batten, not feeling a more fruitful Bed-fellow, nor the offering any flich ditto his choice, he offers and a long time importanted God to make her the mother ! "he the mount

and a long time importanted Gold to make her the minist; is a war more initial floud be the father, of many Nations.

For the wife! Hele, again the wife "Lectaile," is a fine that of the had normind to be a mother, or, accuse of the paths of childhard which were against her; but the meaning may be, which tilely rived in forther pollure, as the non-was placed over upiful first laider. O'f gainst which wife, that is, as David payed signifit faction of the control of the payed signifit faction of the control of the control of the control of the control of Rebeckshy but against the pollure country.

barren] It is noted of many worthy wortens that the the thing full the hath been reftrained for a long time, as which, which, which with the mother of samuel, in the Old Teltinitus, and single state the of the paper in the News, whole language with been leader to the paper in the News, whole language with the ten leader.

iker of tybu Bistylf ji net Pilvoy winder dung distilling fields beer devident genedic (e. 1811) with an happy birth of a worthy princh 11 richleric phingles God ithewelt in hispitower ober major is being the first hispitower ober major is being distilling the phinglish of the

conflitte of two Collectus, Letis . to Inquire of the Lord | She wene there to fond be were field to indicate to increase the Lind to acquiting her with the caule of field extra billing. commission within her.
V.22. steb [Valiona] That its, two perforis virtually including the

Nations, as in their root, and original, have limited was rulledly contained in Attun statistical proceeded from this living their evolutions are those which in after rule wete outlied If wellies, with the living the state of rous are those wagen awarter time were cauced insectices, and estocked on letteraures, of these the pubple deflected from the spatisfied between theil prevail above the posterity of the elder; and the insection which are (if true litealities) the true Church Militars Mall be the Triumphane

woman, Mininels a hond-woman i and the was born in a better tate; of he was born of a lawful wise, a Mininel of a conculorly of and the better tate, for he was the of the pointing irround in Good made to Abra, hum, Illimate though he were not seguin releved into Abraham Simily, a dwell not at 6 great diffame, but that he might heared his death and 6 come to his battal.

V.1.1. Labat vii 3] See the Anno- on Chapa, a he was the heared he was a fact of the better of first filled belief heared fieldly and the difference of the correspond to the best of the correspond to the best of the correspond to the best of the correspond to the corresponding to the correspo V.1.; Yang OG whom was the Country vand Givy of Tenns to Teploe state to Error Stan, to the called difficult this trying; (Gry) 1. 43, 262,
man, hordering upon the South of pidumen, of which Country was Jobs
friend Ethics; Job. 2. 11, and fome fay King allo.
V.1. (**, sounce and] By the places where they found together faces of the pidument of t Cabjection 2. Samil 8. 14. and though for their fins afterwards the Edo-inites broke their yoke, as I is ac prophelied, Gen. 27. 40. yer the I fraclites in over ferved the I dubies ms, or Edomites. See the Annet, on Gen. 27. 40.

V. 15. red tile an bairy garment With red hair all over his body : a through the desired production of the desi

e pedicac of his brethern, Chap. 16. 12. See the Annon on that verice a dreday it is through a bias conflitution, as if he wice already reind; or muith, and sather like a man wish a beard, then a new born bebe without

thorner, who being a peautiful woman; would be aprio take discontent at a deformed or unbandiome child, as Esat was being very hairy, as Jacobiaid of him, my brother is an hairy man. See Chapter 17.

vect. 1.

Vade, took bidd] A Divine prelage that Jacob should supplant him, and bring down his head, as by tripping up his heels; which came to pais in his getting of the precenience of the birth-right and in other matters, and the presentation of the precenience of the birth-right and in other matters, and the state of the presentation of the state of t

or the loon

V.17, Invaster] The different disposition of the godly and the wicked

Is figured in these two sons: the one like Nimrod, Gen 10, 9, see of
harth, rough and farce natures, analy sive threshests to execution softenees, as selau did; the other more di posed to civel locizity and benigni-

ey, as Jacob was. V.28. Isaac loved Efau] Isaac loved Esau better then Jacob, as Rebekah loved Jacob better then Blau; and he loved him because he did eat of his venifon; it was then a fleihly love, and fo an infirmity did en of his venifon, is was then atteibly love, and loan infimity in line; but withal, Elan being curning, not only in hunting for the property vertia; but otherwife, might infinance into the affections of his Faiter; and by being very officious to plete his palace; might make himcelies great a Pavourite with line; as Jacob was with Rebetah. V.59, Facto field petrage; I bloublid fervices in thoic days were not food intingalled as now they be, for that the fons might druft meet; as

to attinguine as now they oe, to that the loss ingut active ment, as well as the daughters; and the daughters carry upon their flowlders as Rebekah did, Chap. 14, 15, as well as the founces.

V. 30, with that fame red partage] Heb. with that red, with that red. Red.

by fome littles, as lentiles, whereof they were made, ice ver. 3 4. or , by fomewhat put into them which might give them that colour, as Saffron. The word red, is doubled, because the portage was red , as the good good Judg. 11. 25. emphatically fignifieth very good, and naught naught, Prov.

20. 14. very naught. sherefore was ble name called Edom] For that fignificth red; and that name might be given him not onely because he was greedy of this red pottage, doubling the word red, as it appeared to his ienie, and omitting the word pottage, but also because he was red in complexion and an appellative, or a common name, or title; for le: was hairy Efau, as his Father was blind Ifaac , whole proper name was Ifaac , and blind,

an appellative title added to it. V.21. [ell me this day thy birth-right] The birthright contained a fatherly preeminence over the brethren, the Office of the Priest-hood, before the Law written, and a double portion of the fathers effate, Deut. 21. 17. but for the Priefthood it was otherwise before the Law of Moses then afterward, for before Moses time the Priesthood was not limited to the ancreased not believe the reference was not annual of the elder brother, for Abel offered factifice as well as Cain, and the father of the family while he lived, was ordinarily the Prieft, and when he dyed, his eldeft fon fucceded in that office, as well as in the government of the family; but in Moles time there was a law for the firstborn of man and beats, the one as a Priest to offer, the other as a facrifice to be offered, Exod. 13. 2. In denying Efau relief in his hunfacrince to be onered, Exon. 13.2.2 in cultying leaves the week limited an uncharitable man, and a very unkind brother; but it is like his mother, who received the prochety of his pre-eminency, verf. 23, directed her younget fon (as by an especial providence of God) how to deal with

the elder. See on vert. 33.

V. 31. at the point to dye] Heb. going to dye. No great danger of death, but this was an expecition noting the greediness of his appetite. and greatnesse of his passion.

V. 33. [mear] An oath is more then a promile, and so much as may rolige the confeience of a profanz person, who cares not to violate or break his word, if he be no surther bound.

this day | It is probable that this was not the first time that Elau and tures in the field, then resionable men in the family? for the Privilhood he was too profuse, and under that title he is taxed, JR(b), 12.16, and here it is faid, that he delpified it, writing, and the delpified it, writing, and the more of the firld-born, Deur, 11.17, he had noneed of it, for he could carve himself a competent maintenance with his fowed, as his five forcetool of lim, Chap-27, 48. therefore having often, as it is the fifther of the limit of limit, the province of the profuse of t and that pagain for it to perature a with an obstitute that it can unitar-by in denying relief to his brother in necessity, unjustly in requiring too great a price of that he sold, and iroplously in tempting him to so profane a contempt, if he had not some least a instance, or some revelation (by his mother consulting with God , or some other way) for the carriage of the contract in this fort; however the great wildome of God can or I should light upon wedlock-breakers,

mother, who being a beautifull woman, would be apt to take discon- der smal occasions, as this was, to great purposes, and can convert the weakness, and wickedness of men to his own glory: yet this must not embolden any to do as Jacob did, unless upon such warrant as Jacob

V.34. despised bis birthright] Neither before nor after the fale of his birthright did he think or care how bad his bargain was by felling fo pre-cious a thing for fo poor a price, but did eat and drink and go away without any repentance for what he had done. See Heb. 12. 16. Yet he might have a purpose to recover that again by force, which he conceived was

CHAP. XXVI.

Verf. 1. [N she land] That is , of Canaan ; though it were a fruitful Land , Gods curfe for mans fin made it unable to feed the In-

habitants, Pfal. 107. 34. befides the firft] Whereof Chap. 11. Deliverance from afflictions is no afturance that they shall not return; if men renew their fins, God may and will recal his plagues, and punish them again. See Lev. 26.15.

Abimeleth King] See Annot, on ver.26. & Nonnecton King 1 oce Anno. on ver. 26. 69

V. 2. Go not down into Egyp'] Gods providence alwayes watcheth to direct the wayes of his children, and to fee them provided for in the hardeft times, Pfal. 37. 19. Though Egypt were a very fruitful place, and Ifase might have a mind to forour there as did his father before him, yet he is epically forbidden for do by because now God had revealed the captivity of Abraham's posterity in that Land, which then he had not done 3 and that he would have him guided rather by his own words, then by his fathers example, though that in many things was a good Pattern for his practice, as it is proposed to him, ver. 5.

V. 3. I will be with thee As God made the promise of his free mer-

cy; fo doth the confirmation thereof proceed from the same fountain. unto thee] To thee as a fojourner, to thy posterity as owners by way propriety , possethon, and hereistary right.

Because that Abraham obeyed] He commendeth Abraham's obedience, because Iface should be more ready to follow him in the like.

because] God makes good his Promise and Covenant out of the same goodnelle that moves him to make it, and that is his own pure grace, not mans merie, Roma, 4. & Class, 2.8, vt on mans part there are conditions required, and by the shiftance of divine grace performed, and gracioully accepted, and mentioned as if there were fome causalitie in them for Gods acceptance ; not to make man confident in himfelf ; but diligent in his duty to his Maker, So Chap. 21, 16.

obeyed my voice and kept my charge, &c.] This variety of expression commends Abraham's promptness, in obeying God in what way foever he was pleased to reveal his Will unto him.

V.7. fhe is my fifter] In this Ifasc followeth the example of his Fav.7.: per unpyper J an unit lung touchers the example of his per the, Gen. 1-1.3, not unknown, 5 though uniters, how needful it is ion parents to take heed of fetting an ill example before their children. However, and the per control of the that is noted, is in that wherein he moult have rounded has examined by by may, not of deferree, (for these was unturn in their intern) but of extensation 5 the phrafe of the time may be alledged, which cashes even frangers by the name of bettern. See Gen. 29-3, is found in the best point as aftern in which beges not another, but as a parent of lybrid to the contract of ly-

ing : fo the terrour of the wrack may be the shipwrack of truth, though uied to extort a confession of the truth,

fair] See Annot, on Gen. 12. 11. V.8. looked out] This was not shortly, but a good while after they v.a. tougen out.] Ams was not morely, our good wine after they me to Geray; and it was in the day time, haply in fome Garden, where the King having high, and free prospect every way might see them, as David did Babsheba, when the was bashing of her self, 2 Sam.

[porting] Shewing some familiar sign of love, whereby it might be known, or probably supposed the was his wife; the word here used for sporting in the Original, is neer of kin to the name of Isaac, fignifying Lughter , Gen. 21.3. and the very same which is used of Ishmaels mocking of him, ch.zi. v.o. of the fame Chapter; for the fame act may (according to the disposition of the mind) be taken in a good or bad sense; and for the carriage of Ifaac, it was some fignification of pleasing famile litrity, which might be allowed betwitt man and wife, Deut. 24. 5. Jacob had parley about the primogeniture; Bisu was not a man filly qua- Proves, 18, but not betwire a brother and a filter, (though it were not lifted for it, because he had more mind to be among unreasonable creations in the same proper for the bed, or for the night, tor lisac and Rebekah tures in the field, then reasonable men in the family: for the Priethood had both more grace and modelly, then for to behave themselves in the

guiltineffe upon us] The act of fin committed by one may being a guilt upon others , a guilt with the punithment due unto it. See Annot, on Chap. 20.9. In all ages men were perswaded that Gods vengeance Chap. xxvi. V.1.1. He that toucheth] (Ver. 29. and Jofft, 9.19. Ruth 2.9.) that is, [Gen. 36. 2. (for he had no more wives of the Canaanites but two) as he that harreth or wrongedt them, Pal. 105.15 especially that wronged himself had; for he was called Efan, Edon, and Scir. See Anno. on neture matter by any immodest or unlawful touching of his wife. See Chap. 25. 25, 30.

Gen. 20.6. Prov. 6 29. 1 Cor. 7.1. Gen. 20.6. Prov. 6 39. 1 Con. 7-1.

V.1.2. [owed in that land] Not any as his own possession, but either hired for his use, or not used by others because barren and waste.

V.1.2. an handred fold.] An hundred grains for one, or an hundred

measures for one; the Septuagint specifie the grain, saying, it was an bendred measures of barley, haply mittaken by reason of the vicinity of bendred measureson party, naply ministen by reason or ne vicinity of the word sbegarin, fignifying measures, and Sbegiverin, fignifying Barley, which differ little in the Hebrew letters: the greatest increase which our Saviour mentioneth in the Parable of the feed, Mattha 3, 8. is an hundred fold, and though in some extraordinary fruitful soiles the return be noted to one hundred and fifty, three hundred , yea four hunreturn or notest to use munitra and utry, three numbred, yea boir hun-dred for one, Plin. lib. 8, 649, 10, yet in fuch a foil as Isac tilled, efpe-cially in a time of famine, it might be accounted a miraculous fruitful-nelle to receive an hundred for one.

The Lord bleffed bim] See how, vorf. 13, 14, 15. and therewich all, that of Solomon fulfilled, The bleffing of the Lord maketh rich; Prov. 10.

V.14. Servants] Or, husbandry; as in the Margine; that is, much ground for tillage, and many fervants to manure it.

envied bim] The prosperity of the godly is an afflication to the wicked, P[s]. 12. 10. by their envie at it, for envie flageth the filly one;

Job. 5. 2. V. 15. the Philiflims stopped] The hatred of the Religious, and breaking covenint with them by the wicked, is very ancient; yet to defend and plead for breach of faith with the faithful under the name of

Hereticks, is an heretical practice, both new and naught.
V. 17. the valley of Gerar] The Hebrew word fignifieth a Fl.ud, or valley , where water at any time runneth; but because by the confluence of waters in such low places, especially after rain, or snow, the waters run muddy, there was need of Wels, whence it might be drawn more cleer, and better for use, both of man and beatt.

V.18. digged again Because he was sure there was water there , and that he had a right unto it, and in renewing that right he renewed the

triat ne nad a tight unto it, and in renowing that sight he renowed the gratefull memory of his gracious father.

V.10. auri Becaule it was digged in their ground, yet not theirs in tight, becaule it was digged with the conflict of the owners:

V.3. there is Berghold. The famine being ended, he returned to the place whence famine had driven him.

to the piace whence famine had driven him.

V.24. God of Abraham God affurch Hase against all fear by rehearing the promise made to Abraham to whom with singular favour here fitted his Goddeed, as if he were his God more then any ones; and in that he is called the God of Abraham after the burial of his body, it is an Argument that he liveth in soil of God h more here God of the dead, but of here for such preparation and had been concerned to the first of t

V. 25. Altar there] (Gen. 13. 18) To fignifie that he would serve no

other God, but the God of his father Abraham. V.26. Abimelech — and Phicol] The same name we read of Gen. 21. 22. but whether they be the same men , that there made the Cove-21, 22, but whether they be the lame men; that there made the Cover-nant with Abraham is uncertain; they might be the fame (uppoining them to be about an hundred years of age. But then it is somewhat strange; that in this entercourse there is no mention of the accord with Abraham in former times, and that a man fo well minded as that Abi-Abraham a normer omes, and that a man ower minuted as tolk Abraham, Chap.20, and fince with Isac, ver. 10, 11. of this Chapter, flould deal fo unjuftly with him, as to with hold the use of those Weis from his heir, which by a folemn Covenant were his, unless envie at his prosperity (which was such, that he defired Isaac's departing from him, ver.16, and which Ifac interpretes as a relimony of hatred, ver. 27.) 48, 5, 16, 20, 38, wherein it they followed the guidance of flould make him become injurious to him; or unless wrong were done if the bellen with the bellen to the strength of the bellen goldowed rather the whist him took relief or otherwise by his ferrounts without his knowledge, as a botter is most in the bledling followed rather the sist of the receiver; then of the bledling to by his fervants without his knowledge, as before is noted in the ftory of Abraham , Gen. 21. 26. it may therefore be another ; Abimelech (figni-Advanam; Gen. 21. 26. It may interest to a market; Title of the Kings of Gerar, as the name Pharaoh was of the Kings of Egypt; and the word Phicol compounded of two Hebrew words, Phi; or Phe, a mouth, or face; and Col, all, the mouth of all, might be a name of office; for a man of publick power, and authority, was as it were the mouth of all by his speaking in the publick affaires, wherein all were concerned and concluded ; or the face on whom every one cast his eyes, as expecting from him counsel, command, or conduct.

went to him] Not out of love, for they hated him, ver.27. but in craft to fet upon him, if they faw him too feeble for them; and if not, to treat with him upon termes of friendship.

V.28. with thee | See Annot. on ver. 2. V.29. that thou wilt] Heb. if thou fhalt, &c. The Hebrews in fwearing begin commonly with If, and underthand the reft, that is, that Efau.

God thall punish him that breaks the Oath; as if he that (weareth flould fay, 1 liwear to do thus, and thus, and if I fallifie my Oath, let

the punithment or judgement of God light upon me, See Annot. on Gen.14, 23, do us no burt 1 Here the wicked thew, that they are afraid, left tha

come upon them, which they would do to others. V 31. betimes | Perce is to be embraced with cheerful cale and expolition, and oathes of agreement chiefly to be made fresh and fasting with all reverence and inbriety.

V.33. Beerfleb.1 See Annot, on Chap. 21.31.

Hittite TElau married as his father did, at the age of foarty; but he did not like him in following his Fathers mind in the choyce of a wife, for he took two for one, two Hitties the worft fort of Canannies, Ezek. 16 3. whereas his holy grandfather took a folemn oath of his fervant to provide a wire for his ion among his own kindred, without the Land of Canaan , Gen 24.3. fo that his marriage was not onely without his parents confent, but against their mind, which is leffe respect to both, then Ishmael shewed to one, and that one of the wesker fexe; and in condition much more unworthy then either of them.

V.35. & grief] See Annot. on Chap. 27. verf. laft.

CHAP. XXVII.

Ld] Viz. One hundred thirty feven yeares of age, which iome Chronological Accountants by collation of feveral places of Scripture make up thus; Jacob was born in the fixtieth year of Isac, Chap. 3. 26, and being now feventy feven years old, Isac must be one hundred thirtie feven. And that at his flight to his Uncle Laban (which presently followed the getting of the bleffing) he was feventy feven years of age, appearts thus; from the time of his coming thither, he ferved Labant wenty years, Chap. 31. 38, and in the begining of the fourteenth year of his fervitude Joseph was borne, Chap. 30. 25. 26, in the fourtieth year of Josephs age Jacob went into Chap4.30. 25. 26, in the fourteen year of Joseph age Jacob went think Baype; compare Chap4.1, 46, with 45.6. and Jacob went thinker in the one hundred and thirtyeth year of bis age, Chap4.79, out of which adduct the fourty years of Josephs age, and the thirteen years feat in fervice before he was born, and there will remain fevenny feven.

his eyes were dimme] (Gen 48. 10. 1 Sam. 32) It is faid of Mofes when he was but seventeen yeares younger, viz. one hundred and twenty years old, that his fight was not dimme, Deur. 34, 7, but that is noted of him as a thing extraordinary.

o. num satting extraordinary.

V.2. I knew not] This reason is not to be referred to the mear, but to the blefling, which was most seasonable when it was pronounced, as the lost act of a Fathers office, with a farewell to the

Il now not the day of my death] Uncertanty of the day of death, should make us wife to order the time of life with a double providence a the

fting may be a good preparation to spiritual duties; but for such as are weak, and in a declining state, as liaac was, meat may chear up their fpirits, and make them more vigorous in devotion: fo it may be better for fome to receive the Sacrament of the Lords Supper fasting; for others, after tome refreshing.

my fout may blesse The carnal affection that he had to his fon Esau.

my jour may using 1 A ne carmat anectron that he had to his fon islant, made him forget that which God ipske to his wife , Chap. 25. 23. See verf. 28. of that Chapter, and the Annor, upon it.

My foul! That I may blefs thee with all my heart.

blesse thee] (Chap. 28. 3, 4. & 48. vers. 15, 19, 20. & 49. 26, 27.) The Priests, Gen. 14. 19. & Num. 6, from vers. 23. 10 the end of the Chapter, did (in the name of the Lord, and by warrant from him) bleffe the people; fo did the Pawiarchs, (who were Priefts in their families , and fome of them Prophets) blefs their children ; Chap. 28. 3, 4. and thence it was that fome did blefs, others were blefled better then others; Gen.49, 26, Heb.12, 17. Now for Isac, is feems, he either did not understand, or not remember the Oracle of God concerning the prelation of the younger brother before the elder, or elfe it went against his heart or foul to pronounce the bleffing according to it.

V.7. before the Lord] That is, in his pretence, and with his allow-

ance, who by his gracious act will ratife my word, and intent.

V.9. two goal kidl Two Kids feem too much for one difth of mear, but out of both flee might take the choyceft parts, to make it dainty, and the juyce of the reft might ferve for fauce, or for the reft of the Family. which was not fmall.

V.11. Jacob fail.] His mother, it femeth, (though it be not fo expressed) had advised him not only to bring, his fathers dish of meat, but to prefent it as in the name and perion of his brother

an hairy man] See on ch. 25. 25.
[seem to him as a deceiver] Jacob is faid to be a plain man, chap. 25.
27. Yet now he must play the thulk perfen; and the more tubele, becaule he had more mind to feem foother to be foo. I he plain dealing of the godly is out of their love to fincerity, not out of fimplicity, or fillingle, for they could play the Policitians, as well as others, if their with were not over-ruled in their working by their confeiences; the like may be

observed in Robelsahs carriage of the whole project,

V.1.2. I fhall bring a curfe] Decei, though used for advantage or

affence, is cangious; and it is especially both prohibited and threat-V.34. Judith | Elaus wives , and their Fathers, had feverall names , ned , if it be a deceit of the blind ; Deut. 26. 18. And in matter of reliwas not without caule. V.13. upon me be thy curfe] Her confidence was great, and made

V.13, upon me be thy curse! Her considence was great, and made up of velocinat assessment for for, of a firange opinion of the successor in the device, but officially of a betief that God would establish the blessing on Jacobs person, for which it is like the hast a resolution from God upon their consultation with him, Gen. 5: 13, 23. Though this deceitful way was of her own devising a not of Gods direction.

V.15, goald rainesti, Heb. defireable. A full of Esaus liid up, not to be worn every day, but upon some crassicalization occasion, a satistic was 5 some think it was a holy robe made for the fust-born to use in holy ministrations. and therefore rather kero in the custody of Esau's mo-

ly ministrations, and therefore rather kept in the custody of Blau's mother, then of his wives. But there is no ground for that in Scripture; it might be a better full then ordinary kept by his mother for thirt; when

he came to his Father. V. 16. skins of kidds of the goats upon his hands]. To refemble Blau, who was all over like an help garment, Gen. 2-5. An All his hands who was all over like an help garment, Gen. 2-5. An All his hands and neck were thus dignifed, nor his fice; for by this time his face might be rough with a beard, as well is Elius, (thoug his hands and neck were fmosph) for he was so old as Elfau, within a very little, and neck were fmosph). they being twins; and Blau now was married, and he was not married,

they being twins; and blan now was marten, and he was not married, until he was fourty years of age, Gen. 26. 34.

V. 10. I am E/so! Though Jacob was affured of the Bleffing by Faith, yet he did evil to feek it by lyes; and the more, because he abufeth Gods Name thereunto, vert 20. Somefay, it was not a lye, but a mystery; others, that it was a literal truth, for he was the firstour a myricry; others; mar. n wasa intentituding for ne was the infi-born by the eight of purchale, but he vers not Elau that fold it; but Jscob that bought it; and he calleth hirafelf by the name of Efan; as our Saydour called John Baptill, Ellas, Mar. 1, 4, but he called John; Elias, not in person, but in office; and they to whom he spake, under-RAISS, not in perion, but in others; and they to whom he ipake , under-flood it not of Bliat perional reference, but by yas of allution, or cre-floubiance, whereas jacob means, and was underflood of Bliau perion, both in this vere and verical. Befields, be difficulted, and ipake untury, in faying in this veric, he had done as his father but him; and calling his moat. Venition, and in answering a ble Lord had becought it on his hands, verico as if he had made his hunting faccelleful tooner,

then at other times.

V.12. the voice of Jacob] This (as also vers.23.) declareth that
the suspected something, yet God would not have his Decree alte-

which affifted him in the benediction of Jacob and Elau, and the pre-diction of Events concerning both, did not discover the deceit of his wife and fon ; for the illumination was by particular acts ; not by way of habit imparted to him.

of habit imparced to him.

V. 27, as the finell of a field.] Those parts where Essa lived abounded with aromstick, or fweet-finelling colours, or spices, wherewith it might be the manner to perfume the clothes that were laid up, and not wonced to daily wearing; or the skins of the Kids might prients a finel (by some artifice of Rebetah) which might be pleasing to the since of Rebetah which might be pleasing to the since of the skins of the Kids might prients a finel (bit since a since might be a finel which be Lord start being at the since and wints, Cana. 1.1. and husbandham is a chast last of the since and midt. Cana. 1.1. and husbandham is a chast.

fainesse of the earth] By this may be understood the Land of Canaan, called a fas Land, because it was plentifully furnished with all good things; as Wells digged, Vineyards, Oliveyards, and fruitful trees

it was particularly fulfilled when the Iduricans , Philiftims , and Moabites were brought under subjection to David, Solomon, and the Asmo-

curfed be] (Chap. 9. 25. & 12.3.) Curfed of God, who takes the injuries done unto his Church, as done to himfelf. See Act. 9. 4.
V. 33. trembled Heb. was aftonifhed: at the strangenesse of the act

and event, contrary to his intention: the deceit, and difguite of Jacob fo cunningly carried, and his purpose to Esau so strangely disappointed, (by Gods over-ruling providence) put him for a time into wondring and trembling aftoniflament; and the rather, because now he might perceive that by his carnal affection to Efau, he had run croffe to Gods

Prediction Gen 25. 23.

have bleffed him | Though his intention was to have bleffed Efau, the

gion, Jer. 48. 10. Mal. t. 14. This was both, and therefore Jacobs fear | cacy of the Sacrament to depend upon the intention of the Minister; fo that it shall be fruitlesse, and in vain to the receiver, if there want a good

near to make the process of the first process of th cy, and affection; and so his blefting is recorded by the Apollle, saying, By faith I face blefted Hacob and E fau, touching things to come, Heb. 11, 20.

V. 34. bister cry Because now his fathers solemn bleffing upon Jacob had irrecoverably fetled his birth-right upon him: in this example we fee that those that make no account of precious things while they have them, may be made bitterly to bewail the want of them, when they have loft them; though Efau were an hardy hunter, a man of the (word, verf.40, of this Chapter, God can make him weep like a woman.

See the 1Sam.30. 4. V.35. thy bleffing] That is, which appertained to Blau as the first-

V. 26. rightly called facob] That is, a [upplanter. He was called facob, from a word fignifying the heel, because at the birth of Blau he held him by the heel. See Annot. on. Gen. 25.26. Schindl. Pentagl. col. 1373. But by a metaphor it fignifieth crafty , and deceitful, Ibid. Elau taketh it in that fense, when he calleth him a supplanter, as if his name were Paranomaia. This theweth his tears were not tears of true repentance, for then he would rather have blamed himfelf, then his brother, concer-

ning his birth-right,

took away my birth-right] He wrongesh Jacob in this charge, for he
took it not from him, but Elau lightly effecting it, or rather despiting

took it not rom nim, but Elau ignity enterming it, or rather delpting it, fold it to him, See on Chapa-1; 34.

mp belfing] Nee his then, when the birth-right was none of his,
V-37. hp Lord] (Verf.29.) Hase did this as he was the Minister and Propher of God's and though Efau cry never so much, he cannot recover what he hath loft; there is no place for repentance, though fought with tears, Heb. 12, 17, that is, Isaac will not repent, cannot retract what he bath done, though Esau lift up a bitter cry for the Blef-fing; because the prerogative of the blessed seed cannot be divided, nor imparted to a wicked progeny; the fons of the world are reprefented in Blau, as the faithfull in Jacob.

V.39. the fatneffe] Isascks bleffing on Jacob was both spiritual and red.

V.3., be differented him now] His eyes were dim, by them he could now locally him now as better; but upon his coaching, sinding him length of the Barth, and developed; his Efau, he gave as much credit to his hands as to his cars; the very hike Efau, he gave as much credit to his hands as to his cars; the very hike Efau, he gave as much credit to his hands as to his cars; the very him hoth; and though fome parts of idume a. Elast Country, were outer it faced to upon a but behands are the bands of Efau, verification; and very fruitful, yet generally it was not comparable to the Land of Cabring in doubt what to think, his other two fendes, his affining and finelings, the control of the policity of Jecob. Donne make a difference before the Land of Cabring the Lands was Elau. and gave him the blefting. The Spitit things unto Hisac, as if fauther were have interest of common and the real-work that Eachs was Elau. ing, vert. 25, 87. Date same within and gave him the bleffing. The Spirit things unto Itsac, as if having were but an interest of common providence , giving , a title of especial favour ; but that distinction may be confuted by Hof. 2. 8. & Chap. 13, 11. and many other places.

V.40, by thy [word] A trade of life professed, for the most part, by the worft fort of men; to whom may be well applyed the words of Shimei, though ill applyed to David, 2. Sam. 16.7. for they are bloudy, men, are men of Belial, as Efau was.

ferve thy brother] This blefling, viz. the blefling in the dominion of Jacob (called afterwards lirael, Chap. 3 2. 29.) is gloriously set out

womed to daily wearing; or the skins of the Kids might prefent a intel of the form a critice of Rebetah) which might be pleating to the fact of the form a critice of Rebetah) which might be pleating to the fact of the form a critice of Rebetah) which might be pleating to the fact of the fact of the fact of Rebetah) which might be pleating to the fact of the fact o King over themselves, aKing.8. 20. See Annot, on Chap.25, 23, and as some reckon the time for eight hundred and ten yeares, (vie, until the time of Hyrcanus) they continued in their freedome, at least from in abundance, Dour, 6. 7, 11.

2 and wire! (Dour, 3. 18.) By theferemporal particulars, were farson and wire! (Dour, 3. 18.) By theferemporal particulars, were farson and wire! (Dour, 3. 18.) By theferemporal particulars, were farson and wire! (Dour, 3. 18.) By theferemporal particulars, were farson and wire! (Dour, 3. 18.) By the farson and the farson and the plensy of printing farson is fignified by the farson and the plensy of printing farson is fignified by the farson and the plensy of printing farson is fignified by the farson and far the farson and for the literal feafles by the farson and farson and for the literal feafles by the farson and farson and for the literal feafles by the farson and farson and for the literal feafles by the department on each on the farson and for the literal feafles by the farson and for the literal feafles by the literal feafles by the farson and for the literal feafles by the farson and for the literal feafles by the literal feafles by the farson and for the literal feafles by the literal feafles by the farson and for the literal feafles by the farson and farson and for the literal feafles by the provide provide upon them, for the farson and for the literal feafles by the provide upon them, for the provi

hard-hearted to his brother , as to refolve to murther him at fuch a time. are at hand] In his decree, (and it may be hope also) not in Gods determination, for he lived after this above 40. yeares, God disappointech the expectation of the wicked, by prolonging the life of the godly; whereof as he onely maketh the measure, so he onely knoweth the end

as well as the beginning.
V.42. were told Rebelab] Verf.41. He faid those words in his heart, but his heart was fo full of hate and envy , that it thrust out some words , which came to Rebekahs ears, and discovered his deadly malice against

comfort himself] He hath great hope to receive his birth-right by killing of thee. A wicked heart that can make a comfort of fuch a mischieyous act; yet there is a comfort for a time in taking revenge of a wrong, effect of his benediction, God (by his promite, and Jacobs Faith) feedes but that comfort is but like a draught of wine to one in a Fever, which upon him; quite croffe to the conceit of the Papifts, who make the effi- allayeth the dileafe for a while, but occasioneth a greater diffemper after.wards: fo in man; but in God, taking comfort in his revenge of the ten Camels for his fervice, and other things futable; but Jacob the blet wicked, the cale is far otherwife, Ila. 1.24. Ezek. 5.1 3.

Chap. xxviii.

V.44. A few dayes] It proved to be about twenty yeers : fo was Rebekah miltaken in the time of Jacobs absence, as well as Bfau in the time of his fathers death.

fury turn away] Prudent Rebekah feared the dayes of mourning would come upon her by the death of Jacob, while Isac lived ; the spirit of Elau was to enraged against him, that the doubted he would not forbear him until his fathers death 3 yet the hoped, that by time and abtence it would be affwaged.

V.45. Both in one day] Because by fighting they might kill each other; or if one were killed, the other by the sentence of Almighty God, was to dye for it by the hand of man, Gen. 9.6. or if he should escape that, the might justly fear the Justice of God would not fuffer such a must derer to live, as Act. 28.4.or the guilt of to bainous a fact would make his own parents fo to be ettranged from him, as if he were not at all, or none of theirs,

V.46. Said to I [acc] That I face might not be troubled with the deadly differed of his fors, nor Jacob endangered by keeping within the reach of Elaus wrath, like a prudent woman fine prefere to Ilsaes care another cause of Jacobs journeying to Churan, viz. A caution against such ungodly marriages, as Blau made with the daughters of the Cana-

what good shall my life] Esaus marriage was a grief of mind both to Jaac and Rebekal, Gen. 26, 35. But now fear of a double danger makes her more passionate then her husband; for the fears left Jacob should take a Canaanite to wife, and left his marriage should be prevented by an unsimely death, an unnatural murder ; the example of Elau made her more apprelientive of the one, and the flory of Cain and Abel might further her fear of the other: those that have no children are happily freed from fuch fears; and they that have, must forecast for the worth, and pray and hope for the best.

CHAP. XXVIII.

Ver. 1. B Leffed him This fecond blefting is to confirm Jacobs faith, and to affure him that he was conflant to his first benealthtion, Chap. 27. 23. though when his tongue bleffed him, his mind was upon Efau; and that though it were on his part procured by craft, yet God did now by his fatherly authority ratific it unto him,

Jow of the daughter of Cantant). See on Chep.14.3.

V.2. Art[e,go]. Though lisac himself was not fent to fetch him a wife from his takens skinets, yet Jacob is to go in his own persons for it was not safe for him, for fear of Elaus bloody threats, to slay at home, (though this were a reason rather to Rebekah then to Isaac) and ahere was lelle doubt of his return then of Isaacs, if he had gone, because there was more invitation to Jacobs wife to accompany him back to his Countrey, fince there were some of her fathers family and of neerer kindred there already, then when Rebekah was married

Padan Aram] See on Chap. 25.20.

Y.a. The bleffing of Abraham] He had his fathers bleffing already, and now he bletteth him in his grand-fathers name, who had the original grant of especial grace to descend upon his seed; by this his faith might be further confirmed, and his courage and comfort the better supported in

ftranger] The godly Fathers were put in mind continually, that they were but strangers in this world, to the intener that they should life up their eyes to the heavens, where they should have a sure dwelling, Heb. 1

9,10.1181.39.11. which God gave to Abraham] By promife, for he had not the pos-fession of it himself; yet it might be said to be given to him, because it was given to his posterity for his sake.

V.5. The Syrian See the Annot on Gen. 25. 20.
V.3.To Ishmael That is, to the family of Ishmael, for he was now dead

whose age of 137 years, and his death is set down, Gen. 25.17.

Mahalath] Called also Balbemath, Gen. 36.3.

the daughter of ishmael] His fathers brother; so now Esau had three wives, for he had two before, Gen. 26.34. By this third marriage, he thought to make amends for the two first, & to please his father better then before; but that choice made him a worse husband by multiplication of wives, and not the better ion, for being the ion of a free man, he should not have matched himself with the illue of a bond-woman, a ftranger from the Covenant. The changes of the wicked are not from evil to good, but from one evil to another.

fifter of Nebaioth] The eldeft fon of Ishmael, and now, his father being dead, the chief of his family.

V.10. Towards Haran] Or, Charran, as it is called, Aff. 7.2. It is conceived by some to be situate from Beersheba (whence Jacob came) five hundred English miles; certainly it was very far off, for Jacob fly ing from Labau, would make as much hafte as he could to get out of his reach, and Laban purfuing him as fast as he could, to recover his ftol-len gods from him, overtook him not until the leventh dayes journey, Gen. 31. 23. and after that, he had a good way to go to the piace of his a-

V.11. Stones -- for pillows The Sun being fer he was put to take up his lodging in the field, taking the ground for a bed, and a stone for a pilhis lodging in the field, taking the ground for a bed, and a flone for a pil-low the forward of his grand atther went out like a Lord in that Country and himself tould carry hor any artificial thing (for Jacob has no roofs,

fed heir, both of Abraham and Ifiae, is fent that long journey alone ou toor, with a staffe in his hand, Gen 32.10, which was partly for more privacy of his departure, left Elau should way-lay him in his going towards Haran, which he did in his coming thence with four hundred men, Gen 326. but especially to give an example of patience to the godly, and of contidence in God, whole providence was the more apparent towards him, by how much he had the leffe aid of humane means; and withal to instruct us, that Gods children must expect their portion of blefling, rather in spiritual, then temporal comforts.

V.12, Dreumed] See on Chap.20.3,
a Ladder] Christ is that Ladder by which G d and man are Joyned together; and by whom the Angels minifiar unto us; all graces by him deteend upon us, and we by him afcend into heaven. The upper pare of this Ladder, is taken by fortesto fignific his divinity, and the lower, his

Angels of God af conding and To this representation made to Jacob our Saviour attudeth, and apprych the alcending and deteending of Angels unto himfelf, Joh. 1. 71. the words there are defending upon him, but they may be read, either octoonding above filmy as those who wait on him when he cometh down from heaven to Judgment; for when he descendeth, the Angels that follow after him in places will be above him, as fother may be below him, some on each fide of him; or, unto him, as having reference unto him in all their ministrations, whether from God unto men or from men unto God : or, by deficading upon him, may be meant the placing, and founding upon him of all the neavenly favours, which lay the ministry of Angels God communicateth to his Church, and thereby also may particularly be understood the ministry of Angels, which they exhibited to him after his temptation, Matth.4.11. in his paffion, Luke 22, ver.43 at his Rejurrection, Joh. 20.12, and afcenfion into heaven, Att.1.11.

afcending and defeending] Angels are fell in motion never idle, and as ready to defeend, and to be humi-led; as to aftend, and to be exalted; their diligence, and obedience, is a pattern for us. Matth. 6, 10, and their continual intercourte betwirt heaven and earth, as spirits ministering for their fakes, who are heirs of falvation, Heb. 1-14. may be matter of confidence to Gods childrens, against the might and matignity, both of divels and men : by this (though Angels may hear our prayers, and ice our tears) they are not Mediators of Intercedion betwirt God and us, or to be leveld, either with supplications or vowes: for notwithstanding this vision, Jacob did not to account of them, nor apply himself unto them.

Them.

V.13 [Nathee will I give is, and to thy feed] He enjoyed this promife only by faith concerning his feed, for all his life-time himfelf was a tranger in this Land: to then to thee and to thy feed, mult be to thee in the Seed, for they had that in polletion, and having the polletion for his take, it was a gift in favour to him.

V.14. As the duft of the earth] See Annot, on Chap.13.16. See alfor Chap. 32 12, and Numb. 23.10.

In thee and in thy Seed shall all the families of the earth be bleffed? (Gen. 12. 3. and 18.18. Act. 3.15. Gal. 3.8) By this is meant chiefly spiritual bleffings, flowing from the vertue of the promifed Seed Christ Jelus, and from him diffuled to all the faithful, of what Family, Nation,

or Country loever,
V.15. Lam with thee] * In this free and full expression of Gods fayour, we fee how good a mafter he is to a true and faithful fervant; if we would have him tuch a one to us, we must be such as Jacob was to him, see

Judg. 6.16.1fai.43.2. Jer.).19.
mail This until is an extensive, not an exclusive word, giving affurance of an especial time, wherein there is no doubt; but not excluding or denying the time following, as Mat. 28,20.

V.16. And I know it, not] God is present every where, but especially with the godly ; and not only then when they are apprehenfive of him, but when they perceive no evidence of his prefence, as: Job confessetha He goeth by mo, and I feehim not; he paffeib on also, but I terceive him not, Job 9.11. Or, it may be, when he faid, he knew not that God was there, he incant, that fuch apparitions were peculiar to the family of the faithful, and that he did not think God would io have revealed himfelf in that place.

V-17 Afraid] Any ftrange opparition, though glorious and gracious, affects mans frailty with fear, because of his fin : fee Math. 17.6. Luke 2.9. & 8.3 5. Rev. 1.17. but belides, he was touched with a godly fear and reverence; Gods professed favour and familiarity did not breed contempt, but a reverend awe and dread of his Almighty Majefty, which David professeth, when he faith, I will come into thine house in the multitude of thy mercie, and in thy sear will I worship towards thise hely Temple, Hal.5.7.

the boule of God He calls it Gods boule, where God and his holy angels, who are of his houthold, are especially present; and in regard of that presence, he thinks it a fit place for the building of God an House, Alkar, or a place for especial worship, ver. 22.

the gate of beaven] I he Church Militant here below, hath fuch neer reference to heaven the Church Triumphant above, that he that is truly a member of the one, may come to knock at the gate of the other, and have it opened unto him, Mat.7.7.

V.18. Apillar] (Gen. 35.14,20, Ifaj. 19. 19. 2 Sam. 18.18) Or, Sta-(and so he is stilled by Rebeksh Jacobs mother, Grin. 14-18) having and it is like, no skill to use them for such a works) but it was such a ter-

and pured a) i venten ne might the next ady reten from the City's (being not far oil) and might return to the place again; or the might take with him from home in a vial of boutle, to anoint, or refresh himself, or to apply in way of medicine, if he had need; and the poured himself, or to apply in way of medicine, if he had need; and the poured himself, or to apply in way of medicine, if he had need; and he poured himself, or to apply in way of medicine, if he had need; and he poured himself, or to apply in way of medicine, if he had need in the poured himself, or to apply in way of medicine, if he had need in the poured himself, or to apply in way of medicine, if he had need in the poured himself, or to apply in way of medicine, if he had need in the poured himself, or to apply in way of medicine, if he had need in the poured himself, or to apply in way of medicine, if he had need in the poured himself, or to apply in way of medicine, if he had need in the poured himself, or to apply in way of medicine, if he had need in the poured himself, or to apply in way of medicine, if he had need in the poured himself, or to apply in way of medicine, if he had need in the poured himself, or to apply in way of medicine, if he had need in the poured himself, or to apply in way of medicine, if he had need in the poured himself, or to apply in way of medicine, if he had need in the poured himself, or to apply in way of medicine, if he had need in the poured himself, or to apply in way of medicine, if he had need in the himself, or to apply in way of medicine, if he had need in the himself, or to apply in way of medicine, if he had need in the himself, or to apply in way of medicine, if he had need in the himself, or to apply in way of medicine, if he had need in the himself, or to apply in way of medicine, if he had need in the himself, or to apply in way of medicine, if he had need in the himself, or to apply in it out upon the piller, as an oblation unto the Lord: (as he did in his return, Gen. 3: 14.) Of, as David poured out the water of the well return, Gen. 4: 14.) San 2: 16. And if this pouring out of Bethlehem unto the Lord, a San. 23: 16. And if this pouring out of Bethletnem unto the Lore, a January 10. Annuar transpouring out of only were a confectivation of that pellar or places, to an holy ules, as Exad, po.16. and 40.5 it makes not for the Doublin practice, in their transportations confections of Charleste, and the areafiles or spurtruments belonging to the transport of the poly was not it fell full confectacion, and the areafiles or spurtruments belonging to the transport of the poly was not it fell full confectacion, and a superior of the polymer poured out with holineis, or superfittious benealctions; nor did Jacob any thing therein, but by divine instinct and instruction, nor did he concrive any inherent holinels in the place : O but whatforver eftimation, ceive any innerent notinets in the piace; O not whatloover estimation, or appropriation there was of Religious places in the Old Telament, (as the Temple of Jeruslaem had the preeminence for holy use above all other places of the New Telament) that difference is taken away, Joha, from ver 20, to 14. fo that God may be ferved as acceptably by the Affemblies of the Saints, in Christian Churches and Chappels, as in the Temple at Jeruslem; and in times of perfection in grivate the Temple at Jeruslem; or caves of the earth, Heb. 11.38. Yes, houses, mountaines, or dens, or caves of the earth, Heb. 11.38. Yes,

houles, mountaines, or dens, or caves of the earth, Heb. 1.128. Yes, whereforeer men lift up pure hands without west hor doubtleng a Tim, 8.8. saw will as sin the fasted Time of the state thet changed in to Bethaven, Hof. 4.15, and Chap. 10.5, that is, the house ther changed into Betheven. Hol. 4.3.5, and Chap. 1.0.5, that is, the boat of fininguity, or wanting 1 other Houte of Good, by courte of time, and corruption of ments, may be turned into the boate of the Direct Religion is preferred in the persons of the godly, not in the place of godliners, to Rome, none the Countrol God (by Apoltsite from the ruth), is of Gods Church become the Direct Schapel 3 of a Bethel,

other name of the place. V.20. Pewed avow] To you unto God (not to Saints) things law ful, and within our power to perform, and without opinion of merits, or eafting a fnare on our own fouls, or laying a candal before others (when catting a liner on our own louis, or laying a teanest before enters (when we are at liberty to do otherwise) that to two, as it was the practice of the Partiarchas Abraham, Gn.14.23. and Jacob in this place before the Cetemonial Law, fo (now Ceremonial Laws are vanished) is is law-

the Ceremonial Law, to (now Acremonial Law are vanified) it is lawful to you under the that of the Golpel. See on Beeld 5.47, 176 daw libe with ma! The word low, rendred if in this place, may be Englithed when, and is here neither a word of doubting, nor of condition, in such fort, as if Jacob meant either to bind God to give him dition, in such fort, as if Jacob meant cithet to blad God to give him bur did to eas, and clouthet so wear, or elle to give up his thie to him him is it as word of order or inference both all hindle to form demonstration of his gratitude chaus: If God will be with near and will keep mis take to the large and the large three breadth of the such as a such the Lord will do all this, for for this, and more a great deal, I have his most free and express promise, yet. 18,15, therefore as fure as God is true of his word, wil. 1 bind my self unto him by a solemn yow, to ack, a wledg and ferve him as my God, and to fee up a memorial of his goodness to me

and my gratitude to him. bread to eat, and raiment to put on] Grace and nature are contented with

a little. See 1 Tim. 6.8. Matth 6.11. Prov. 30.8.

V.22. This flore field be Gods house. By Gods house, is meant a place V. 22. This pione pout he Goas brupe I by Goas house, is meant a piace of worthlip; that place in those times was chiefly an Alt. 11; and of that fone with others, he meant to make an Alta; and thereon to offer his oblations. The word Beith, here used for an house, may be taken for any oblations. The word Dens, nere used for an notice, may be easen for any place of repole, or for that which receives or holds another things as (before an honder of the labitation of men) the forebead, Bxod 28, 28 is rendered in the l'argum (or expolition of the Bible in the Chaldean I ongue) area in the largum (or exponence of the boule of the eyes; and a vail, in Exod, 34.35, the boule of the eyes; and a vail, in Exod, 34.35, the boule of the face a and the Hebrews of latter times call a glove or mitten. Beth estingnosh, that is, the boule of the fingers: to the grave is called, the boule appointed for alliting when they be dead, Job 30.23, and all this with reference unto man, and with respect to other creatures ; the Sparrows naft in the Hebrew is the Sparrows boufe, Pial. 84.3. and the Fir-trees are faid to be an boule for the Stork, Plat. 104.17. and the holes in the Rocks, the hou-fer of the Conies, Prov. 30.46. and the Spiders web is called the Spiders house, job 8.14. By Gods bouse then we are not to understand a Church, short.

ting up of thems, or flores piled one upon another, as on the fudden be could make, for a thankful memorial of Gods gracious spearition to him in the pixe.

Alter made of that lones at the fraction of the could make, for a thankful memorial of Gods gracious spearition to him in the pixe.

Alter made of that lones the principal part of it: for her adjusted principal part of it.

CHAP. XXIX.

Verf. 1. OF the East] That is McCoporamia, figuate Bastward from the Land of Canasa

And lo, there were] Thus he was directed by the only provi-

uence or God to Labans moute, a great stone in the Well full, that a great stone! Botto keep the water pare, and the Well full, that the might unface the floots, for there were not many such Wells, or waters in those pares; therefore the greaters of the stone, was a saving of V.3. And they rolled] That is, the Shepherds who kept the fleep,

and came to water them.

V.4. my breshren It feems in those dayes the custom was to call e-

ven ftrangers brethren, especially if they were of one profession, or course of lite, as Jacob and thele Shepheres were.

V.s. The fon of Nahor] He was the immediate fon of Bethuel his fath. r, and Nahor was his grand-father s yet is he named the fon rather of Nahor then of Bethuel, because Nahor was a man of more note. See Chap. 31.53. no: only in the family of Isaac, as being his fathers bro-

the plants of the state of the

101, 102 Annot. on Chap 37 14.

Lo, it is yet high day 1 Heb. the day is great. That is, the Sun is yet high, and million day to come; and therefore too foon to gather the cattel. from then means and for those there that are already gathered, water them

and being them back again to their pattures.
V.8. We cannot until] It icens the flone that covered the Wel was V.3. We cannot notify I teems the thone that covered the Wet was to been the chapter's came together, it could not be removed, and that not might be left without work, they agreed to tarry one for another. So to more came fooner, form later, which gave lacob occurs (nowing himfelf them acuthomed to the keeping of Cartel) to give them his advice out of his good will; and it is not better meant on lacob, then takes not the Shipherful part, who do not imp him up as an over-buffe thanyers, as the Sodomites did Loe, for medling in matters that Disputes on too bim. In a fairly and gendy eight on excused with they belonged not to him; but fairly and gently give an excuse why they cannot follow his advice; which may be an example of meckness, and humanity, and modefty in our intercourse with others, especially ftran-

V 9. And mbilehe yet spake] See Gen. 24. 15.
Rachel] Nor Leah, whose tender eyes could not so well endure the

ngui and open als, yet.17.

with the fair ers fixed. See Annot. on Gen. 24.15.

V 1.0. Reide the faire With the help of others, or of thindelisfor being about 7 yeers of age, the cime of full thrength in those times he might about 7 yeers of age, the cime of full thrength in those times he might happy be able too do thus alone. Which required the affishance of many hands, feecally if the Schepherds were young boys, or west women, and he would fixe in the Consent the many to be those or work and have the consent the second of the consent the

would first in his frengt it he more, to be the more noted, and better accepted by Rachel. See the like Exod.1.17.
V.1.1. Kijfel Rachel | Having thewed first who he was, and how neer of kin, be kind they, both according to the c-mmon faithion among the following the common faithion among the following the common faithion among the following the common faithion among the following the followi kinsfolks, and out of speciall affection, as having a mind to take her for a wife: in divers times and Countries, the use of killing bath been various : it was sometimes used among men, as vet.13. of this Chapter, and Chap 31.55 and 45.15 Exod 4.27.8 chap 18.7. & Luk.7.45. though molt unally betwise them of a different lexe, as a fign of benevolence and love; hence it is applyed to expresse the dear love betwire Christ and his Church, Cant. 1.2. and that the Apostlegave order to greet one another with an holy kiss, 2 Cor. 13, 12, an holy kiss, not a wanton one; as Prov. 9.13. net an hypocritical kifs, as that of Joab, 2 Sam. 20.9

and of Judas, Mat. 16.49.

Hifed up his voice and wept] For joy, after upon mutual report and prech of the state and condition of the several families of Mac and Laban, and their neer kindred; and no doubt also upon the apprehention of Gods especial providence in bringing Rachel to the Well, (as Rebeon cross especial provincince in oringing assents once wells. (as accordant his mother when the was choten for a wife for his father) his heart melted into affections, that could not be kept in, but barft our into audible and vitible expections, fuch as might both be heard and feen. See

V. 1 2. brother | So ver. 15. That is, neer kinfman, for he faith in this verse that he was Rebehabs son, who was Labans lifter, so ver. 15. By this vests, mar are was Acoorgans son, who was Labans meet, so vert 5. By this term, brother, was protested an affection belonging to the neerest degree of kindred that can be 5 so Lot is called Abrahams brother, being the son of

his brocher Gen 13 8. V.13. Allthefe things | That is, the ftory of his Fathers family, and of his journy, the cause why he came from his Fathers house, and what he had feen by the way.

V.14. My bone and my flefb] That is, of my kindred, Gen. 2. 23. Judg. 9.2. 2 Sam 5.1. & 1913. a month Heb. a month of dayes. That is, a whole month, not one day. for the younger fifter.

a plain man, Gen.25.27. of too honest an heart to sulpect deceitful dealing in his Uncle 3 clie he was wife enough (as his dealing with his brother Efau fheweth) to have made a furer bargain for himfelf,

our fervice of him, though it were for many yeers together, would not be tedious to us; the want of love to him makes men weary to ferve him, Mal.1.13. though but for a few hou s, one day in a week, A mos 8.5. the day that should and would (if our affections were rightly tempered) yeeld us more delight then any of the reft. See I(a. 58.14

V.25. Behold is was Leib | It was Leah before, but then he did behold

her, and faw her without her vail ; for virgins in modelly were vailed or brought in the dark to the Bride-chamber.

beguited me] The cause why faceh was deceived, was, for that in old time the wife was covered with a vail when she was brought to her husband, in figne or token of chaffity and fhamefastness. See Chap.24. 65. And whereas it is faid, that Judah thought Thamar to be an harlot, because the had covered her fice, Chap. 38.15. the meaning is, that because her face was covered he knew her no & because he knew her not he took her for an harlot; or if harlots did wear vails, they were of another fathion, or worn at other times, and in another manner then Brides were wont to do; and though Leah might have been known to Faceb by her speech in the dark as Jacobs voice was known to Isac when he was blind, yether vail might be a cover for her filence, for in that the modesty of women appeareth, as well as by hiding of their faces 3 or her speech, being only a low whitpering it could not callly be differenced. In this deceit, it is like that Leah acted her part after her fathers, as Jacob his after his mofor he shewed himself a very unjust man, and an unkind Uncle; whereby yet Jacob might be remembred of his deceitful dealing with his brother yet jatoo finging in the first of the first occasion, be disposed to repentance for what was past, and to patience under that condition, which either his necessity, or his Uncles dishonesty put her telling) but sue to him for removal of her affliction, by the

years fooner, when he offered his fervice upon condition to marry the younger daughter 5 this mental refervation of the cultom all this while, thewed it was not Labans cuftom to deal uprightly; befides, if it were the cultom, why did he against cultom pretend a marriage, and call his neigh-bors to a marriage feast betwixt Jacob and Rachel? this pretence of cufrom is often used against truth and right; as in the prohibition of mar-riage to the Clergy, and the Communion cup to the Laity, and other particulars of the Romlin Religion ; which indeed in respect of the antiquity of truth, are but Innovations, though obtruded in the name of ancient cultomes.

V. 27. Fulfit her week | The word Shebang in Hebrew, is sometimes raken for feven years, (to the Geneva Translation hath it) fometimes for feven dayes or a week fo here; the meaning is, that, for as much as the manner was to celebrate a weeding with feven dayes feathing, as Judg. 14 1 2. Facob should accept of Leah for his wife, & celebrate the nuprials after the wonted maner, and that done, he would prefently give him Rachel, for whom he flould ferve the next feven years after, which he did; and that he stayed not for Rachel until a week of yeers, is evident by order of the ftory, for Jacob stayed in McCopotamia with Laban twenty yeers, chap. 31.38,41. At the fourteenth year of his fervitude was Joseph born, be-31.38.41. At the contreenin year or his revisitude was joren boins, oc-fore which time Rachel had been foine good while a barren wife, and therefore as out of hope of issue by her felf, the gave her maid Bilbah to her husband, who by him had two sons before her self had any, as Gen. 30 flaweth, whence it must necessarily be concluded, that Jacob was married to Rachel after a week of dayes, according to the pluate and cultom already observed not after the end of the second seven yeers service.

V.28. Fulfilled ber week] That is, he took Leah for his wife, and fulfilled her week of folernn feafting for the wedding, as hath been

Rachel his daughter to wife also.] Two wives at once, if they had not been fifters, had been one too many for one man, as is implyed in the first institution of marriage; yet besides them he had both their hand maids to be his wives, Gen 30. ver. 4.9. The law against plurality of wives was not yet expresly declared, nor against the marriage of two fifters 35 afterwards it was, Lev 18 18. it is doubted therefore, whether at this time either the one or the other were a fin in the holy Parriarch; it Ignorance metry that they having in hrevelations from Ged, thould be levelled as Leah was, but musband did Leah for her, though God were not garoane whether it were a fin or no, or that being fo godly, they flould natural corruption brake out of one fin into another, the beginnent with finton of the Divine providence in it, it was distinction. The state of the control of the first providence in it, it was distinction. ficion of the Divine providence in it, if not a dispensation by Divine authority for it. For that should not be hastily presumed, since the chief warrant that can be pretended for Polygamy, or marriage of many wive at once, is for increase of mankind, and at the fault Creation in Adams time, and the renovation of the world in Noahs time, when there was most need of such means of multiplication, God allotted

V.18. I will ferve thee feven yeers for Rachel] It was the cultom of | but one woman for one man; and for such like particulars as this of many Countries to buy wives, whereof there are fome inflances among Jacob, though God have his hand in them, ruling and over-ruling the pofterity of Jacob, as 1 Smn.18.25, 2 Smn 3.14. Hof 3.2. See also them at his pleafure, and his pare be alwayes pure and perfect, yet or 60.13.41.2. But because 4400 had nothing to give, coming an empty mans part three may be corruption and infirmity, a fin the matter of waysaring man, with a staff in his hand, he offereth seven years service; the benediction of Jacob, wherein concurred both God and saas, Rebekah, Jacob and Elau : God being altogether just and holy in his act, for the younger inter.

V. 1.0. It is better? Laban makes no direct answer to #scobs mortine on, but gives him good words in the general, without any intent, it they in their were every one faulty, should in a different degree type for one better of the properties of the marriage of Jacob (should minimate and a state bouldful) it may in particular, it the marriage of Jacob (should minimate and a state bouldful) it may in particular, it the marriage of Jacob (should minimate and a state bouldful) it may in particular, it is the marriage of Jacob (should minimate and a state bouldful) it may in particular. loved that one fo affectionately, that fever years fervice feemed to him but a few dayes for her fake, ver. 20. and though he fived with her continually, he modefully and chaftely converfed with her all the while : Now V.20. But a few dayes] Heb one dayes, Gen. 27.44. If we loved God, that Rachel and Leah made offer of their hand-moids to his bed, as his grand-mother Sarah to his grand-father, and that he accepted of their foeiery, not for pleafure but for propagation to increase mankind, especial-ly, to beget children for Gods Church, such examples must be no patterns for our imitation; yet of polygamy, or having more wives then one, fee Annot on Deut 17.17.

V.30. Seven years] After one feven already fpent, and fo great wrong put upon him, he without murmuting, fubmits his mind and body to feven yeers fervice more; A rare example of humility and pati-

V.31. The Lord fam] God feeth not only the actions of men that ap-

perr, but their affections that keep out of fight.

that Leab was bated, be opened That is, left loved; as Matth. 10.17
compared with Luke 14.26 and Juh. 12.25 Rachel had beauty to make her acceptable to Jacob; and to make Leah lovely in his fight, God mak is her fruitful, while the other was barren : If Leah had been as fair as Rachel, or Rachel as fruitful as Leah, there would have been too great a prelation of one before the other. N w God, who dividesh and difpenteth his favours as he pleafeth, quaifi. th them beth in different thribt to be pleating to their hasband, and to molerate the af-fections of Jacob, that he may neither hate the one; nor dete upon the other: Favour and fruitfulnesse, and every desirais like that Leah acted her part after her fathers, as Jacob his after his mo-thers direction, and therein the was faulty, though in an interior degree, they who are depited of men, are favoured of God. See on thap,

V. 33. LORD hath heard] Hereby it appeareth, that she had obtainment of her husbands affection; and therein the Lord thewed that V.16, Not fo done to our (Journs) Or, it is not the custome of our heard her, by making her amiable as a mother, who was not beloved
Country, If it had been fo, he should have faid fo much to Jacob seven as a wife.

Fudah] In this and the precedent names, she keeps a memorial of Gods mercies to her; and as he goeth on in grace to her, fo doth the in gratitude towards him; no barren wife to Jacob her husband, nor barren daughter to God her Father.

CHAP. XXX.

Vers. 1. [Nvica] The word in the Original, is sometimes taken for a lawful emulation in a good cause; fometimes for an unlawful indignation at good; so is the word Zeal diverfly used in the New Testament; In this place it appeareth to be fet down in a finful fense, as Rachels fault to be much offended at her fifters fruitfulnesse, her felf being barren ; she should have rejoyced in zeal to Gods glory in propagation of the promifed Seed, in the good of mankind by the multiplication of people, in the increase of Gods Church, the thould have been glad of the bleffing of her own flesh and blood, especially in the neerest degree, as Leah was to her, and in the contentment of her husband, (who had no doubt a great defire to be a father, as well as fbe to be a mother) in that her detect of fruitfulneile was supplyed by her fifter; but self-love makes her fin against them all. Anger is a passion that is sometimes good, elle the Apostle would not have said, Be angry and sin not, Ephel. 4. 26. But envy at anothers good, Gen. 37.11. Numb. 11. Epine, 4, 26. But enny at anomers goon, Gen. 37, 11. Numo. 11.

19. Pilal. ob. 16. is alwayes bad, and io much worfe then anger when it is bad, as it is of longer continuance; anger is faid to be a long one. See Prov. 27, 4 Gen 37.11. Wherein we may fee the deformity aid foulneffe of envy, the infirmity of humane nature, and of the female fex. even in the better fort of women; the disquietness of poligamy, or divers wives at once, even in the most holy, and best ordered family,

in the most holy, and best ordered samily.

fid unso faceb, give] Envy is a finful and foolish passion, as well as wrash, Job 5.1. It maketh Rashel mistake her husband for her God, as her husband did Leah for her, though God were not ry is no less then Idolatry ; so though the gave over her fathers Idols, the became an Idolatress again, Jacobs quellion implieth a conviction of her for that fin.

elfe I de] Not only because il e was not to live in her posterity, as her fifter Leah in hers, (for the parents may be faid to live in that their feed liveth in their children) nor that their feed liveth in their children) nor that the means to lay viorent lands upon her felf, (as fome have conceived) but because if the in that fecondary montherhood of the handmaids liften, whether in the fluence childlefile the had no direct to lives, or conceived the grief of the frieff afficient in clip, being as vain in her defires as Rachel in her continued childlefile the had no direct to lives, or conceived the grief of the frieff afficient in the continued childlefile the had no direct to lives, or conceived the grief of the frieff afficient in clip, being as vain in her defires as Rachel in her continued childlefile, would here had no direct the texts and the final file.

V.10. Best flueb a [an] It appears jacob accepted of her glift shoth a final as panishment or lift. The cause of advantage of the continued which thereth that Jacob was to indulgent the shoth as a panishment or lift. The cause of the continued of the final shoth as a panishment or lift. The cause of the continued of the final shoth as a panishment of the final shoth as a panishment on woman for was contented to be caused on the final shoth as a panishment of the final sho nour of children, might be, because trustulanelle was pronounced as a bleffling, and toward, was conceived to be a curie, and fo was taken as the phildren and prayed againft, and with all care and caution to be flumber of a reproach. So versa; and Luke 1.13: 15mm.16. [fai.41. That need, for a reproach. So versa; and Luke 1.13: 15mm.16. [fai.41. That need, for a reproach. So versa; and Luke 1.13: 15mm.16. [fai.41. That need, for a reproach. So versa; and Luke 1.13: 15mm.16. [fai.41. That need, for a reproach. In the second of the Jacob might delight in firer as fruitful, as well as fair, and that her fifter might not have that, either that as the birth of Gad, and the well as fair, and that her fifter might not have that, either that as the birth of Gad, there was hope of a plentiful fiftie increafing to a croop, or that was hope of a plentiful fiftie increafing to a croop, or that here was hope of a plentiful fiftie increafing to a croop, or that here was hope of a plentiful fiftie increafing to a croop, or that here was hope of a plentiful fiftie increafing to a croop, or that here was hope of a plentiful fiftie increafing to a croop, or that here was hope of a plentiful fiftie increafing to a croop, or that here was hope of a plentiful fill the increafing to a croop, or that here was hope of a plentiful fill the increafing to a croop, or that here was hope of a plentiful fill the increafing to a croop, or that here was hope of a plentiful fill the increafing to a croop, or the here was hope of a plentiful fill the increafing to a croop, or the here was hope of a plentiful fill the increafing to a croop, or the here was hope of a plentiful fill the increafing to a croop, or the here was hope of a plentiful fill the increafing to a croop, or the here was hope of a plentiful fill the increafing to a croop, or the here was hope of a plentiful fill the increafing to a croop, or the here was hope of a plentiful fill the increafing to a croop, or the here was hope of a plentiful fill the increafing to a croop, or the here was hope of a plentiful fill the increafing to a croop, or the here was hope of a plentiful fill the increafing to a croop, or the here was hope of a plentiful fill the increafing to a croop, or the here was hope of a plentiful fill the increafing to a croop, or the here was hope of a plentiful fill the increafing to a croop, or the here was hope of a plentiful fill the was hope of a plentiful

chap. 35.18.

V.a. Facebi anger] A good man may be ingry, and it is a good anger when it is fet against fine operable when it sheweth, that we prefer the honour of God before the favour of our dearest friend, as Jacob here

doch. See Luk 14-16.

am I in Gods flead] The godly take it ill that any honour is given to them which is peculiar to God, Act 14-14/15. Doublefs the Saints and Angels above, are not wel pleafed with the Idolatrous fervices of men

below, Rev. 19.10. and 22.9.

who bath w. th-beld] It is only God that maketh barren and fruitful therefore I am not in fault, Gen. 16, 2, 20, 18, Pfal. 113.9, and 127.3.

Hof. 9.14.

V.3. My maid Billad] Rachel deferved, and had a reproof in the V.3. My maid Billad] Rachel deferved, making no reply for he Precedent words, which the took with patience, making no reply for her own defence; and feeking to make amends for it, the makes ofter of her that were the hand-maids by ansures, were the dames by adoption; as series of the field, (luch as pleated little children theiry with their colours, form, 6.1. or by right of participation with her husbands as wherein fire had secondary right, though they were her husbands in the first fire Robert nine; as about five or fix yes could sand had place a zero and formed for the busbands good will (weed from the internations was a formed for the busbands good will (weed from the fifter (whole envious rives) the ways, on the finds.

Vit, I is fault matter? I lead not well pleated with Rabetraps noy feets? The metaning is not only that Rachel would gradge who calls as the heart, now breaks our at her lips, in this between no feet.

whose environmental me was to ner not.

beth upon my kneer! The meaning is not only that Rachel would receive her children on her lay as though they were her own; as Gen. receive her children on her lay as though they were her own; as Gen. 50.33. 16i.66.12. but that at the birth of them she would do the office of an affiftant to the mother, who is many times fet upon the knees of another woman while the Midwife doth her office, and this affiftance belonged especially to such as were to be adopting mothers to the chil-

Keturah, 1 Chr.1.32. and a Concubine colled a wife; as Gen, 16.3. and as Bilhab is here called a wife, so is Zilpah stiled, v.9, and as wives, and as Bilinan is here called a wire, to is Zanyan inited, v.g. and as waves, their children had their portion of inheritance of the Land of Canaan, with the children of their miltrefles, Leah and Rachel; which in other

Rachel envied Leah for her fruitfulnels) to it raifed fome proud converge on the other, as in Hagar towards her Militers Sarah, Gen. 16.4. and his wives for their lying with him by turns, for that having a cerempe on the other, as in Hagar towards here Militers Sarah, Gen. 16.4. and his wives for their lying with him by turns, for that having a cerempe on the other, as in Hagar towards here it tain right for his foretry, they might give k up to each other as they could unto them, whom he fuffered to be barren i whereupon Rachel massive. ores was not chuan. V.6. God hath judged me] It is like that the emulation betwixt Leah Hannab, 1 Sam. 1.2,6. as il God were against them, or had no regard, unto them, whom he fuffred to be barren; a whereupon Rathelm make her composition, and payer unco God, and making him Juag of her cause (23 stark did of hers, Gm. 16,5.) God bleffing her ashre and either hand-marks with the burth of a child, he cause it is no be his judging of the matter on her fide, a spaint her emuluour like to be his judging of the matter on her fide, a spaint her emuluour like to the history of the control o judging of the matter on her hut, against her emission hiter, who per-hops upbraided her with barrennels, as Penianab did Hannab; where-in (though God be alwayes just) she was somewhat partial to her self; as

ver.8. "Nith great wrofiling." Or, Excellent wrofiling, in the Orl-yinal, wrofilings of God. See the Annox. on clap. 23.6. Jonah 3.7. with the places quoted in the Margin. She had been very emallous, with the places quoted in the Margin. She had been very emallous and fairven much with the rifler to musch her in her fruitfulnelit; a fair of the shear of and fitiven much with her filter to match her in her fruittlundit; 3 and for that putpole had done what the could to enders her felfei into the love of Jacob, and had self all the helps lise could of diet and phylifick, and no doubt had with much importunity (like unto her had hands writiling, with God) begged the bleffing of the womb for her felf, and her hand-maid, and to prevailed to another fon; but in this boatling, thoughth as accounted her (left to be through in writing, the beautypart the weaknets of the fee, and the vanity of her mind, for her we had more children then the man there may be run then it schole. newrayed the weakiers of her lex, and the valuey of her iningior her is-fler yet had more children then she, and those more her own then Rachels

V.g. Left bearing] (Chap 19.31) For a time, for the conceived again,

ndes for the preminence, pour as wires and as motivers; an eviru-fuelly incident to polygamy, or multiplication of wives to one huf-bud f), but what Rachel did in a kind of needfiry, having no child at make them wives without their parents confernt. See Annoton Chap. band 1) but what Kacucions in a kind of necessity, naving no Cinia at all, Leah did without necessity having children already begetters, and born it all, Leah did without necessity through the control of her own body, a sthicking it not neonour enough for her to go before her fifter in the control immediate fruitfulness, if the did not them her felt choice of gody servants in whose them to that their estate size like to prosper. as kind to her husband in the gift of her handmaid, and matched her fifter Chap. 39-35.5

Mandrakes] The word Dudaim, in the Original (which fome Tranflations have retained) in the general fignifieth amiable, as in Cant 7.13. and is used in this acception, and no where elso in the whole Cant. 7.13. and is used in this acception, since in whete chosin the whole Scripture; there Dudaim is faid to give a small, and it is meant a picalant small; thence some translate it amiable flowers, the Greek pleatant intell; thence tome translate it amisoic powers, the Greek curies it, Apples of Mandragoras, which is a kind of Herb, whole root hath the likeness of a man. The fruit of that root called Mandrake Apples, have been anciently conceived to be of an amorous operation, caupter, nave occu anciently concerved to be of an amorous operation, cau-ing love, conducing to coition and conception 3 icis faid to be of plea-iant finell and colour by fome Writers 3 others fay, icis of a rank and unpleasant fayour 3 howforever it is not like to be Mandrake Apples, because at this time of the yeer (which was wheat-harvest, and that was aown detence; and treating to make amenos for tapine makes oner or ner email in her flead to her hashands bed, whereby the might have the loant the bed on the highest of the high mids? for the children harmoof a mother, in the light of the high mids? for the children harmoof a mother, in the light of the high mids? for the children harmoof a mother, in the light of the high mids of the the high contribution to the harmoof the harmoof the high contribution to the high

grunge wn carray at not neart, now oreass out at not new, in this queltion, implying that the makes a small matter of doing to her a great wrong, which the aggravates by adding one wrong unto an-

other, taken my husband] It feemeth now Rachel and Leah in respect of child-bearing, were both alike; (for though Leah had been truitful before, she was at that time barren as Rachel, having given over to v.4. Handmidd to wife] Though there be a difference betwire: a before, the was at that time barren as Rachel, having given over to be the wife and a Concubing, as hath been noted upon Chap.2.2.4. and 3.51.

wife and a Concubing, as hath been noted upon Chap.2.2.4. and 3.51.

wife and a Concubing as hath been noted upon Chap.2.2.4. and 3.51.

wife and a Concubing as hath been noted upon Chap.2.2.4. and 3.51.

the magnitude of Rachel, ethicaged him allogether, or taking wary yet they agree to much that the wife is formed by the beauty of Rachel, ethicaged him allogether, or taking wary term be a concubing as the state of th the might fee her fin recompensed to her in its kind; for the had wronged Rachel to before, when it could not but be very offenfive unto

[ballije with thee] She made illuse of her husbands great affection to her, for here the takes upon her the disposal of his perion, and for

agree.
V. 16. I have bired thee] That such particulars of seeming smal moment are so punctually recorded in the Scripture, the reason may be, to shew how observant God is of the family of the faithful, and his providence towards them, which reacheth even to the numbring of their hairs,

Mast.10.30.

and he lay with her] The good man, defirous to keep peace betwire two enulous women, fubmits to their paffions and partialities, and makes good the bargain betwire them concerning himfelf, though it were made with-

out his confent.

V 17. God hearkned to Leab] This was commendable in both these women, that they invited God by prayer into their marriage bed,

V.18. Because I have given] Though Leah say right in accounting a child to be the gift of God, yet here she misapplyeth the divine savour, and maketh it the reward of her former error, rather them the grant of her precedent prayer; here sgain she bewrayeth her infir-

V.22. Hearkned to ber] See Annot on ver. 27.

V22. Taken away my reproach] A reproach among those especially who are fruitful themselves, and therefore shew contempt towards the barren, to their difgrace and vexation. See Chap. 16.5. and 1 Sam.

N. 9. Liftbearing [Chap 19.31) For a time, for the conceived again, and the had chill-cen alterwards, ver. 17.

and the had chill-cen alterwards, ver. 17.

and the had chill-cen alterwards, ver. 17.

Leah meant in this comatch smalled for there was firthing and writtling on both this comatch smalled for there was firthing and writtling on both this comatch smalled for the preminence, both as wires and as mothers; as well the follower their puring; which condemnes the injurious dealing following the property of the proper

V.30. Since my coming] Heb. At my feet, That is, fince I fet my foot into their dwelling, or fince I fet my foot to labor and go about upon thine affaires. See Deut. 1.10.

V.31. Not give me any thing | That is, no fet rate or price for my fervice, or (astomethink) no recompence out of thy precedent or pre-fent effate, but out of that which shal accrew unto thee from the date of

our prefen agreement.
V.32. Of fuch shall be my hire] That is, when all the speckled, spotted, or parti-coloured, or brown sheep, or lambs, and all the spotted, fpeckled, or parti-coloured goars are removed, and none left but those that are white, I will have none other wages then those young ones, which coming of white dams, are not white, but parti-coloured or brown; and as there were any brown, he gave them to Laban, and kept only the white, (as Labans flock to breed upon) left his parti-coloured increase should be thought to proceed from the different colours of the Rams or.

V.33. Rightewifnesse answer] God shall testifie my righteous dealing by rewarding my salouts. So that when my stock is increased, it will plainly appear, that the hand of God hash been good to me, not mine falle or unfaithful to thee.

in time to come] Heb, to morrow. For that is taken for the sime to come, as yesserday for the time pass, Gen. 31.2. Exol. 4 to. and 5.7. Ruch 2.11. as 10 day, for the time present, Plai. 65.7. Heb. 3.7. and 13.8. See Ou Tol. 22.18.

(tollen with me] If he had any of the incresse of Laban's theep or goats, that were not spotted, he would be contented they should be accounted his not by Gods gift, but by his owne

V.37. Took rods] And pilled part, and left part unpilled, fo that they were partly white, and partly green, or of that colour they were of before they were pilled : Jacob here ufeth no deceit, for it was by God direction, as is probably gathered, Chap. 31.9, 10,11,12, and this he did

st the ramming time.

green poplar 1 Not in respect of colour but of tenderness and most ture green popular). I wen in respect or conour out or tenactries and monture being young, and not hard and dry by growth or age. See [Ifl.Etymatl. 1.s.e.1. And he took roots of fuch trees, either because they were more ready at hand, or for fome natural quality (though unknown to us) in-clining to fuch an effect as he defired 1 or God who ordered this device for good fucceis, directed Jacob to this choice.

V.39. Conceived before the rods] And parti-coloured according to the rods; this was partly by the strength or imagination, which sometime hath great force to conform the conception to the object; so women with child have brought forth children resembling the Pictures set before with child have brought form children relembing the Pictures let before them, fometimes very beautiful, and fometimes very deformed, according to the reprefentation of the pictures in their light or thought, at the time of their conception: but this was not all, for as it is like that God directed Jacob to this courie, fo he bleit it to him, that the effect did certainly fall out whenfoever the means was used to that purpose, Gen. 31. 10,11,12, which otherwise had been very uncertain, and more like to fail then to take effect; for such an operation of the fancy or imagination is very rare, especially in the unreasonable creatures; howsoever Jacob must not neglect any means, that God prescribes: and by this we are taught to to order our confidence in God, as not to neglect any humane providence, which he either prescribeth, or al-

ring firaked] That is, having a firesk of contrary colours about their

leg round like a ring.

V. 40. Faces of the flocks toward the ring firaked] This was, that by looking upon them their imaginations might work to a refemblance of them, which by concurrence of Gods power in favour to Jacob, produced effects, though in that kind rare, yet very regular for the increase of his riches, to a liberal reward of his good fer-

V.41. The ftronger castel] Which took the ram about September, and brought forth about March; but the feebler took ram in March; and yeared about Sprember: yet (one concrive the quite contrary, and for though reported for neer together, were fix yeeres afunder it time; fuch cartel as bring forth twice & year (as the theep in Mciopozania do, and the like observation it made of the fine pin Isaly) the latter birth vice, this latter at the end of them; and he that is here called God, may be accounted the feebler, for the first-born hath the might and be ver, 1.1 is called the stage of God, and the that is here called God, gianting of strength, as Jacob iald of Reuben Gen. 49,3, and the Hebrew which appeared to Jacob in Bethel; and hereby extention of the stage of God, and this Angel was Christ, word Hagarathy, bounded to the ineffect of tignifies both late beinging forth, and technicals and hereby the theory of the stage of God, for he calletth as though they knew the close before the stage of God, for he calletth as though they knew the close before the god. ed rods before them.

V.42. So the feebler were Labans] Laban dealt fubtilly with Fa cob, in putting it to him to let down the condution touching his wages, thinking his modefly would demand left then fully to answer his defect; and to prevent gasobs subject dealing with him, he put his parti-coloured cattel to the keeping of his own lons, and committed the refl unto Jacobs custody, yet in Facobs portion Increased, and Labans dimi-

V 43. Increased exceedingly The meanes whereby this came to V.4.3. Interested acceedingly] Into meaning wintreoy this came to pais, it mentioneth to his wives, where he taith, God hath taken a may the cauted of your father, and given them unto me, Chap. 31.9. wherein God dealt kindly with him as a forwhile his Uncle did him nor the judice dealth. flice due to a fervant ; how much better is it to be a fervant to God then CHAP, XXXI.

Vers. 1. A Nd he heard] His ill usage in Labans house makes him the more defirous to return into Canaan ; fo the croffes of this world may make us fore-cast for a better Countrey, the Canaan above; and to be willing to remove from Mefech and the Tents of Kedar, Pial. 120.5. the habitation of ungodly men, to enjoy better company in a better place Heb. 11.10.

words The children uttered in words; that which their father diffembled in heart stor the covetous think that whatfoever they cannot fnatch to them is pulled from them,

hath taken away] The wicked envying the prosperity of the godly, slander it, as injurioully gotten by themselves, when it was graciously bestow-

ed on them by God, See ver. 8,9.
gotten all this glory] Worldly men highly efteem of riches at their
chitefet glory, Pial. 45, 16,17. though themielves be bafe in wicked ways of getting, and over-wary keeping of them; but they are only then a glory, when wildome and righteouineffe are joyned with them, as Prov.

V.2. Countenance Though Laban were a subtle and diffembling man, giving good words, Chap.30.17,28. without any good intent; yet fo great was the grudg of his heart, that the fubtilty of his head could no longer conceal it, and to by his countenance, he discovered his ill af-tection towards faceb, as well as his sons by their backbiting words: thus by Gods goodness are the godly warned to beware of the wicked. See on

as before] Heb. as yesterday, and the day before. See Annor. on Chap.30.33. V.4. Rachel and Leab] See on ver. 14:

V.5. God of my fathers] That is, the God whom my Fathers worshipped, and with whom they were joyned by an especial cove-

V.6. with all my fower] A faithful and religious fervant will be as intentive and laborious in his mafters affaires; as in his own; ferving him, as Jacob, with all his might, and more then that, he cannot do for himself 3 and as he could not do more, so could he not endure more for himself, then for his master he did See ver. 40. This good servants will take for a pattern of paines and patience 3 to the bad, who are slight and flothful in their mafters buliness, minding their own cate and plea-fure, more then their mafters profit (though bad mafters as Laban was) it

may be brought for rebuke.
V.7. sensimes] It may be taken for many times; ds Num. 14.22. not precifely ten, but rather more ; for the Ewes yearing twice a year in Melopotamia, as they do in Italy, Jacob might in the hx years fervice for his reward in cattel have his wages changed above ten times 3 but a certain number is put for an uncertaine, which is usual in the Scripture; and for this number, see Lev. 26, 26, Job 19.3. Zuch. 8.234

But God suffered bim not] Godsreltraint of the wicked, is the protection of the godly. See Gen. 20.6.

V.8. If he said thus, the proceed shall be] Before the increase fell to Jacob under divers colours, Chap. 30.32. but Laban thinking that too great a wages for his work, reftrained him to lambs of one colour; and they likewise multiplying to more then he was willing to allow him, (as if he had thriven by change rather then by regular providence) he changuth from that colour to another. But though Labin were so changeable that Jacob had just cause to complain of him for it, God is the same in his goodness to him; and so he hath the advantage of Laban, what change or choice foever he made, the greatest number fell to fucobr lot; yea, all that were not separated before, brought forth according to the contract concluded on by covenant betwist them to be

V.10.It came topus: See on Chap. 20.39.
V.13. I am the God The apparition ver. 10, 11. and this ver. 13.

thing, of Bethel is the house of God ; the God of Bethel, the God of of active 1 Bettet is 100 tollies of 1500 \$ title Good pr Dettet; 1000 tollies of God houles to which title God approving the name that Jacob gave unto it, Chap. 28.19, and withis accepting of his fervice and you which he made in that place, it first him up to future confidence by former expeience of his favour.

Noweds a vow God steweth himself pleased with his vow and by mentioning it, stirreth him up to a due performance of what he had

V.14. Rathel and Leah] One spake for both, or both spake the same thing as Peter and John, Act. 4.19, but Rathel (though the younger daughter) is named first, as the best beloved, and because she should have been the elder wife by feven years, it either Jacob or flie had had their right, Gen. 29.25 fo are thefe two women named, Ruth 4.12. See Annot. on ver. 4. and make one of both.

yet any portion] Or, any more portion. The daughters of Laban spprehending no profit by their husbands further continuance in his fer-vice, or their abode in his houle, are willing to for fake him; fo is his co-

vecoulocile

visualistic required in its kind; the cares for none but for his profits fake; and they (though his staggliers) care nowther sife for him, then they may be formulately continuing with him.

1. To Laborata Areas The wicked fometimes had appariti
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and they (mough its earlyiters) care mosornee and to him, then they may be up commodity by continuing with him.

[Re-rise and see a see a

internations, com. 10.5 and 19.2. Does the meeter treems, or kindred, as harbily as if they were but firangers. the harb [64] as] For they were given to Jacob in recompense of his fervice, which is a kind of fale, whereas Laban thould have given them a

part of his estate in marriage.

That is, what we might have had in money
deveured also our money That is, what we might have had in money or money worth, for the fourteen years service of our husband, he hash

all the reft; a ready rule to obey God in all cases, which answers all

45:16.
V.18. To go to I [sat]. He was long in going, about ten yeers, by his dwelling at Shechtman and Bethel by the way.
dwelling at Shechtman and Bethel by the way.
V.19. Racbet had fielden] Neither out of covetoulnells, (though

V.19. Radors Man putning , security one of controllers, (unough, haply the Images were Prevy and precious) * nor out of diether to disrock her fair the fair his Idols, nor to prevent his divination of their flight by them, as yet attained which her native liolatry, it is like the floid them with a furgerflitions respect unto them. See Chap, it is like the floid them with a furgerflitions respect unto them.

[Inager] Or, Idols. For Images taken for Gods (as these were, ver.30.) must needs be Idols; the word in the Original is Teraphim, ver.30.) must needs be 10085; the word in the Cripman 1s experims, a world free plans humber, because they than saddledt themicives to Halls, lored than 60 of what figure their language were, it is not exertisely because 1.5 Some takes them to be verified or influences of the same than 50 of what figure their language were, it is not exertisely heaven? Some takes them to be verified or influences to brail for the use of Dials, whereto was added fometimes the operation of Divels, of the human chape, for [o] it appears, a Sun. 19. 13, where the fame to this God; and he freals in the plant along, your ready in the plant along, the call them all 6 his own, with a suicel of an Image in David's family, where the thing was one that the plant along the call them all 6 his own, are along the call them all 6 his own. word is used or an image in Annua samply, where the thing was abused, as in other places, bring keep haply rather for derition then for devotion; with them idolateds confulled concerning teerer matters, Edevotion; with them idolateds confulled concerning teerer matters, devotion; with them Idolatest concluted concerning feeret matters, E., V 30. Spillen mg godd; I at is not probable that Laban having find for taken 1.1. In concerning the spillent mg godd; I at is not probable that Laban having find to keep the properties of the spillent mg godd; I at is not probable that Laban having find the spillent mg godd; I at is not probable that Laban having find the spillent mg godd; I at is not probable that Laban having find the spillent mg godd; I at is not probable that Laban having find the spillent mg godd; I at is not probable that Laban having find the spillent mg godd; I at is not probable that Laban having find the spillent mg godd; I at is not probable that Laban having find the spillent mg godd; I at is not probable that Laban having find the spillent mg godd; I at is not probable that Laban having find the spillent mg godd; I at is not probable that Laban having find the spillent mg godd; I at is not probable that Laban having find the spillent mg godd; I at is not probable that Laban having find the spillent mg godd; I at is not probable that Laban having find the spillent mg godd; I at is not probable that Laban having find the spillent mg godd; I at is not probable that Laban having find the spillent mg godd; I at is not probable that Laban having find the spillent mg godd; I at not probable that Laban having find the spillent mg godd; I at not probable that Laban having find the spillent mg godd; I at not probable that Laban having find the spillent mg godd; I at not probable that Laban having find the spillent mg godd; I at not probable that Laban having find the spillent mg godd; I at not probable that Laban having find the spillent mg godd; I at not probable that Laban having find the spillent mg godd; I at not probable that Laban having find the spillent mg godd; I at not probable that Laban having find the spillent mg godd; I at not probable that Laban having find the spillent mg godd; I at not probable mg godd; I at not probable mg godd; I at not probable mg godd the Lives were used to give answer to inonatrous people. In Final, ver, 4., Images and Teraphin are, fee down as different things; the word for Image is Marfebab, which is the lame with Status, or a standing refem-Image is Matichath, which is the tame, with a status, or a tannoing recentiblance, , derived from a wegd, fignifying to ered, or fet up, to it may fland for an Image in general; but Teraphim fignificit a percular kind of Images, as before hath been expected. See on Judg

17.5. V.10. Stole away mammers In the Original, Stole away the heart of Laban, and fo the Geneva Translation hathir; by the heart of Laban, we may conceive either that which Laban fer his heart upon, as, his ban, we may conceive twitter that which Laban fee his heart upon, as, his daughters, and Jacob's goods which he had genter under him, or againful feerite which he had performed to him 3 or his Teraphim, or larges which were as god to, him, were, 30. all these being taken an arranges which were as god to, him, were, 30. all these being taken and anotes, he might be at Ephysique, without beart, Hof. 7.11. Or, to fical away from Laban his heart, is to steal away without his knowledge, or good will; as ver 27. Laban faith, Wby didft thou flee away (ceretly, and fleat away me, fo it is in the Original; the meaning is from me; the word frem, is fometimes expressed, sometimes understood in the Hebrew, making mention of the same thing, as, Hear thou from hea-

ven. 1. King. 8.43. V. 21. Serbis facetomard] With a purpose to go that way. See Jer.

50.5. Luke 9.1153.

Gilead J. The highest bill heyond Jordan, in length stretched out to 50 miles, it beginneth neer the City Jaer, and the rocks out to 50 miles, it beginneth through two Kingdomes, the one of Arnon Southward, and runners through two Kingdomes, the one of Arnon Southward, and runners through two Kingdomes, the one of Og, the other of the Amerites; in that dimention of longitude foveral parts of it have feveral names, as Gilead, Seir, Hermon and Libanus. Adrichom, placeth it in the Tribe of Manafles, Theaty, terr.

(and p.85. Sec ver. 47. V.22, The third day] Lubans flocks that were kept by his fons, were three dayes, journey from the cattle committed unto Jacobs cuffody. Gen. 30.36 So Labars cust and milconceit of Jacob gave him an advantage for evaluan from him; to is the faying of Eliphaz verified, Job

5.13.13. V.23.His breibren] That is, his kinfmen and country-men.

V.23. Hu spectores 1 loat 18, ms and men an country-men.

(For have journey 1 To Laban, but by this time to Jacob it was the shieteenth asy 3 for Jacob was gone three dayes journey before Laban knew of his d. pacture, and by that time that Laban had gone those had been those unreceases pourney. Jacou patiest on, and made his tractives, and then a war in to torbear int, then when he don not torbear anger; it Jacob was first ferour; from thence partiting foren his displeasure within a warrantable temper (eleptically for provoked by day, es with a twitter pace then Jacob travelled (with his wire), list lide Laban, who carried himself for the most part liker a cutel Master, then a

V.14. To Labenia a dream] The wicked fomenimes had appartitions from God, though not for their ownsfo much as for the godlies fake. See Gen. 20, 7. Num. 2.9., good or bad]. In the Hebrew it is from god to bad], fee chap. 24, 60, but the meaning its, neither god nor bad] as Gen. 14, 23, from a threat to a fine of the distriction of the distriction of the distriction of face in the god of Or by forbidding ro speak cither good or bad, is meant as if he had said, neither by fair words nor by foul, flattery nor reproaches, promifes nor Henner by lar words nor by toul, fluetery nor reproaches, promites nor threats, endeavour to bring back Jacob to thy houle, or to his former condition when he dwelled with thee, Thus God watcheth over the malignity of the wicked, and for the fafety of his fervants, and makes fpent as his own upon his own occasions.

"V.i.6. Whatferver God bath [aid] The precedent resions for remomalignity of the wicked, and for the fafety of his fervants, and make revaliform Labous ferrice are humane, this is divine, and to better then
them bleft that would curie, Numb. 13.11. become kind, that came

with a fearful forecast of offensive confequences to ensite; so these was accepted to do as God ordained, with to leave their fashers, and to go with their hubband; Genetia. 24, hoping to final their fashers, peal consister in him and their children which was lold in a their fashers, Peal consister in him and their children which was lold in a their fashers, Peal consister in him and their children which was lold in a their fashers, Peal consister in him and their children which was lost in their fashers, Peal consister in him and their children which was lost in their fashers, Peal consister in him and their children which was lost in their fashers, Peal consister in him and their children which was lost in their fashers, Peal consister in him and their children which was lost in their fashers, Peal consister in him and their children which was lost in their fashers, Peal consistency with the him him the processing which was a consistency with the him the processing which was a consistency V.17. Sentifice away with mirib] Laban hath now changed his

a quarret where not no good is meant now done foelight] Jacob did very wifely in following of God, and flying from him; and Laban thinks, no lowing of God, and flying in great no great power of the god on the waste for him, in gretting io much fuel than entire doubt, that he was to food by him with his wivers and children without der him, and getting it from him with his wives and children without his knowledg, and sgainft his mind 3 fo the wicked in their reproaches many times belye their own hearts, to imp. ach the reputation of the

righteous.

V.39, It is in the power of my band] The wicked booffeth of his power to do hurt, not confidering how the goodneile of God is abic to make a rethraint of his power and fpight. See Pial. § 2.1. John 19.

the God of your father 1 He was an Idolater, and therefore would not acknowledge the God of Jacobs father, or Grand-father (who firlt forfook the Idolaty of his father Terahs family)

V 30. Stollen my gods] It is not probable that Laban having had V 30. Stallen my gold? It is not probable that Laban having had for twenty years sogniter the fociety of Jacob, (a man proferling the pure worthly of the time Gold, appearing oft-times unto him, and manifelling his favour by fo great blellings upon bim, that Laban schooledged Gold beld him for his face, Gen. 2-27, (final be for golfe an Idolater, as to take their little Teraphim or images for Golden and Control of the Cont to them, worthipping the Image for God, or God by the Image, or the Image with God; and feeing that in fo long a time of Jacobs abode in his service, he continued so corrupt in his Religion, it sheweth, that In his service, he commuted recording in this Kenggunia entertional Idolarty is a folly deeply rooted in the hearts, not only of the filly but of the follotti worldlings, as Laban was, and therefore is more religiously to be shunned, and more resolutely to be opposed. See on Judg.

17.5. V.3 2. Let him not live] Hence some collect, that theft, by the law of nature, was to be punished with death; this severe sentence proceedof naure, was to be punished with death; this tevere fentence proceed-ing of innocent considerace, was former than to the considerate, whether he means that himself would put the party to death, or gipe him or her up to the hands of the Idolate; if I jacob had reflexianed that doom to his own deferring, it had been enough to clear him of the theft, but he made it general, and to shewed himself in zore jult in his meaning then useful his based on the Constant of the Constant himself in the constant of the

ne mage it general and in the manual of the mage in th own faithful dealing, makes them Judges of Labans acculation, though as parties with him in that hoftile pursuit they were professed enemies to

himfelf. See A8.4.19.
V.35. Facobstent, and Leabstent] The men had tents spart from the women. See Annot, on Gen. 24. 67. and the women by them-felves, according to their difficient, and difference of children and fervants: Propriety is useful for peace and privacy. See Chap, 23.2.

and 24.07.

my Lord Reverend respects is to be shewne to a stather, though a bad one, as Laban was, as submission to a master, though he be froward,

1 Pet. 2.18.

the cuffome of women] She fate upon the Idols, and covered them with her coars, precending for her not rifing (to do reverence to her tather) the necessity of her present condition according to her sexe, Lev.

15,19.
V.36. Jacob was wroth and chode] Anger is a passion foon railed, but hardly ruled; the easiest Precept in all the Scrip-ure is that of Paul to the Ephesians, Be angry, and the hardest prohibition (that which ban knew of his departure, and by that time that Laban bad gone those is joyned with it for more parties of the edgys pourney. Jacob patied on, and made his fix dayes, and then man to forbest fine, then when he doth not forbest anger; it Jacob keep man to forbest fin, then when he doth not forbest anger; it Jacob keep

Chap.xxxi. kind Uncle or Facher) his anger is as much to be commended now, as 'take other metocial (Levic. 18.18) Having been (while his daugh-his patience before; and the more, because he doch not imother it with lightens, as Abdomoid dich is waith a gainth Amnon, a Sama, 3; a.v. noter; were with him) a very ill fasher. See verl, 1st, he now fishers, as Abdomoid dich is waith a gainth Amnon, a Sama, 3; a.v. noter; were with him) a very ill fasher. See verl, 1st, he now fishers, as Abdomoid dich is waith a gainth Amnon, a Sama, 3; a.v. noter; filence, as Abiolom did his wrath against Amnon, 2 Sam.1 3.12. nor fuger it ever with fweet words, or thewes of good will, as Joab did by Amala, 2 Sam. 20.9. (which as some conceive is a point of wisdom, but is (as Solomon accompreth it) folly, Prov. 10.18.) but chides it out, and so shewes himself to be, as he is stilled, a plain man, Gen. 25. 17. And in this we may take the example of his disposition into our Imirations but then we must take heed that our wrath last not too long, (for though it may be fometimes a guest in the bosome of a wil man, it dwelleth only in the bosome of fooles, Eccles. 7.9.) and that it childe not too loud, with a sharper accent of rebuke then the cause will well bear, and so fall upon foul reproaches, in stead of iree re-

proofs.

V.37 My breibren and thy breibren] See Annot. on ver. 32.

V.39. I bare the lof j The careful Shepherd (flould not fatisfie for cafual loffes, yet so unjust was Laban to require it, or Jacob so just as of

bimfelf to do it. blimfilf rodo it. V.41. Thu have I been Ver.38339.40. Jacob fleweth (Labans inlquity compelling him to praifs himfelf, and fo did Paul, moved theremot by emulous awterfairles. I Cont.11.0. &C. what hedd and endured in his fervice, overfeting his flocks for eventy years together, and yet he had but the charge to be alts, how much becrear are the fouls of men, and how then floolid spiritual Patlors route up their fightles, and filt up their endeavours; and perfit in their vigilant. and do, and fuffer any thing, left any fleep or lamb belonging to Christs fold flould be worted with the Wolf? See Heb. 13, 17, 1 Pet, 5, 2. Maj. 56. 10.

llai, 50-10.

Ton Ilmais See the Annot.on ver. 7.

**V.4.s. **Indule far of [face] I had thele Titles, the God of my father, the God of Morbahm, Jacobs grand-father, and the far of J [face, that is, the God of J [face, he meanth but one God, but nameth both his father and grand-father, in regard of the gran and elipscial promities made to them both snd he names his father first as being next unto him. and afcends by him to his grandfather; and being that he could go no higher (for the Covenant for the promited Land was first made with him) he comes down from him to his father again, and for the God of his father, puts down the fear of Ifaac, meaning him whom Ifaac feared, Gen. 27.23 for God is the proper object of religious fear. See Ifa. 8.13. chap.

29.23 for God is the proper copic correspondent on the control of bath gotten:

what can I do] He owneth his daughters and grand-children as a tender father and grand-father, and pretendeth, that being so neer of kin to him, they are so dear unto him, that he cannot find in his heart to do

V.44. Let us make a covenant] His confeience reproved him of his misbehaviour toward Jacob; and therefore moved him to feek peace at

V.45. A flone So in the Original, but the meaning may be flones, (by a figure called Enallage) or a heap of flones. See Gen. 28

a pillar] In testimony of Jacobs true intention to keep the Covenan

propoled, See Exod. 14.4.

V. 47. Galted J So called by anticipation, ver. 15. for until now, upon this occasion, that mountain was not called by that name. It is a long track of hills extended fifty miles in length, and called at a certain diffrance by the feveral names of Gilead, Seir, Hermon and Lebanon, in this place it hath two names, the one given in the Syrian Tongue by Laban, the other in the Hebrew Tongue by Jacob, both having the lame fignification, viz. The beap of witneffe. See on

V.48. This heap is a witnesse? That is, this heap raised up in remembrance of the Covenant betwixt us, will be a memorial or remembrance, which may be alledged by way of witnelle or testimony to the truth of the Covenant concluded betwixt us. In which speech there is a figure called Mctonymie, whereby the figne is put for the thing fignified, See Annox on Chap. 33 20.

V.49 Mepab] A name given of beholding, as men behold out of a watch towerimeaning that God doth behold and look both upon the Covenant and those that make it, and whether fincerely or no they intend to keep it ; Laban gave this name, that he might feem to have fome Religion, and to bind Jacob, who was religiously minded, to be more observant of his part of the Covenant,

V. 50. If thou [hale] The fense is suspended, and left imperfect, the words of a curfe concealed. Sre Annot on Chap. 14, 13. which is ufu-ally rather implyed then exprest, out of an aversion and unwillingnesse any stater implyed then expects, out of an avertion and unantiningenie to mention is, as Chap, 14, 21, whence it was, for the word Curfe, a word of bleffing is uled, Job a.g. where according to the Origins), the words of Jobs wife may in the primary interpretation be rendred, bleffe Gel and dyshough taken according to hee wicked inten, they be translated, Surfe Ged and dys: the meaning here may be furplyed that, if thou that stilling, then God who both knowth and rewardeth wickedness (e
and the control of the specially treachery) punish thee as thou defervest,

Jacob against that vice, whereunto through coverousnelle he forced him

V.52.This beap be wi snefs] See Annot on ver. 48.

V.5...This beap be not intelf.] See Annoton ver, 48.
V.5. of Nabor.] Behold how inc Isolater minglith the Iruje
God with his fained gods; he faith not, the Cod of vibrahum, and the Cod
of Isace but of Arbahum, and of Mohor, and their, faither Teruh, for these
greed in the worthipping of faile gods, John. 4-2. the God in whom Asbrahum and Isac greed, is the use God, but Terahuws ancienter then
Abrahum; and Nabor then Isac; yet both of them rather I,
dollaters then true bellevers. Antiquity then (depetally if it be but of a few degrees of precedency) is no good proof of the verity of Religi-on; but the child may be of a better Religion then his father, or his

fear of his father Ifase] See Annot.on ver. 42.

fetr of the fatter [14:2] Dec Annoton WW-43: V 44-Eat thread] Solumn Covenants were confirmed by faterifice; Pia 5:05, and featling, Gen. 46:50. the featl though confilling of fleth; its called by the name of breath, because breat is of most flet for mans food, and is always one part of the metal, though other means be never for much writed breat without them is many times eather, they without it fellome, or never.

V. 55. Kiffed] An ulusl manner in many Countries to begin their meeting, and conclude their parting with a kiffe, as here. See An-not, on Chap. 29. 11. See alio, 2 Sam. 14. 33. and Gen. 33. 4. Ruth

1. 14. 2 Sam. 14. 33. 1.14, 2.0 am. 14, 33. bleffed them. There is some seed of knowledge of Cod in the hearts of the wicked; and an over ruling power of Almighty God here appeareth, in making him, who came forth to pursue Jacob and his company as theeves, to take an affectionate forewell of them with a friendly kiffe, and fatherly bleffing. See Gen. 33. 4. the flory of Balaams Numb. 23. 11. and of Paul, Act. 28. 4, 5, 6.

CHAP. XXXII.

Vers. 1. A Ngels of God methim] Not in a dreame, but when he was awake they presented themselves unto him in a visible was awase trey presented inconteres unto nomina a ranner apparition; that these were Troops of Angels under the president Angel of the Country of Mesopotamia, and the president Angel of the Country of Canpan coming with his company to meet cach other and his Troops, as some affirm, is a presumptuous conceit, and it is like as faile as prefumptuous.

V. 2. This is Gods hofte] He acknowledgeth Gods benefits, who

for the prefervation of his, fendeth hofts of Angels; and sometimes his affiftance is represented with other apparations, as 2 King, 6.17. The Angels are called hofts, that is, companies of feudiers: first, for their number, for they are many, Dan 7, to Luk 2, 13. Secondly for their order, for their Capsain, (John, 13, 14, 15,) the Lord of holds who stackets the bands to war, and the fingers to fight, is most skillful to direct them, and they most observant of his Discipline. Thirdly for their power, for one of them in one night was able to flay of the Affrians Army, an hundred fourfore and five thousand, 2 King, 1, 35.

Laftly, for their fervice, which is the defence of Gods Church, and Lattly, for their percey, which is the electric of Good Childran, as C fore need a guard of Angels, when their estate seemeth (afest 3 and though one alone, or God himselfe without their subordinate service could protect them, yet to flew his great favour, and to doe them more honour, God limits not the charge of them to any one particular Angels but fends an hofte here to one man, and hath made them all minifiring fpirits to minifier unto them, who shall be beirs of salvation, Heb. 1.14. All of them to all, to keep them in their wayes, Plal. 91, 11, without limitation either of Angles, or persons, so that no Angel is restrained from a particular ministration to any of the elect; nor any of the elect. so allotted to the custody of any Angel , that he may not expect the protection of many.

Mahanaim] Two hofts or Camps, Cant. 6.13. The word is of the dual number, and the hofts might be two, the one before, the other behind; or the one on the one fide, the other on the other fide of Jacob and his company; and if we take it in a plural tenfe, thefe Armies may be thought to compasse him about, as Pfal. 34.7. how/cever, they placed themselves in such fore as to give Jacob allurance of safety every way, since their service is appointed them by God for the good of the godly, P(al. 91. 11.

V.3. Facob fent Meffengers] The word Ma'achim is the fume for the Angels that came to him, and for the Messengers sent by him to his brother : and the word Angel, fignifieth no more in the literal fenfe ; whence some Jewes have grolly mistaken the Text, thinking that Jacob sent some of these Angels on the errand to Elsu; which is a vain conceit, for he directs the Meffengers what to fay, ver. 4. which he would not prefume to do unto fuch Angels as God fent unto him, who were Angels by nature, that is, heavenly Spirits, as wel as by name; that is, such as bring mellages from one to another; the differences betwirt the one and the other may be observed by the electumstances of theplace, and col-lations of Scriptures.

to E[st his brother] Because he was to pass through his Countrey in

ais return to Canaan.

nate the Land of Sels, the Country of Edom] Here they feet to be the fame to Geng 6 11. Sels is fall to be in the Land of Edom, to Sels may be taken for a part of Edom, or Efous policifion which was called the caken for a part of Edom, or Efous policifion which was called Scii's not from Efau, (though he were called Seir for his roughneffe, as Edom for his rednets) for if had that name before Efaus time, Gen 14.6.

Edom for his redneis) for if had that name better Essas tunes, Vern 14.00 But from Scir a Chorite, on Herrice, Gen. 36.10.
V. 4. 18to m Ir. Art Efain Ver. 18. Chap. 21.8.) He reverenced his brother in worldly things, because he chiefly Joseed to be preferred in the fiphit nat promise; and though the had the bleffing of the birth-right pronounced upon this, yet the time was not yet come that it floudly world-10 we consultable 1 and 4d his folkmillive sinher foether or behabe perfectly accomplished ; nor did this submissive either speech or behato perfectly accomplished; not and this tubmittive either speech or beha-viour of Jacob to Eliu, prejudice his right of primogeniture or birth-right; no more then David did his right of royality, who after he was a-tionized King; calleth Saul, the Eards anotated, and his Master, nointed King, calletti Saul, ine Loras anomica; and ins captains 1 Sam. 14.6. And in this fair speech of Jacab, he prudently applyed 1 Sam. 14.6. And in this tair speech of Jacab, ne prudently appryed himidi to the pacification of Efailyser's, fee Prov. 15.1. of whom he had vaule to feet founds that of lost gradge and threat, which drove him to take a long journey and hard service for his security from it. See Prov.

There [fourned with Laban] By reporting his condition as banish-ed from his native Country to long the proposeth himself as an object ra-

ther of pity, then of envy, to his brother. V. 5. I have exen] In mentioning his estate, he brags not of his riches, but sheweth that he will not be burthensome either to him or his fathers house, nor a reproach to their family by his po-

verty.

V.6. And the Meffengers] · Some upon these works note, that the meffengers brought word that Esau was appealed, and this he came to meet him of love and respect; but there is not a word in the Textro that purpose, and the fear of Jacob in the next verse shewith the con-

four hundred men with him] If he came not for mischief, he brought fo many for oftentation, or for fecurity ; for those that are a terror to ma-

ny, are afraid of many. V.7. Greatly afraid] Abeit he was comforted by the Angels, yet the infirmity of his flesh dosh appear; the angels appeared unto Jacob betwixe two dangers, when there appeared no need of their proceeding. unto him; now the angels are gone, and his incented brother cometh, swelled. Not only with foir tool flruglings, trarets, and prayers, with four handred armed men, in all probability to differ evenge for a h. Hol. 1.4. but with roporal ails, wherein Goal allayled him with one wan rour nundred armed men, in all processoury to take revenge for a wrong of twenty years shanding. Thus God is pleeffelt to give his fervants interchangeable causes of comforts and feast, but they may fittlibe executed for their spiritual proficiency, and may neither despair in distress

rescention that is making processing the processing the processing the more productive. Be divided | The people and the flocks; in the processing the flower of this company with each forcts of three their by themselvers; and tome of this company with each forct of three them together; is north policy for the was faith and pricy) is both lawful and needful in the affair of closel fervants. See Ver. 13-10.

noth natural ann execution to the chapter of the ch now scasonable to implore their presence to overmatch the sorces of his brother; but he knew that was unlawful, and therefore he directs his brother; but he knew that was unfawful, and therefore he directs his fupplication for fafety immediately to the God of his father an i grand-father, without any mention of angels at all 1) and he ufeth their hames to quicken and fittengiten his faith by the promities of God their hames to quicken and fittengiten his faith by the promities of God then, and his Covenant with them; for though God formetimes Iread his fervants vifible fuccors in their different seasons for hamely through the promise for the seasons for the s tend his tervants vinde fuctors in their dutteffe, as 2 King. 6.

17. yet that is very rately, because he would have their hearts ordinarily upheld by faith, and not by sense. See Annot, on chap.

V.10 of the least 1 Jacob pleads his merit toward Laban, Chap. 31.

from ver. 8100 41. but having to do with God, he feets a very low etherm of himfelf, as not descriping the least of Gods mercies. See the iell-tame dejection of Abraham, Gen. 18.27. and of Mephibolheth, 2 Sam. 9.7,8.

See allo Luk. 17.10.

**all the traub] That is, not only by teaching him to differn betwist truth and falshood; but by shewing himself true in his preditions and promises unto him, making them true and right by an an-

with my staffe] But poor, like a wayfaring footmen that corricth all his wealth with him, and yet is not over-loaded with his

this fordan] Which he might fee from Mount Gilead, or Galeed, where he last was, Chap. 31.47. and if at that time out of fight, yet not out of mind, and so as present to his memory, he might say, this

Jornan.

become two bands] That is, come on, or increased in estate, so that I have two bands, a slock of letter catted, and a drove of greater, and two companies of servants to attend and order them. See yer. 7. of this

V.11. Deliver me] Prayer is as a City of refuge to the godly against the malice of the mighty; the readiest means of deliverance out of di-

Reefs, Pial. 50.15
the matter with the children] Or, upon her children, as Hol. 10.10.
treaning he will put all to death; This Proverb comett of them who kil the bird together with her young ones, Deut. 2 2,6.

V. 13. which came to his hand] (1 Sam. 25, 8.) That is, not which

V. 13. which came to his hand] (1 Sam. 25, 8). That is, not which hand feech in by cenf, or guilt, or rappine, or wrong, as tlab. 1.

15. hur which man feech mit hands, as freely fent or preliented him by Gods providency and his hands, as freely fent or preliented him by man feet and the hand goon his labourts; or this which was neverth an affirm on make a pacifying petfent.

16. The preliminary of the hand petfent of the preliminary hand of carel of feverall kinds; where we may observe the predience of Japobi ha his carriage towards Equ., as well as in his pacyery. His faith and plety to God; he prayeth to God and, pungth his confidence in him, we witch humane meants to fever the Divine proyer, mis ratin and piety to God; in prayetti to God and putting instead of the Divine providence, as well as to preferve himfelfe, and his company; and fending of preferts is a good meanes to that purpole, Prov. 17, 8, and Chap.

V. 16, every drove by themselves] Heb. drove drove. See Annot. on

a [pace between] That Efaus difplealure might be abated by digrees, and to by degrees he might encrease in favour, and acceptance with him; a prudent course, and by Gods bleffing like to take that effect fic intended, Chap. 33.8, as indeed it did, Chap. 33 8.9. See Annot.

on Chap. 7. To Cheen for Je had a twelfih child, his daughter Binab, the V. 2. clears for Je had a twelfih child, his daughter Binab, the vougeth of all his children, (excepting Joseph) who no doubt was under his provident care with her brethere, but the is not mentioned in this place, either besude the female fex is not for much observed in the Scriphere, either besude that which a Secrament, as ture, (for they were not entred into the Church with a Sacrament, as ture, (for they were not entred into the Chitten with a Sacrament, as the males were) nor is any of their ages registred or summed up at their death, except sarabs, (as some have noted) or it may be Dinah was not mentioned, because the was not a mother in Ifrael, as these eleven sons

Fabbolt] See Annot, on Duet. 2. 37. See also Numb. 21, 24, Deut.

V.24. there wraftled a man | So in appearance; but indeed God, v. 14. were prepine a man j so in appearance; our indeed God, as is implyed by Jacobs define of a blifting from him, yer, 16, and his mention of him by the Name of God, yer f 28, 30, who, Hol, 12, is called full God, yer, 3, then an argel, yer, 4. The lame angel it was whom Jacob remembreth (in his benediction) as his deliverer from all evil, Gen. 48 16. that is, the angel of the Governmt, Mal. 3. 1. Michael the Arch angel, Jude 9, that is, Chrift; not a created angel,

and Jacobs keeper, as tome conceive.

wrested Not only with spiritual struglings, teares, and prayers,

hand, and upheld him by the other.

untill the break of day 1 This wraftling was by night, (but at what 'untitathe break of they] This wralling was by night, (but as what 'time of the night it doth not appear) and took up about breaks of days it was intended for a private conflict without pethnors; none mult be witnelles of it but Jacob, nor mult Jacob tally know with whom he wreflets, and therefore he departed before clear light appeared to discover him to the fervants of Jacob, or any other that should come that

way.

V: 25, when he [sw] This is spoken after the manner of men, whose knowledge cometh to them by time, and experience, whereas God by his pure and perfect act of intelligence knoweth all things, not by de-

grees, or fucceffively, but perfectly and at once.

that he prevailed not Not because he could not, but because he would not, as Gen. 19. 22. for in comparison of him Jacob was but a morm, as he is called, Isa. 41. 14. easily trodden on, and crushed under his foor; and God gave him ftrength to relift, and hold out, fo that wholoever gave over first, the victory was his who gave the vigour to prevail; and if the words had been, he could not prevail, they must to preven; and it the words had been, become an opportunit, they mult have been understood, not for any over-matching of his power, but for the refolution of his wills, which, in regard of his Decree to order the conflict thus, mult needs be fo. See Mar. 6.5.

contact thus, must neces us to 30 cm 30 cm 51 cm 51 cm 61 grant of jours. By the fitengish that was given to Jacob to wrefile, and to prevail with God, he might take encouragement to mee with his brother Eau now marching towards him, that the news of his approach might not too much perplace him; and that he might not be too much puffed up with the glory, and fuccess of tuch a fingle combate, he is made enfible of his owne humane firstley, and of his power who strove with him, by a maime in his thigh; to Paul lifted up with revelations to the third heaven, left he flould be exalted above measure, 2 Cor. 1 2. 7. felt a thorn in the flesh, and the bufferings of Satan.

V. 26. Let me go] See Annot, on Exod. 32. 10. See alfo Deut. 9. 14.

and Luk. 14, 38, 29, [or the day trended] See Annot. on ver. 24. [Tail in at its and of preded) See Annot. on ver. 24. [Tail in at its and of preded) Though by this hurt in his thigh he was made more seed, yet was the firms, 2 Cor. 11, 10, 16, fitness, as to wreftle sagain for a blefting; and this was anoth vehement wr. The convenience of the prededing of the same and the same an weeping, and supplication, as Hosea noteth, Chap. 12. 4. The power of prayer is next to Almigh y, and by this tometimes are the hands

er of prayer is next to Almight y, and by this Iometimes as the terms of the Almight, as it were, bound to the peace, when he hath a quarrel with his people, Exo. 32x 10. Dent. 9. 14. except both bleff me, I his example is many ways appliable to the flate of the Chrillian. Church 3 there is a night of wreftling and afflictions. or the CHIEVARA CHOTCE 5 there is a night of wretting and affictions and a day of belling 5 there is an instruce of frength, and infirmity in the belt 5 there is an holy firthing with God by importunity of prayer, Rom 15,30, and an holy violence to be used for the Kingdome of heaven, but 11 and in firthing for that, we firther tor a bleffing 5 tor with a bleffing we shall be admitted to it, Mar. 25. 34. and with bleflings abundantly furnished in it. V. 27. 11 bat question, as man, out of ignorance, for he knew it well enough, as he did what was became of Abel, when he asketh of his brother Cain where he was, Gen. 4. 9. but he asked of his name, to take an occasi-

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where he was, Gen. 4.9. Dut ne assect of mrs manny, to take an Occasion for what himselfe meant to fay of the change of his name. Or Jan. 28. The mare 4 acob, has 1 fract! (Chap. 15. 10.) That is, no more only 4 seeds, (for that word mult be undefit follow, as 26, 7, 22, 24,) for he was often called 4 acob, after this; or, rather 1 fract then \$75000, \$8.0000, \$1.0000. No or should be used called 4 acob, after this; or, rather 1 fract then \$1.0000. No or should be used called 4 acob, after this; or should be used called 4 acob, after this; or should be used called 4 acob, after this; or should be used called 4 acob, after this; or should be used called 4 acob, and a should be used to the should b 9400, 88 1501. 0.0 EtXO.10-13.8. Fordarte: this he was chickly called IrJack, and his poletricy more usually be children of j fleat, then the children of j-taob, and familiarly Ifractine, no. 57 acobites. Or this may be a precept switch as a prophetic and though all Divine prophetics be fulfilled as they are mean; yet all precepts are no performed as they are enjoyened. The name [f-tat], imported high a Regic expounded high a princely power with God; The change of names in the godly is an argument of favour with God, and of honour with men, and an incitegunten of stront was 2005 another money with inerty at use at further ment to change from bad to goods, from good to better. See Gen. 275,515. The name I fract, cometh of Sarah be hab presuited, and Ed. Godaccording to the readon reader din the Tex. See On Ch. 46.2. and with men.] a with men? I shaving power with God.; thou final prevaile with men.; as with Ladar before, fo now with Ed just by brother, though

he may feem to overmatch thee, both in the number and power of thy

People.
V. 29. Tell me, I pray thee, thy name [God specared to Jacob at least twice before this, yet before now he did not ask him his name. The reatwice before this, yet before now in education ask him his name. The rea-fon whereof may be, that Jacob might take occation to return upon him with the fame queltion, not doubting but he would give himself form peculiar name, whereby he might the better both remember and honour

him. See Judg. 13.17.

wherefire is it that thou doft ask after my Name The Angel will fuccour his necessity, and strengthen him against adversity, but not ferve his curiofity ; it was not more curioufly done in him that asked aftte the name of this Angel, then in many who take upon them to tell the caufes why the Angel then in many who take upon them to tell the caufes why the Angel that do conteal it. That fome Angels had names, it is plain by Luk; 1,945. and that the Angel of the Covenan, Christip Flushad allo a name before lis Internation, appears, Dan. 10-21, where the Sa named Michael, and that name is repeated, Jude vog. Rev. 12, 7, but Is named Michael, and that name is repeated, jude ver 9. 1881-18-7. Jour whether all the Angels have particular names, (which may be for if God pleafe, fig the may call both angels and thats by their names, Pla1.147.

in a littral fenfe) and why the angel in this place would not rell his name is uncertaine; it may be the name here means, was that his name is uncertaint; it may be the name neter mean; was that it is the same is uncertaint; which was not no be revealed ill afterward. See Exod. 6.3. Or often times, see Chap. 3.17, and the annot, upon it, that Jacob mult be taught humility, (and we by his example) in V4.4E flux in 6%. Here the many expertitions of reconciliation; too fetting model bounds his to inquiries, and contenting himself with ig.—many, too emphasical and forcible to be thought fained in a mon that norance of that which God will have hid. See Judg 13.18. 1 Sam. 6.19.

Rom. 12.3.

V.30. Called the name of the place, Peniel That is, the face of God, not that Gods effence is differenable by any, but this vision in humane that Gods effence is differenable by any, but this vision in humane form,in comparison of other apparitions, was more plain and familiar, with face to face, as those that wrestle, or as when a man talketh with his friend in prefence. See Exod. 3 3.11.

filend in prefence. See Ewod. 33.11.
juste 16 just 0.5 See Annoton. Besod. 32.11.
and mylife is preferved. It hash been a concito of great antiquity (it
and mylife is preferved. It hash been a could not fee Gred but with peril of life,
10 thought Mansab, Judg. 13.21. Yet there is no inflance of my one
dying upon facts a flight but Exol. 23.20. the Lord Hind(fifth, There
full no man fee me and live sloy which may be means, that the vision of God is not in this life, but in the other; to that unless a man dye, he shall

Soot is not littless to good in the other join care funded a man oye, he shall not live to fee fuch a sight, for Good is indeed invisible to carnal eyes.

I Tim. 6.16. See chap 16.13 Pfall.27.15. 1 Cor. 12.11.

V.3. He balated] The faithful fo overcome their temprations, that they feel the smart thereof, to the intent that they should not glory, but in their humility. Secon ver. 26. And this sheweth, that he prevailed not with the Angel by his own ability. Some think he was cured of his with the Angel by his own ability. Some think he was cured of his maine, before he me his brother; yet is not any person to be deficited for any such defect. Though the typical Priethrod admitted of mone to minister at the Alaxy, that had any bodily blemish, Levis. 1. 28,11, yet is none less secreptible with Cod for it; and shough, because the was more beautiful, if the had nor a better inside also. God efteemed them both alike a neither the blindress of sizes, nor the lameness of metals. Mephibosheth, nor the Leprosie of Naaman (and we may take in aby mens own wickedness, as the redness of eyes in a drunkard, Prov. 22. by them sown witeconets; as the tremets of eyes in a crumsaro_trevo. 23.

29. made them lefs beloved of God. The time of futch infirmities, is Cto those that have them not) matter of thankfglving to Almighty God, who magken the difference; and to those that have them, to be humbled by them, and withink, to endeavor a recompence of their bodily blemifhes, with an advantage of spiritual graces and endowments of their

V.32. Unto this day.] The remembrance of this flory was kept by a general abstinence of the Israelites from eating of that part of the thigh (in any of the creatures) which in Jacob was sinew-shrunk; and this continued until Moses wrote this story without any intimation of fault or folly therein; and to this day the Jewes observe it, though with

V. 27. What is thy name] The Angel being God, asketh not this God, yet religious wildom will confider, that Gods thoughts are not Gob, yet rengious wincom with contact, that Gost mongers are man thoughts, no bis wayer start majer, Islings, 8. For the choofeth the follib bings of the world. (as the world judget them) to confound the winfe; and the weak things of the world to confound the things which completely, 1 Cort. 1.7. It humans with bad been to etd own a sacrarent for the Partiarchs; it would have delpited such a one as Circumcifion; the God church below the the things with the confound the thete things of the world the chief the things of the such that they will be the confound to the the things of the world the things within the confound the such that the world the confound the such that the confound the such that the world the such that th for the Patriarchs, it would have despited such a one as Circumstion, as use God cluster hallow the light large of the world, and things which are despited, and things which are not to bring to mought the things that are, ver, as a most rettle descending of the Son of God on welling with Jacob, what is it to that humiliation of his in being born in a flable, to his most floor plane of the control of the cont

CHAP. XXXIII.

unto death, the death of the crois ? Phil.2.7,8.

Verf. 1. D [midsted] That if the one part were affailed, the other might eleape. See Annot on Chap 3.19. This he doth, making humane prudence subservient and subordinate to divine provi-

V.2. Foremost] He ranketh them according to their right, and his own respect unto them; they are set before in a time of danger, who in time of tasety come behind.

V.3. Before them] He followed the first company which confisted of the hand-mairs and their children, and went before the other company where were his wives and their children: Or, there were three troops of presents to Esau, and these because fent at the same time, and being neer together, might go for the first troop. See Chap. 32. from ven. 16. to the 20. inclusively; and if all these made the first troop his wives ftor, more chary of his charge then of himfelf, putting himfelf neer-eft to the peril, and keeping them as far off as he could. See Joh.

10.11.
bowed bim(elf] By this gefture he partly did reverence to his brother,
and partly prayed to God to mitigate his weath; for the heart may be
executed in devotion to God, while the body performeth an outward. ministry to man. See Neh. 2.4 Of Jacobs homage to Esau, see Annot.

feven times] That is, many times, a certain number for an uncertain ;

had neither occasion nor disposition to dissemble; and herein Jacobs adhad netture occusion nor appointion to dimemore 3 and nettur, jacobs any vifed prudence, and fort language, and fubmiffive behaviour ferved under Gods providence to bring this to palle, that he might prevail with meny as well as with God, according to the note fer upon his name, Gen. 2.28. Thus when a mans wayes pleate the Lord, the ungodly that are his enemics may be made his friends, Prov. 16.7.

V. 9. I have enough] Though Efau were a bad man, in this re-

ipect there are many worse, who have never enough, Eccles, 4.8. Prov.

V.10. If I have found, &c.] If indeed thou art fully reconciled un-

to me, receive this present from me.

present The Hebrew word is Minchab, signifying properly, a gift, which is given to God or to man, as a superiour, with profession of the excellency of him to whom it is given, and the subjection of him that gi-

face of God] In that his brother imbraced him to lovingly contrary to his expectation, he accepted it as a plain fign of Gods prefence. It is the manner of the Hebrewes to entitle to God the things that excel, is the manner of the Hebrews; to entitle to God the things that excel, as the mountains of God, the (Fiv) of God. See Amoton Chap-2;6. & Chap-2;6. & Chap-2;6. & Chap-2;6. & So Jacob taking delight in the looks; and behaviour and carriage of fils brother Ellau; as very excellent and worthy acceptance, the compares his face to the face of God; or in his recomciled countenance and carriage he fees the gracious face of God, which work it was; (as he acknowledgeth in the execution face of God, which work in the control of the God.). on him ; hereto accordeth that of David, by this I know that thou fayourest me, because mine enemy doth not, triumph over me, Psal. 41.11.

V.11. Eleffing [(Jofh. 15.19. 1 Sam. 25.27. and 30.29. 2 King. 5. 15. 2 Cor. 9.5,6.) That is, an effect of Gods bleffing upon one, or a token of my good will and wel-willing of blefling unto thee, or of my blef-fing or prailing of God for his goodnesse in this turning of thine heat rom hatred to love.

V.12. Let us take,&c. They are the words of Efau to Jacob for a fociable passage together to Seir, the habitation of Esau.

V.14. According as the cattel | Heb. According to the foot of the work.

By the foot knear the pare a made by the work the cattle, as antical if the work and ministry of jacob, and his forwars.

By the foot knear the pare a made by the work the cattle, as satended it is the work and ministry of jacob, and his forwars.

ministrome amore Jord? Here Jacob implyeth a promise of following Edua to Sir where he dwelp, but the Scripture maketh no metal and his performance, and it is though he did not come according to his promife, because Seir is not mentioned among the stations of his a-bode by the way; thence some have conceived, that when he promised to which and for this day the jewes observe its mongh white much vanity and dispetition, a start yel other observances, whether of Hildery or Keligion: and indeed the flory of Gods weeflings is most manadale, wherein, should prefame wit may find domewhate to early a stiffucts conflict with man were too mean a business for Almighty on him with a new quartel; Itis most probable that Jabob mean a stiffucts a conflict with man were too mean a business for Almighty

which he fills but after might upon a better conditeration, or fome warning to the head his better might upon a better conditeration, or fome warning to the head his form and bedy as the Wife men head, his reason a plant get in the might with him for supply with him for the partial from the bedy is parted from unclean factory, the foul cleaveth body is parted from unclean factory, the foul cleaveth to be the parted from unclean factory, the foul cleaveth the bedy started from unclean factory, the foul cleaveth bedy is parted from unclean factory, the foul cleaveth bedy is parted from unclean factory, the foul cleaveth bedy is parted from unclean factory, the foul cleaveth bedy is parted from unclean factory, the foul cleaveth bedy is parted from unclean factory, the foul cleaveth bedy is parted from unclean factory, the foul cleaveth bedy is parted from unclean factory, the foul cleaveth bedy is parted from unclean factory, the foul cleaveth bedy is parted from unclean factory, the foul cleaveth bedy is parted from unclean factory, the foul cleaveth bedy is parted from unclean factory, the foul cleaveth bedy is parted from unclean factory, the foul cleaveth bedy is parted from unclean factory, the foul cleaveth bedy is parted from unclean factory, the foul cleaveth bedy is parted from unclean factory, the foul cleaveth bedy is parted from unclean factory.

v. 4. 10 ms jainer Hamor, jajing j ere asken mis natures contentional withal requireth him to make a marriage with Dinah. This proveth, that the confent of parents is requifite in marriage, seeing the very Infidels did observe it.

Give me this damofel to mife] He had unlawfully lyen with her before, and now he would have her to be his wife; thus are the wicked prepofterous in their courle; fo many become mothers with fhame, who might first have been wives with credit; and many first make yows, and after the vow, enquire whether it be lawful or no, Prov. 20.25. Yet in this the example of Shechem condemns the practice of many, who are to look in their delires, that they make no account of the bond of marriage; if they may have carnal bedfellows, they care not for wives, contrary to

D.u., 22.28,29.
V.5. Held bis peace His wildome kept filence, though his grief
V.5. Held bis peace His wildome kept filence, though his grief
were great; for it could not be otherwise, fince Dinah was his only
were great; for it could not be a much lamented as an harlor, as before bedaughter, and now as much lamented as an harlot, as before beoaugnett, and now as much fametice as an natiot, as before be-loved as a wirgin, yet he holds his peace; the forrow is many times the greatest at the heatt, which is least in the mouth or eyes. See Job

V.6. To commune] For pacification of Jacob for the offence of his own

V.6.To commune | For pacification of Jacob bor the otherce of his own fon-and for perfusion to a marriage with Jacob daughter.
V.7. Fully | 5 fin and fully in the Scripture phrase are names of the fame naughtiness; the Sexiledge of Actions Jolley, 3.5. and the rape on the Levies Concedine, Judg. 2.6. S. are called fully and the most fluids and, fif is be finful, deferves no better a title, for in the other is a concedine, Judg. 2.6. S. are called fully and the in there is an averion or unus, otherers no detter a title, for in all fin there is an averion or unring from God, who is the loversigne good, and the hozzarding of the belt thing within, (our fouls) and the best without, (the Kingdom of heaven) for it; so that the greats Politicine is the state of the liticians, if wicked withal, shall have cause to pass the censure of the Apoftle upon themselves, that profeffing themselves wife, they became fools,

Rom. 1.23.

In I fact | Chap. 3.20. In the precedent Chapter, ver. 20. and not many yeers before this, the name of I feel was a perional name of Jacob now it is more general, because it is more general, because it is more general, because it is more than 3.20 the words, not of Jacobs foors, but of Mofes, who writest this the words are configured to the prior of corn of speech in the configuration of the prior of the p

cauje he had robbed her of that which he could neither give nor rettoring he would now put a great mudel upon himidel, that he might but him have head to the head of the head the Eaftern Countrief for more observed max it was the manner of the Eaftern Countrief for more to buy their wives, so move it is, the manner with us, for father so they husbands for their deaphers, by giving both them and money, or form other down with them in marriage; and in four Countrief or Eferodous reportably the manner was to bring and in four Countrief or Eferodous reportably the manner was to bring the countrief of th all marriageable maids into a publick view, and fach as were beautiful, were bought by those that would give most for them, and the money paid for them, was given in marriage with those that were not to amiable, as to be defired meerly for their own fakes; fo they made promistic as to be delired inecry for their own lack; in they muse pro-vition for a numerous increase, that none might be barren by perpetu-al virginity, whether by voluntary resolution, or upon necessity. Now whereas this example of Strichem is made the ground of the observati-

ly fee of his family might not mingle with the curfed Canaanites, Deut-7.3.4.) fuffered his fons to make answer to the motion of Shechem and

deceifully] Plainneffe and fincerity was the phrase of their father, Gen. 25.27. and deceittal dealing is the reproact of the fonesthough to-wards Lolaters and Infidels: They then that teach and practice falle dealing with Christians, holding that faith given to hereticks is not to be kipt, may be Simeonites and Levites, brethen in evil, but not true Ifraelites as Jacob was.

V.14. Uncircumcifed They made the holy ordinance of God a mean to compass their wicked purpole: It is ill to deceive, though in mer civil matters, but much work to do it under pretence of Religion, for that is to joyn implety against God with injury to man : See Abioloms hy-

pocrific, 2 Sam. 15.7,8.

that were a reproach] Isaac and Jacob both took wives out of uncirculate that were a reproach]

while with some fair and courteous excuse, for the rest, who were invited

white with tome last and courteous execute, you the feet, who were invited with himself. See Room. 1, 2, 1 Thefa.a.8, 1.7. Thefa.a.8, 1.7. Thefa.a.8, 1.7. Thefa.a.8, 1.7. Thefa.a.8 in the fact of the flavel that the big a while; therefore it was like it was a funder and light piece of building, like furth cotages or cabines, as found and light piece of building, like furth cotages or cabines, as found and the fact of the f diers suddenly rear for prefent use, and with a purpose for removal

V.18. To Shalem] Or, Salem. The word Salem fignifieth fafe; V.18, To Smelen J. C.T., Salem. I he worn salem uginneti 1915; fo fome take it not for a proper name of a place, but for an appellative word, noting the control property of Jacobs pailings; that he came fair to Shechen, and thence they infer that he was healed of his halding, and that before he met with Elan, elfe he would have made that an excufe for his before he met with Elan, elfe he would have made that an excufe for his not following him to Seir 3 but whether Jacob were fo foon cured of his not tollowing num to ser's nut witcuter jacoo were to uont curre or mis halting, or were not at all cured offs, can dig serve the more excelsion of the Ifraelites forbearing of fome part of the thigh, as is noted, Chapton of the contraction of the more offs, the contraction of the original part of the thigh, as is noted, Chapton of the contraction of the more offs, and the contraction of th

oncomm, called salem a line at 18 1000gHt. use laine was und earlier o Jouan-See John-5. See Anno-3 on Chapt-41-8.
V 1.9. He budge a parted? This was a part of the Land of Cannan, which was his by minicy, extended them of pullefilm of fastecording to the grant op him and his feed, was not yet come; and therefore without drawing the sale was not yet come; and therefore without drawing the sale was not yet come; and therefore without drawing the sale was not yet come; and therefore without drawing the sale was not yet come; and therefore without drawing the sale was not yet come; and therefore without drawing the sale was not yet to be a sale with the sale was not yet to be a sale was not Rtust of Gods promise, or a renunciation of his own right, he buyeth a piece of land for his pretent necessity, as Abraham did the field of Macpello, Gen. 23.17,18. See Josha 4.3. Act. 7.16.

children of Hamor] He was Prince of the Shechemites; and his fubjects are called children, because a Prince is the father of his Country.

Jetts are called contares, because a trainers to estanter or into Country. See the name Abimelection Annoton Chapa.2.5.

See the name Abimelection Annoton Chapa.2.5.

An hundred Joint Contart of the Lamb. That its for for many Lambs in kind, or the piece of foundry of for many pieces of fisters, lawing the piece of Job 42.11. of the gift brought to Job, and it fignifieth a fixep, and a piece of corn; but a fixep had been a small matter, therefore it is like it prece of coyn 3 out a neep man ocea a man matter, entercore et s inte et was a piece of coyn with a finep figured upon it 3 and liker to be gold then filver, fiecally as the prefent of the rich 1 and our Latine word petmis, is fo called, either because it is used in commerce, as cauci were before,or else because the portraiture of a beaft was stamped upon it. See

fore, or elle becaule the potentiature of a decay was itampee upon its obee Annote on Chap ... and ... That is, God the God of If rati; he gives the Alax the Name of God, not Idolateoully putting it in the place of God, but figuratively, as the figure for the thing figurified; as our Saviour call cith bread, his body, and the wine, bit blood. Or repeated when werd Bulle beads, that is, Alax again, which may well be under the word Bulle bedship that is, Allax again, which may well be under the word Bulle bett blood of the state of God Bod of the words may be read thus, be called the Alax et al. (at it os a bloor and a rateful for the state of the s the God of I fract. How loever this Altar was fee up : s a pious and grateful the G&4 of Ifrael. Howfover this Altar was fix up. 2.a plous and grateful memorial of Gods favour in giving him (according to his new name) power, not only to preval with bindled for a beliefug by with his bother Efast to divert defined ion; and by putting Gods hame and his own for egglenche more confirmed his considence in his considerate. In his dingageth his own picklity and obedience unto him; or (as four conceive) the Altar had an infection upon it, which was, the Altar of the mighty God of Ifrael. See Chap. 3.5.7. Jer. 33.16. Ezik 45.35.

CHAP. XXXIV.

Veti 1. D Insh the daughter of Leab, which the bare unto facob | The most faithful and holy family may have fome feat ful examples of finful militages; David had many s which may ferve for a cavest apies of initial minisps. 3. David has many a vinitial inspective for assessing sinft too much confidence in the piety of parents for education of children, and for reftraint of rash censures against the religious, in regard of oren, and for retiraint of rain conducts against the rengious, in regard of the faults, or milearriages of their children, went out to fee] Dinah was now about fourteen or fitteen years of age,

and went upon forme fethival days when the women mets to fee them, and obleve their persons, their labits and behaviour. But shough the work the theorem to the them of the custom of th was deired 3 and being defired, was lutituily abufed by Sheebers, the fon of Hamor, Prince of the Country. This example shewesh that too much liberty is not to be given undo youth, effectable to the wasker tested with may be frong enough to provoke to temparaton, and too work to reward to reward to result the first of the matter of the state of the matter of the state of the matter of the was extremely grieved with what was done, of the state of the matter of the was extremely grieved with what was done, of the matter of the state of the matter grieved with what was done, of the matter of the state of the matter grieved with what was done, of the matter of the state of the matter grieved with what was done, of the matter of the matter of the matter of the state of the matter grieved with what was done, of the matter best for fuch to be ordered by the Apostles rule, which is, that they be keepers at home, Tit . 2.5.

expert at home, 142.35.
V. a. Sam her, he have, her] Concupitence is begotten by a wanton eye on a beautiful object, and being begotten, it prefently groweth frong and makenh hafte to the 421 if beauty be not coverted with a wait, the eye must be confined with the Covenant of Job, Job chap, which was the confined with the Covenant of Job, Job chap. 21. verf.1. Dinah was the daughter of Leah, and Leah the first wife of 11. vert. 1. Dinan was the daughter or Lean, and Lean the first wife of Jacob, by intrufion into Rachels right; if the thought upon the wrong, both to Jacob and her fifter, the might have occasion to conceive, that Dinah her daughter did now, by this milenriage, bring her fin to her remembrance ; and fo her heart, if it were as tender as her eyes, might multiply cears for her own transgreffion, in that she was a wife too some, as well as for her daughters, who was not some enough, being made a bedfellow to him, whom she had no time to call her hui-

V.3. And his foul clave] Luft, though it be a fin of the flesh, makes

danking to an unchannelled husband, for Circumcifion was not an lius, Stepdan Com. L. 8, fol. 113, daughter to an unchannelled husband, for Circumcifion was not an lius, Stepdan Com. L. 8, fol. 113, day, the houfe of the company of Epicene or Common, but only a Masculine Sacrament, ordained for men only, not for women ; yet it was unlawful for an Ifraelite, whether male or femalesto match with a Canzanite; nor was Circumcifion to be obtruded upon them, being unbelievers, fince it was a feat of the righteoufnefs of faith, Rom. 4.11.
V.17. Our daughter If they had treated in their own names, they

should have faid, Our fifter, but it is like they uled the name of their

N.10. Gate of their Gity For the people used to assemble there, and there was Justice also ministred, Prov. 31.23.

V. 21. These men are peaceable Thus many pretend to speak for the publick good, when they only mind their own private gain and com-

moutry, V.13. Shall not their estret! To the wicked, gain is godlinesse, as to the good godliness is gain, 1 lim., 8. and 6.6. Many chuse ther Religion with meer worldly replects of profit and advantage, and these are they whose coverousness is Idolatry, and who are as easily changed. from one Religion to another, in time of perfecution, as mony, their Idol being meled, will take any stamp that is set upon it? Yet he might mean it not as a spoil from them, but in regard of gainful commerce with

V.25, the third day | Wounds received are most painful to the wound-

ed the third day.

fore 1 Circumction put the circumctifed to much pain, and for a time
disabled them, though a full age, from bodily motion or action. See
John, s. 8. Yet was it exercited by Gods appointment upon little chil-Joint, Jo. 12 was reaccined by Goods spontanear upon inter this deep a nargument of a divine power and authority going along with that Ordinance, elfe it would have been thought, by the wifer fort, not a reproach to be without it; as the fons of Jacob faid, ver. 14. but rather a reproach to receive it as a Sacrament; and cauling a great time a reproduct to receive it as a solutionistic and country agrees appaine, now without fome prefit, effectively to cender Infantis, neuther fathers, nor mothers, nor mothers, nor Mid-wives, nor any that had power to refule or refilt its, would have given way unto it. If Goods Hamp had not better upon it, though but mean metal in itelefs, to make it to (as in the Sacrament of Circumcision) is an evidence of the divine in-dulgence to Christian Churches, and may be an inducement to a more general Covenant with God, and a stronger obligation to lightformesse and cheerfulness in his service under the Gospel, then that of the Jewes living under the Law.

once as mey trans were most contented to a the strong come who until inter-blingh, who was both by the fathers and the mothers idels, but their o-ther brethern mentioned without diffind ion, ver., r.13. may well be thought to have had their parts in this bloody plos, yea, and is is like-ly Jacobs fervants also, and that in their Mafters name, as y is observed on ver. 17.

Slew all the males | Because the wrong their sister suffered, came from the male kind; and though in respect of man, it was not just to slay the innocent with the wicked in this case, yet all being guilty of fin and of death before God, he might justly permit this rage to the ruine of that people; and many times he takes occasion, upon the excesses of fins of Princes , to punish their subjects with them, and for their sakes, as well as for their own. See on Chap. 20. ver. 7. 2 Sam. 24. 2 Chron.

32.15.
V.17. The fons of Jacob | In the twenty fifth verie, the fons of Jacob are fee down by their number, smo; and by their names Simeon and Levi; here the fons of Jacob without diltinction of names, or limitation of number they are mentioned : and indeed Dinab had four more brethren, befides thefe two, both by the fathers and the mothers fide, who might be zealous to revenge the wrong, as well as Simeon and Levi, though these two, in degree of rage and resolution, might be leaders to the rest: and because the execution of the slaughter seems too much for two, it may be probable, that others besides those that were named, ver. 25. were drawn into the fame bloody combination; and it may be they are here named the four of Facob, for aggravation of their guilt, in that having fo good a father, they were authors and actors of to great a crime, which that good man fo much detelted yeer, 20. and Chap.49.5, 6, 7. So then, as a good fon thall not bear the includity of a wicked father, Ezk.18. (pa good father flould not bear the infamy of a wicked fon,

came upon the flain] Either to take from them their apparel and other appurtenances, worth the taking away, and to spoil them generally of heir goods ; or to execute the remainder of their rage, which would not be satisfied with death only; such was that of the enemies of Cicero, (towards his dead body) when they cut off his head and hands, fetthem upon the pulpit of Orations,' and Fulvia, not content with the cruelty of men, took his head into her lap, spit on his face, and pricked his tongue with pins, as in revenge upon the tongue that had uttered, and the hand that had written those eloquent and vehement Invectives, called Philippicks against Antonius. See Plus.life of Cicero, pag.881, 882. And Stadius in Flor, 1.4. cap.5. The like barbarous inhumanity is recorded of the Antichriftian, to that of the heathen Romanes, as that which was practifed upon the body of Pope Formofus, by Pope Stephen

Cameifed families, yet without reproach; but it was worfe to give a Tyler, Luit, Frand bift 1, 1, cap. 8. And upon the dead body of Zuing-

Chap.xxxiv.

on and Levi with their pattakers, though as from God, the Shechemites were justly punished, partly for actual guilt, partly for approbation of the fin of Shechem, and for their profanation of Gods Sacraments to serve their own turns, and for a purpose to spoil Gods people of all their goods, vers. 23. and albeit the wrathful vengeance of Simeon and Levi argued, either a great deal of zeal against the lin, or a great deal of pride against the shame of their listers rape, yet it was a wicked conspiracy and execution, as being done without the knowledge or confent of their Father, and so beyond the measure of regular justice, both in the number of perions (for all were not in the fault that were in the punishment) and in degree of severity, being both murder and rapine, and that at such a time as the succeeding the state of the severity and that at such a time as the succeeding the severity and the severity at the severity and the severity an and all this brought in with treachery against men, and impiety against
God in the abuse of the Sacrament, whereby the Book of Judith is convicted of groffe errour, and so Justly excluded out of the Canon of the Scripture, which approve th the flaughter of the Shechemites by Simeon and Levi, as done by the fword given them by God, and out of a divine zeal, Judith 9. 2, 3, 4. which their Father accurreth, as proceeding of a

wicked and cruel wrath, Gen. 49-7.
V. 30. And Jacob faid] By this reproof of Simeon and Levi,
Jacob witneffeth his great dillike of their wickedneffe; But he feemeth to take the matter upon himfelfe, when he afligneth that which was gotten from the Shechemites, to the power of his fword and bow for obtainment, and bequeatherh it for enjoyment unto Joseph, Gen. 49. 21. which words of Jacob are taken by tome Interpreters, as a Prophelic ful-filled in the expulsion of the Canaanites by his politrity, whole bow, he calls his bow, because they were then in his loynes, and speaks of the conqueit as aiready made, because of the undoubted assurance of it upon Gods promile ; but most take the words in an historical fense, and fo fome refer them to this exploit of his ions Simeon and Levi against the Shechemites, wherein he approves of the fact, but so farre onely as it was the execution of Gods Justice for the injury to his daughter, and as God confirmed that title of what was taken from them, by had not beene upon 11, though but mean metal in Itali, to insacri to beene upon 12, though but mean metal in Itali, to insacri to pass for current Coyn among men. Out entrance from Covenant with God by Baptilin, by the spirithling of water, not by the shedding of blood of the spirithling of water, not by the shedding of blood of the spirithling of water, not by the shedding of blood of the spirithling of the spirithline of the spirithline of the spirithline of the the late great league betwirt God and him, whereof, See Gen. 22. 28 and 33. 20. but it is rather meant of that parcell of ground which Faceb and 33.20. bought of Hamor, Shechems father, who (Gen. 48.22.) might be called an Amorite, though he werean Hivite, either because he might be an swo of the font of Facoh | Viz. Simeon and Levi ; thele are menti- Amorite by parentage, an Hivite by pollellion, or dwelling place ; or the oned as they that were most oftended for the wrong done unto their fifter Amorites mingled with the Hivies, and being of more note then they) Assocites mingled with the Hivites, and being of more note than they might give the denomination for them both is and, which is more then that; the Amorites were fo famous among the Camanines, as to give a name to all the people of the Land of Canana, Gen. 7.16. This Land being Jacobs by particular purchale, he bequeathed it with fipefull favour, as a Legacy to Jofoth, as a parting show this brittens, as to faith, Chap. 48. veri. 23. Object. But the bought this with his money, or lambs, Chap. 31.19. How then did he take it with the fipered and the bow? Anfw.It is not unutual in Metaphoricall phrase, to call that by the name of a (word, and a bow, which, in effect and ule, is answerable name, of a tword, and a bow, which, in effect and ule, is indiversible to them. Now money is (as Solomon faith) aniwersible on all things, Ecclel, 10-19, it is a defence, Ecclel, 7,12 and can doe as much as the foward and the bow, thence was the daying of apollike Warrier, that no City was fo throngly walled, but an Afs, laden with gold, might make a breach into it; I omay gold be called the Artillery, and getter Ordannee, and filver may be called an book to take fifth, and he that the contraction of t buyes it, may be faid, (according to the Proverb). To catch it with a filver hook, in like manner the ground which Jacob bought with his filver, may be faid to be taken with the fword and bow; and he may use this phrase in this fense, with particular opposition to the bloody sword, and bow of his sons Simon and Levi. Or that which Jacob thus purchased, might be violently invaded by the Amorite, when he departed thence towards Hebron, and might, by force of Armes of Jacob his ions and fervants, be recovered again, as some conceive, not without probability; for though nothing of faith or life, necessary to falvation, be left out of the Scriptures, yet many particular actions and occurrences are omitted in the Hiftory of both Testaments; and in this particular flory of the slaughter and spoil of the Shethemites, though it be not feed down what became of the captive women and children, which were brought away by Simeon and Levi, verf. 29. it is not unlike, that many of them were by Jacob fent back to the City, (for he had not room for them at home) with a proportion of the spoil for their needs are main-tenance, keeping what he thought sit, to serve for a recompence of the wrong to his deflowed daughter.

re have troubled me] A wicked man is a troublefom man ; troublefome, not onely to others, as Achan, Joth. 7.25. And Ahab, 1. King. 18. 18. but to himselfe, and therefore he is compared to the troubled Sea, when it cannot reft, whose waters cast up mire and dirt, Isa.

to make me] Though with God the foule of the fon shall not bear the iniquity of the father, nor the father the iniquity of the lon, Ezek, 18. 20. with men it is usually otherwise; for the miscarriage of the children is many times imputed to the reproach of the parents, shough they which was prediffed upon the body of tope rormogas, by a present of the street of the

for his bleffling upon it, to do their belt to thiske them unblameable in their wayes, and free from all feandal in their lives and convertation is their wayes, and credit to both fides; and the contrary a double to comfort and orderior to both fides; and the contrary a double from the comfort and definition and definit ble difcomfort and difgrace to parents, and children.

ble diffomfort and diffgrace to parents, and children.

flink] (Exod.5.11.1 Chron.19.5.) Cruelty and treachery are odlous and abominable funs, both in the tight of God and men, god and
bad: in the fight of the god, by whomforce they be committed; and
bad in the fight of the Bod; for mention the god to the shalf committed by any but by themselves: for this
the Poptifix Religion is infamous, and the infamy of it should make us
tree a lad for any but life for of the shortination.

keep aloof from the ill (ent of that abomination.

I being few] 1 and my family confifting of a small number. The dwelling of a few faithful among many Inadels is very dangerous; fuch is the condition of the Procettants with the Papilis, who are many for one in the Kingdome of Ireland, who now have shewed themselves as treacherous and cruel as Simeon and Levi; who not under the check of a good father Jacob, but fourred on rather by the spirit of Esas, a man of the fword, Gen. 27.40. thew no moderation or mercy in perfecution, and pursuit of those, over whom the confidence in their overcution, and puriout of those, over whom the conneance in their over-matching number makes them inful; and with more intolerable Ty-ranny to opperfic them; which will no doubt be a warning to our bre-thren, if they recover peace in this land, to be more cutious in their courte of life, that they may rather (weeten their reputation with plous, modelt, temperate, chafte, kind and humble behaviour, then by any modell, temperate, chafte, hind and humble behaviour, there by any temperate excelles, give any just eather of featable, to make them, as were to fink and be absoluted to those that live among or about them: I trusp be an amount to the characteristic that the state of the characteristic than t of the great feandals of lewd and unlearned Ministers, by fetting up godly, able, and painful Preachers, with especial choice of them for their girts and parts, for those places where Papills do most abound 3 by their girts and parts, for thoic piaces where 'raphits do moit abound 3 by taking the children of Papills, especially their heites, from the corrupt education of hier own parents, and placing them where they may be trained up in the truth of doctrine and holinets of life, and by other waies and means, which the wildom of the State, conceiveth to be most meet to work

tats effect.

V.31. As with an barles? The answering their father by such a queftion, gives an exchoor relith of their wrath against the Shechemiter, and sheweth, that they did not think themselves too rail, but mild to wards them, as if they had been more chary of their fifters chalting, then, her father; or had dilliked the lewaness of shechen more then he. Extremity of passion takes notice of no mean, betwixt careless connivance at fin, and critel violence againft the finner ; this fleweth that yet their hears were bloudy, though their hands were washed; and so in this paffionate demand they bewray further wickedneffe, to wit, impenitence for their bloody fact, imparience at the just rebuke of their good minded and much grieved father. Chap. 9.

CHAP. XXXV.

Verl. t. God faid] By immediate revelation of himself to Jacobswhether by vision when he was awake,or by dream when afleep it is not let down; but howfover, hereby we see that God is ready at hand to fuccour his in their troubles.

nand to luccourins in their troubles.

Bethel That is, the buffe of God, where at his going to his Uncle Laban, when he fied for fear of the threamed revenge of his brother E(au,
he made a vow to God to be performed upon his lafe return. See Chap.

28.19. Altar unto God, that appeared | That is, to me who appeared unto thee, as Numb. 26. God freeks as it himielf were a diffusit. Perion from the God to whom this Alari mult be built; thence foom the God the Son; as God the Son; as God the Father commands an Alart o bebuilt to God the Son; as God the Father commands an Alart o bebuilt to God the Son; as God the and it is true, he being God is to be worthipped no lefs then God the Father's for thought that be true; and it be a ign of a pious mind, to take all good occasions to intimate the Doctrine of the Trinity, and the Deity of the Son of God, ger this phrase will not serve to bear up au ar-Letty or the 200 of Cibi, yet this phrase will not ferve to bear upan or-gument against such as are opposite to that high and hard, though Or-indox or true doctrine; Since that phrase, wit, of Gods speaking of hmidelys in another person, is used cliewhere, whence no such observati-on can be deduced, as both in the third and fourth Commandments of the Decalogue.

V. 2. Faceb faid unto his houshold! It belongs to the head of the family, to have care of those under his charge that they serve God sright. See Gen.

18.19. Josh 24.15.
to all All must serve God in the like pure and religious manner, therefore no toleration of any in an idolutrous religion. See Deut. 29.9,

that were with bim] Besides his own houshold, he might have fome of the Captive shechemites with him, Chap. 34.29. though some it is like were fent back, his house not being of a sufficient receipt for

tueman.

put anaya (Josh-24.23, Judg. 10.16. 1 Sam. 7-3.) Whether such
as were stolen by Rachel-from Laban, or any taken in the spoile
of Shechem, it is uncertain; but there must be no mixture of the false Religion with a true; when Gods Altar is crected, Idolatry is to be depoted. God is too great to be ferred by the halves, and mans heart too little to entertain him, and Idols with him, whose rival-ship in Religion his jealousie cannot endure; there-

2 Cor. 0.10

Brange gold: Or, cstranging, alienating gods, because they draw the hears from the true God; or strange, because it is strange; that men should be so simple as to take those for gods which are made with hands, as Demetrius and the Idolaters of Bpheius did, Act. 19.24. fuch as as Demetrius and the Hoolaster or Espiticus dio, 16(1):59-64, huch as the Pfalmitt and the Prophet Jeremy deride, Pfal, 11(5, 1):e1, 03,45,5 or (took as are the gods of a firange people, with whom the firacilities mult not hold communion, especially in marriage and matters

among you] Jacob had not all this while, fince his departure from Labans fervice, (which was about ten yeers space) wittingly tolerated I-dolatry in his houshold, for he was ignorant of Rachels stealing away her fathers falle gods, and confident (upon Labans curious fearch, and finding nothing in all his Tents) that there was no fuch vanity in his family; but it is like now Rachels theft was brought to light, and it may be some new strange gods were brought into it by the captive

and be clean Outward washing is a sign of inward cleanling of the ann or essent) Universe wanting to a unit or invest esterning or after foul from the fin of Idolstry, life.i.1.6. which is principally required a for the outward ecremony, is nothing to the inward finerity of forewe for fin, Joel 3.13. This cleaning arguent the filthing of Idolstrough made of Silver and Gold, and therefore they are to be saft many as a menftruous cloth, with extreme deteftation, faying, Get you hence,

Ifai. 20.22. change your garments They might be changed by washing them, Exod. 19.10. or putting on other cloathes in flead of them. The cleanfing by water, and changing of garments were both ceremonies; though yet the Ceremonial Law was not written, it was in part practited by the Patriarchs (who in many things were to be diffinguished from the Heathens) and afterwards committed unto writing by the Ministry of

Moles, See Chap.49.3.

V.3. In the day of my diffref: That was at leaft thirty yeers before, at his going to his Uncle Laban; which mult admonih us. not to forget

his going to his Uncle Labon; which must admonith us nor to forget Goas mercy, when we are groute of mittery.

V. 4. Ear-sing? [16]. 3.13.) Which either had been abuiled to the Islos of Sheetherd or night be entity turned to occasion of perfittions, as Tables, or Agaus Del's amonght the Papilles; the read-mits of perfittions with the memorials of Islosyry and Superlittion through other hands were the comment of a Machine and the Comment of the Machine and the Mach fome, who though upon the command of Authority, will not pate with superfictious pictures, albeit they be neither in price nor propriewath imperiturious partures, amont they be neither in price nor propriety to be compared with these Bar-rings, and other precious appurtuances of Johnty, which are to be rejected with abhorring detectation, as

bid them It is like that he first melted them, or otherwise defaced them left they should be found, and again abused to Idolatry, as Moses did, Ex-

od. 32.20. and Hezekiah, 2 Kin. 18.4.
under the Oak | Idolaters had a superstitious respect unto trees, thence it was that groves were to be deftroyed as monuments of Idolatry, Exod. 14.13. Deut.7.5. & 1.2.3. and among trees the oak was especially accompted of, as appears, list 1.29. The follow being buried under this tree were the more like to lye hid, because it was tuperfittiously preferved from

west the more used origing up.

V. Terror of Gid [Exod 22, 47] Ofth. 2,9,11.1 Sam.11.7. 2 Chr.

T.10] Jetob was diraid of the Cannanites; that they being many and his people few, they would deftroy him, and his house, Chap, 34.30. God fecures him from this danger, by making them to fear, of whom he was afraid. So he exercifeth a power, not only over the hands, but over the hearts of men, to make them timorous, who otherwise might be most confident; and on the contrary to give them most courage, who have most

cause to fear.

v.6. Ling See Gen. 28.19.
V.7. There an Altar and called the place, El-Beibel That is, the God of Bethel; and Beibel lignificits, the boule of God. Of this see on ver. 1. and Chap. 28.19. The building of an Altar bere at his return, was the performance of his yow there made, as he went to his Uncle Laban,

Chap. 28.22 V.S. Deborah Rebekahs nurfe] Sent with her when fhe was fent with Abrahams fervant to be married to Ifaac, Gen. 24, 59. Her name is here called Deborahe whether she had given suck to Rebekah or no, is uncertain, yet it seemeth the had a motherly affection towards her and not unlike the was a kind and careful overfeer of Jacob in his minority. Objedt. But how came the into Jacobs family in his return from Melopotamia, who was left with Rebekah in the land of Canaan? Anja. Rebekah might be now dead, and Jacob was now returned into Canaan, and having lived eight yeers in it, though at some distance from his parents dwelling, it is probable he might feech or send for Deborah to his family to comfort and cheriff her, as a woman of much prudence and tamity to comfort and chertin fiet, as a woman of much pruesine and experience (being now above or about an hundred years of age) and that the might be an affiltant in the government of his family, being a woman of much prudence and experience, effectially to keep peace betwist the emulous wives and their hand-maids; or the hearing, of his return with wives and children, and store of cattel, might come to see him of her owne accord. Some of the Hebrews fay, the was fent by Rebe-kah to Haran to call home Jacob, and that in their return the dyed in the

Way.

Allon Bachuth (i.) the oak of weeping] For the death of Deborah; though neither Jacob nor his family got by her life,
yet

Chap.xxxv.

V.9. Again God revealed himself in special manner to him, six times before this. The first, Gen. 28.13. The second, Gen. 31.11. The third, Gen. 31.10. which two apparitions though they be reported to-gether, were about fix yeers diffance the one from the other, the Annot, upon those two verses. The fourth, Gen 32,1,2. The fifth, Gen. 32,24
&c. The fixth, ver. 1. of this Chapter ; and the seventh is that in this ninth verte.

V.10. Notany more faceb] See Annot on Chap. 32.28.

V.11. I am God Almighty] See Annot, on Chap. 17.1. multiply] (Chap.8.17. & 9.1 & 28.3 & 48.4) Multiplication is a bleffing often promised by God in favour to man; it is an ungrateful part in many to murmure at this blefling; a wicked part to prevent it by abortion, a divellish part to destroy the increase, and to make proa field of corn.

Kings [hall come] In the promifes of God touching the feed of A-braham, Ilaac and Jacob, we are to understand a spiritual posterity, as well as a carnal; so those are Abrahams children that are true Beliewell as a critial to rottoe are changed by livers doing fuch works as he did, Joh. 8.39. and thefe as fons of Abraham, they final be received into happy reft, and repofe in Abraham bolom, Luke 16.22. Taking the Prophetic in this, as well as in the other fonte, we may conceive it fulfilled literally and spiritually; literally, in David, in Solomon, in Rehoboam, &c. who lineally descended from the loynes of Jacob; and spiritually, in those Kings of the Gentiles, who first became be-lieving sons of Abraham, I sac and Jacob, and then nursing Fathers of

the Christian Church, stat. 9.23.
V.12. to thee - and to thy [ced after thee] So it was faid to Abraham Gen. 17. 8. yet he was not poffelt of a foot of it, Act. 7. 5. viz. as chief owner, but as a fojourner, or not as taking polleflion of Gods pro mife, for that must needs be made to Abrahams, Ifaacs and Facobs po therity, by war upon the Canaanito, and victory over them by Gods affifance: yet may the Land be faid to be given to Abraham, and Isac and Hacob, because it was given (to those that did possess it) for their and yacoo, because it was given (orthodoxia the point and an and in the fakes; so they that fed the hungry, gave drink to the thirfty, cloathed the naked, and visited the sick and supprisoned, are said to do all this to our Saviour, (whom they never saw) because they did it to others for his fake, Mar. 15, 40. And as in the intention of the giver, *Abraham was he in whole name the original grant was made (to that wholever was not of the feed of *Abraham could have no right unto it, no nor all the feed of *Abraham, for *Ibmate* was excluded, as *Efau of the feed of *Abraham, for *Ibmate* was excluded, as *Efau of the feed of *Abraham, for *Ibmate* was excluded, as *Efau of the feed of *Ibmate*. Ifaac)fo in the acceptation of the receiver, Abraham, Ifaac and Facob a pace point an exceptation of the receiver; Autonomy I pake and graves cook that whereof their polterity was polletted, as if they had injoyed it themselves. Or, if by the land of Canaan, we understand the Canaan above, (as by the feed of Abraham, the true Beleever, see Annot on vers. 11.) we may say, that to him and his spiritual seed is that good Land given, and therefore they that are possessed it, are said to rest in the bosom of Abraham, Luk. 16. 22.

V. 13. God went up] As God is fald to descend when he sheweth fome figne of his especial presence below, as Chap. 11. 5. Exod. 3.8 Numb. 11. 17. So he may be faid to afcend when he withdraweth i again, and the apparition is ended. See Chap. 17. 22. and Judg

13. 20. V. 14. [et up a pillar] He set up one in that place about thirty years before, but that was but an extemporary pile of stones, made by him alone, which by this time haply was demolithed, or at least profaned and therefore now he fee up a new pillar.

V. 15. Bethel] Sec on Chap. 28 19. V. 16. a little may to come] (2 King. 5 19.) That is, less then: mile from Bethlehem, as some fay that have feen it.

Ephrath | The fame is called Bethlem ver. 1 9. Ephrath is derived of the word Pharab, fignifying be bath made fruitful, or (as some conjecture) from Ephrath the wife of Caleb, Chron. 2, 19, and Bethlebem, fignification the boufe of bread; the Prophet Micab joynes both names together, Micab 5. 2. There was another Bethlebem in Galilee in the Tribe of Zebulun, for diftinction from which this is called Betblebem of Judea, becauseit was in the portion of the Tribe of Judah; and in this Bethlebem was our Saviour born, Matth. 2. 1. And he was (as some observe (as by way of fit correspondence betwint the person and the place) the

betad that came down from heaven, Joh. 6. 33.
V. 18. as her foule was in departing The beginning of life, is when the fonle is united to the body, upon the configuration of the parts fit for reception of it, and operation by it; and the end of it is, when there is a parting of them by the foules departing from the body, which liveth while the foul is in it, 2 Sam. i. 9. (where the English hath my life, the Hebrew hath Maphshi, my foul) and dyeth when the foul depart-

th, as here; and reftitution to life, is the return of the foul unto that body from whence it was departed, 1 King 17.21.22.

for she dyed Rachel called to her husband for children, with such positionate importunity, as if the should dye of grief if the had them not; and now she hath her defire, and dies by that means. How fond are many in their affections, who thinke there is no contentment without fatisfaction to them, when it may be their greatest affliction to have them take effect ? It is good to be lo moderate in our wishes for all tem-

yet they make great lamentation for her death. The affiction will and pleafure, and that with fuch indifferency, a sto be pleafed without good people are more moved with respect to goodnesse then to out them, if he pleafe not to beflow them.

out them, if he please not to be flow them.

Benjamin] Rachel gave unto her son a name of sorrow, Benoni; faob liked not that, because it would be too constant a motive to mourning by bringing to his temembrance the lolle of his best beloved Racbel, therefore (though he permitted much to his wives in this kind) he used his own authority for the change of that name, and choice of a better, to wit, Benjamin; whereby burying the intimation of grief, he, would bear in mind a memento of love, and profess by that name, that Benjamin, for his mothers sake, should be as neer and deer unto him, as his right hand. See Pfal. 80. 17.

V. 19. buried in the way] It is not material where one dyeth, or where he is buried; the body is not curious in what bed of duff it fleep : eth; and the foul finds as ready a way to heaven or hell, from one place as another. See on Chap. 48. 7.

V. 20. fillar] Monuments and memorials of the dead, are not undigal wafte of mankind, as ambitious Warriors do, who make no more lawful, but may be uteful to mind fuch as furvive of the vertues of the deceased for their imitation, and of the hope of their happy resurrection occurred life; But they must not be see up with too much pomp, nor out of superstition or immoderate affection, which sometimes produce each other; and it is not improbable, that Idolary had its beginning from memorials of the dead, made for confolation of the living. Seethe Book of Wildom, Chap. 14. from verf. 12. to the 23. A clear conviction of the Papits, who allow that Apocryphal Book the credit and

authority of Canonical Scripture.

unto this day That is, the day of Moles writing this Story, but is continued many years after this, for there is mention made of Rachels sepulcher, 1 Sam. 10, 2. which could not so well be kept in memory, if the pillar remained not: the Papills take upon them to tell, that this monument was made up of twelve stones, in remembrance of Jacobs monument was made up of twerve itorics, in removative of accept while polis, with a pillar like a pyramic fice upon them all, under the fludow of an oak; and this Adrich, delivereth upon the report of Bredenbachius, who faid he faw it: and others tell the like flory upon the relation of pilging in \$ 5 00 4 drich, Delph, Theart, \$p. 29, in Tribe Benjamin. Et Salian. Annal . Ann. Mund. 2306. p 340 cel 1. But it is like thefe narrations, are either fained to foment superfictious pilgrimages, or that additional structures were made of latter times, to revive and refresh the memory of Rachel, and of the dear love of Jacob towards her, both alive and dead.

V. 22. tower of Edar] That is, a thouland paces from Bethlehem where the Angels appeared unto the Shepherds, and brought the glad tidings of the birth of our Savior, Luk. 2.8.8cc.

V.12. With Billah bit fathers Concubine 1 twas a great grief to Jacob that Dinah was ravished, yet so much the lesse as the was more innocent, being, as it is like, abused by sorce; but this act of Reuben and Bilbah was a fin of greater guilt in them, because willing (it is like) on both fides, of greater grief to him, and of greater frame to the whole family; yet it is let down with the filence of Jacob or Ifrael, (though as a father to the one, and as an husband to the other, the wrong touched him in the neerest degree) and without censure of the Writer; (see on Chap.49.4.) which may teach us to take notice of the faults of Religious samilies, rather with silent sorrow, then with clamorous reproach, if such scandalous sins be committed among Christians, that Religion should not suffer for it: the Religion may be good, though some that professe it may sometimes do such wickednesse as is not to be named, 1 Cor. 5.1. And this fact of Reuben teacheth, that the Patriarchs were not chosen for their merits, but by Gods mercies, whose election by their faults was not changed. After this inceft of his fon, Jacob abstained no doubt from Bilhah, as David did from his defiled Concubines, 2 Sam. 16.22.

Twelve | With Dinab the children of Jacob were thirteen, but women

come not into the account of the Tribes; and without her the Tribes (taking the two lons of Joseph, Ephraim and Manafich for several Tribes) were thirteen, but usually they are reckoned but for twelve, because those two were not the fons of Jacob by immediate descent, as Joseph their father, and all his brethren were; and now the number of Jacobs fons is made up, for after the death of Rachel he had no

V.26. Bornto him in Padan-Aram] Not all of them, for in this Chapter it is plain, that Benjamin was born where his mother dyed (fee on ver. 16.) that is hard by Bethlehem in the Land of Canaan, where Jacob had continued for the space of eight years. So that we must understand these words of the greater part of Jacobs children, and indeed of all but one, See Annot on Chap. 15.13. And for that there needed no particular exception to be made, fince that is done already by relation of the flory of Benjamins birth, and Rachels death, ver. 18,19. fo that no Reader can be mistaken for want of an express exception of Benjamin in this verse.

V.27, Heads came unto Isaac] That is, with his wives and children, family and furniture, wherewith God had blifted him; for it is not probable that having lived many yeers in Cansan, and not very far dillant from his father, but he visited him divers times at Hebron, before he finally removed himfelf from his former ha-

V.18. An hundred and four feore yeers] A longer life then any of the Fathers enjoyed after him a with which. Moles willing here to clock up the flory of Isaac by a figure called Polephiss or anticipation, brings in his full age an hundred and eighty yeers, with his death and but Poral comforts, as to crave them onely with condition of Gods good rial, and after makes report of things concerning his posterity unto chap.

grand-child Joseph was fold into Egypt. V.19. Gathered to his people] See on Chap. 25.8. CHAP. XXXVI.

Verf.: The generations of E[ast] This Genealogy declareth, that E-fau was bleffled temporally, and that his fathers bleffing, Chap. 17.39. took place in temporal things. The ambiguites and feeming repugnancies in this genealogy, may be britfly reconciled by thefe rules. First, Some perious have many names, as E[ast is called also Edos in the first verie; § faces also is called Isfael, Gen. 32. 38. and 35.1132. So non of Eliaus wires the daughter of Islamsel's called Mathalab, Gen. 36.9. and Baghemath, Gen. 36.9. and Sarah is called Mathalab, Gen. 38.9. and Baghemath, Gen. 36.9. and Sarah is called Mathalab, Gen. 38.9. and Sarah is called Mathalab. led, Ifca, Chap. 11.29. And this not only in the names of persons, but in names Nicional alio, as the fame person is called sonietimes an Hittie, Chap.26.34.fometimes an Hivite, ver. 20. of this Chapter ; because the Hivites were the greater Nixlon, and comprehended also the Hitties, and fometimes an Horite, ver.24. of this Chapter; and the rather be and iometimes an Horite, ver. 14. or time chapter; and the rather of earlieth one were in habitation mingled with the other. Secondly, formetime the fame name is given to feveral persons, as there were two called Anab., two called Corab, three called Dilpon or Dilpan in this Chapter. Thirdly, the grandfather is called allo a father and the grandchild (whether Nephew, or Neece) a fon or daughter unto him, 2 King. 8:18.26. Fearthly, Some are called fons of others who were not their natural iffue, but adopted children; as Amalek, whose monot their natural inue, our sacored enjuren as a samaca, whose mother was Timnah, yet is he called the fon of 4dab, verf. 12. to the one he was a natural ion, to the other a fon adopted. Fifibly, Some men had the names of women given unto them, as Timnab, and Abelibanab, mentioned ver. 40,41. were called by the names of the first mothers of

mentioned variety of the high state of Efau are not ranked in the order of their marriage. (for the daughter of filmned was married to him after shellhame) it being freeth or ame her fifth, of whom to chee he let no to by 3 and her last, who gave occasion by her fruitfulnesse to the state of by 3 and her last, who gave occasion by her fruitfulnesse to

fay the more.

V.6: Wens into the Country] That is, to another Country then that V.6: Wens into the had dwelt, and herein appeareth Gods providence, of Canasan, where he had dwelt, and herein appeareth Gods providence, of Canasan, where he had dwelt, and herein appeareth Gods providence, of Canasan, where he had dwelt, and herein appeareth Gods providence, of Canasan, where he had dwelt, and herein appeareth Gods providence, of Canasan, where he had dwelt, and herein appeareth Gods providence, of Canasan, where he had dwelt, and herein appeareth Gods providence, of Canasan, where he had dwelt, and herein appeareth Gods providence, of Canasan, where he had dwelt, and herein appeareth Gods providence, of Canasan, where he had dwelt, and herein appeareth Gods providence, of Canasan, where he had dwelt, and herein appeareth Gods providence, of Canasan, where he had dwelt, and herein appeareth Gods providence, of Canasan, where he had dwelt, and herein appeareth Gods providence, of Canasan, where he had dwelt, and herein appeareth Gods providence, of Canasan, where he had dwelt, and herein appeareth Gods providence, of Canasan, where he had dwelt, and herein appeareth Gods providence, of Canasan, where he had dwelt, and herein appeareth Gods providence, and herein appear which caufeth the wicked to give place to the godly, Elau removes thence to Mount Seir, that Jacob might enjoy Canaan according to Gods pro-

mile.

front be face! This removal of Efau from Canaon, is taken to be faren be had dwelt in Stir, and had come thence to folemain: his fathers functed, Chap-35.93 sites which time Jacob and being upon good termens, are thought to have dwelled together, until their riches increasings (Abrahams and Lots, Chap-13-6.) give occasion of their crassings (Abrahams and Lots, Chap-13-6.) give occasion of their parting. Or, it may be thus undertood, the after space was gone to Padas-Arians, or Melgostania, Efau sites a time being increased to Padas-Arians, or Melgostania, Efau sites a time being increased to this mother, Jacob, that he had no hope of any joy of living three, more of himself, with his wives, children and either a he returned, removed himself, with his wives, children and estate, ne returneo, removes numets, with nis wives, cunarra and extest, which he had goeten in Canada, jo dwelt in mount Seiz, vericle. a place which haply pleafed him better for commodioulrafile of hunting, to which he was very much addiffeed, and where he might make himfelf more room then as a fojourner with his father in Canaan could be almost room then as a fojourner with his father in Canaan could be almost room them as a fojourner with his father in Canaan could be almost room them as a fojourner with his father in Canaan could be almost room them as a fojourner with his father in Canaan could be almost room that the country of t lowed him.

V.7. For their riches] Blau being commodiously feated, and increafed in riches, resolved not to tensin where he was, conceiving his brothers estate and his would be too much for such a portion of Canasa, as in the way of folourning would be allotted to them; fush thoughts as the he might have before Faceb returned, and therein might be as trete ne migurate octore grass returned, and total angule confirmed when he faw his encreale, and was reconciled unto him 3 and therein the affections and intentions of B(au(though he minded only his own commodity) conduced to the accomplishment of the divine providence, which had defigued Cansan for the inheritance of the pollerity of Faceb, not of bim. could not bear bim] Not but that the Land of Cansan was both

could not bear him] Not but that the Land of Lansan was both spaclous and fruitful enough to support and slitting them; but they not possible the is in their own right, but solourning in it, could not be supplyed with stope and compass enough for all their casts?

V. g. Fabrer off Sec on Chaps. 36. To all that descend from him in a right line, he is a stable, though never so remove; and to such a not the descendant in what degree foreer are children; so such as one the descendant in what degree foreer are children; so such as one says of the supplementations of the supplementation of the su Matth.I.I.

V.15. Dukes] That is, Leaders or chief Governours, or Heads of fome eminent families or kindred; who joyning together made an Aiome eminent lamities or kindred; who joyning together make an Ar-illioratical form of Government shat is,a Government of diversitheir and chief men governing among themleves han equal tenour of Authority, without any King ruling over them by any abolute power, though to roders fake from en might have the pre-eminence, as the Dake of Venice hath a fuch a Government the Edomites had a the fult, siter that Kings, from them they came back to Dukes again, all being elective and not by succession. If God dignific them somuch who are not of his houshold, how much will he honour and exalt those

V.20. 18 ho inhabited the land That is, before Esau did there ir habit, whose posterity by their sword made themselves room in the Country, by expelling the old inhabitants thence, Daut. 2, 12, 22. So

which fell our when lisse we allve, for he lived twelve yeers after his verifying lisses prediction, Gen. 17-40. to their grin and glory in the world. But without it is to be noted, that Elau had married Abbutha-world. But without it is to be noted, that Elau had married Abbutha-world. But without it is to be noted, that Elau had married Abbutha-world. But without it is to be noted, that Elau had married Abbutha-world. But without it is to be noted, that Elau had married Abbutha-world. But without it is to be noted, that Elau had married Abbutha-world. But without it is to be noted, that Elau had married Abbutha-world. But without it is not be noted, that Elau had married Abbutha-world. But without it is not be noted, that Elau had married Abbutha-world. But without it is no be noted, that Elau had married Abbutha-world. But without it is no be noted, that Elau had married Abbutha-world. But without it is no be noted, that Elau had married Abbutha-world. But without it is no be noted, that Elau had married Abbutha-world. But without it is no be noted, that Elau had married Abbutha-world. But without it is no be noted, that Elau had married Abbutha-world. But without it is no be noted, that Elau had married Abbutha-world. But without it is not be noted, that Elau had married Abbutha-world. But without it is not be noted, the Elau had married Abbutha-world. But without it is not be noted, the Elau had married Abbutha-world. But without it is not be noted, the Elau had married Abbutha-world. But without it is not be noted, the Elau had married Abbutha-world. But without it is not be noted, the Elau had married Abbutha-world. But without it is not be noted, the Elau had married Abbutha-world. But without it is not be noted, the Elau had married Abbutha-world. But without it is not be noted, the Elau had married Abbutha-world. But without it is not be noted, the Elau had married Abbutha-world. But without it is not be noted, the Elau had married Abbutha-world. But without it is not be noted, the Elau had married Abb ter: yet for all this affinity, Biaus ponterny expense their minimens of marriage, of their policifign: There is no trust then in the alliances of wicked men; though they make marriages with one another, they will violate all lawes of affinity and friendthip for their own advantage. See

Gen. 31.23,24,29.
V.24. That found the mules The word Jemim in the Hebrew (as
V.24. That found the mules The word Jemim in the Hebrew
Schindler observeth, and the best Interpreters agree with him) is here, and no where else found in the whole Scripture, which makes the fig-nification of it the more uncertain; the Vulgar Latine turns it Bather, or bet waters: the most and best Divines take it for Mules, and hold, that Anabs finding them out was by an experiment of his own, cauthat Anans hading them out was by an experiment or its own, cathing a mixture of an affe and a mars, whence mules are ingended, who can ingender nothing, this did Anah, who not contented with those kinds of beafts which God had created, found out the monitrous generation of mules, between the affe and the mare, which as an enormity against nature, the Lord forbiddeth, not only in that, but in any o-

ther kind, Lev. 19.19.
V.31. Before there reigned any King over the children of Ifrael] The posterity of Elau was advanced fooner to royal dignity, then the posterity of Jacob, which in the Egyptian Servitude were under a rod of Irity or Jacob, watch in the Egyptian tervitude were under a rod of I-ron, while Elaus off-fpring (wayed a golden Seeper. The wicked rife up fuddenly of honours and perill as quickly 3 but the Inheritance of the children of God continueth for ever, Pfal. 121.28. But how could Motes write this, fince the Lizelites had no Kings in his time? This he might write by the Spirit of Prophecy, for he prophetisch of the peo-ples defire of a King, and gives rule both concerning his choice and his carriage, Deut.17.14,15. See Deut.33.5. Or this might be added by

V.33. Fobab] Many of the Ancients hold this to be that of Job, of whole patience there is an history, but the words differ much in the Hebrew writing; for this Jobab beginneth with Jod, but Job of whom the Book is written, beginneth with Alepb, and is called Fob or Flob, never obab in the Hebrew Text.

Borra A famous City of Idumea, not far diffant from the City Te-See Amos 1,12. It is brought in allegorically in the Prophecy of Christ, Isai.63.1.

V.34.The Land of Temani] Heb.Of the Temanite. The whole South Country of Idumes, to called from the City Teman, the Metropolis of Idumea, and the Princes Palace, fituated on Mount Seir; which City might be so named from Teman the eldest son of Eliphaz, ver. 11.15, and hence it is probable, that Eliphaz one of Jobs visitants, was called a Temanite,

V.37. Rehoboth | Which is a City fituate by the River Euphrases built by Nimrod, Gen. 10,11. Some fay this is another Rehoboth from that noted in the place forecited, and that it is diftinguilhed from it by the mention of the River ; but the matter is somewhat uncertain, and of ne

V.40. The names of the Dukes] From Kings they come downe to Dukes again, God having a power to advance and depose Principalities, Discs agair, God having a power to naturate and depole Principalities, to feet up, and poil downs, and to change no only the Governours, but the manner of Governments he principal for the function of their monitories of Governments he pite length of Edom regiment limit with Monitories and Pablers, Modes rections eight Kings, and after their operation of Pablers, Modes rections eight Kings, and after them temperated Pablers, Modes rections eight Kings, and after them to the contract of Pablers, Modes rections eight Kings, and after them to the contract of Pablers, Modes rections eight Kings, and after the contract of the pable of of dead, as reports precedent matters for many hundred years before his birth. To this may be added a third answer, (which is yet not to be preferred before the former) wig abs. this might be inserted by fome fuch author as made up the Rory of the Book of Deuteronomy from the fifth verse to the end of the Chapter.
V.43. Father of the Edomites] Or, of Edom; that is, of that race

V.4.; Father of the Edomiter] Or, of Edom; this is, of that race or off-pring which hash its original from Elass loynes, for all the Deficendants bear the name of their principal progenitor, though many degrees diffant from him, because that virtually they were constained in this, elicit they could not have been derived from him; of the Pewes many hundred years after Jacobs decrease are called I fast, or the children of freel; where they were defined from the condition of the one, to look both forward and backward to the condition of the other, and to observe the off-off-wordists or therese storage on, with ofference, on heir mutual how Gods promiles or threats given out with reference to their mutual now your promises of timests given out with reterence to their minor elections, are made good upon them in fucceeding ages: and within the same of Edon (being given Eliu by occasion of his parting with his birth-light for a mellio rice do protage, for which he is condemned as a profane person; and thrice repeated in this Chapter as an addition to the prolane perion, and unite repeated in this chapter as an addition to be name of Hau) is to be taken as a brand of perpetual reproach upon him, Heb. 1.2.16. as feroboam the son of Nebat, with this addition, which made if natto sin, it King. 16.16. and Chap. 22.25. 2 King. 3.3. and essentially the son of the

CHAP.

CHAP. XXXVII.

Chip.xxxxii.

Ver.1. [N the Lind] The land named was Canzin, the place in particular not named was Hebron.

V. 2. generation (Chap 5. 1. and 36. 1.) That is, the flory of fuch things as came to him and his family, with reference unto the geneutrings as sente to man and instantisty with reference that or of generation, or catalogue of his Iffue fet shown before, Chap. 36. to flew by way of comparison the different condition of Gods Church, and children, and of the families of the wicked.

feventeen years old] Some Popish Translators say, fixteen years old a manifest (werving from the Hebrew Text, and with it from the Greek Seventy; from which some eminent Papists pretend a secret instance of the Spirit in the Author of that Translation, which is a glosse more corrupt then their Text ; for if Joseph were seventeen, he was sixteen in truth of flory, though not of interpretation; but it can be no way true that Gods Spirit would correct in a Tranflation, that which he had di-

Aated in the Original. with the fons of Bubah, and with the fons of Zilpha The fons of the handmaids, (it feemeth) were forted together, and with them Joseph, because his mother Ruchel was now dead, and he envyed perhaps by Leah, for his mothers fake; and by her fons because he was the dirling of his father; therefore Jacob for preservation of peace, divided (as it is probable) both his women, children, and cattel into two companies; in the one was Leah, her fix children, and a great part of his flock with them; in the other the handmaids; their children and Jofeph with them; where Jacob might expect more fafety, because there less envy would follow the love of his father, or the preeminence which that might produce on Josephs behalf.

bis fathers mives | Not properly to called, for Bilhah Chap. 35. 22. is called a concubine; yet above other concubines might be called wives, because their sons shared in the Inheritance in the Land of Canaan with the fons of Ruchel and Leab, who were wives in a proper fense. See the difference betwire a wife and a concubine, on Chap. 22. 24. and

the difference deviate. A mission a constitution of the constitution of the deviate part of the constitution of the constituti of Jacob by their criminall converfation, which if it were such as some bave imagined, was most abominable. Joseph observing it with dislike, sequaints his fither with it, that by him they may be reclaimed from their evil courses; wherein he doth the office of a good ion, and a good brother, to his father, and brethren, and acquireth his own foul from all guilt that might have been contracted by his filence.

V. 3. more then all] That is, more then any of them all. the font of his ald age] (Gen. 44. 20.) He was 91. yeare old at the birth of Joseph; now that parents love their young children better then the elder, there may be many reasons ; as First, to be parents in old age argueth the continuance of Gods bleffing, and of their good and frong confliction, when it was most like to fall for ever.' Secondly they more value such an issue, because they expect no more of tha they more value usen an inute, occause they expect no more of that shird, and that makes it more deary, because more rare. Object. But Benjamin was younger. Sol. First, this is to be underflood in respect of this elder brethen's and for Benjamin, he was not yet one to any proof to gain so much of his fathers affection. Thirdly, in the young eft they look that the memory should hold out longest, and natural at fection gaineth ftrength in its courle, fo that the further it goeth the ftronger is groweth. Fourthly, the young children are commonly more conversant with old men, fince they keep shome, whereas the bigger children tre much abroad. Fifthly, their innocency breeds acceptation without exception, whereas the clier children commit faults, it may be crimes, (as Reuben did, Gen. 35. 22.) to grieve the hearts of their parents, and fhorten their lives. Sixthly, Old fathers decline towards the infermity of voung children, (as the Proverb hath it, once a man, and swice a child) and are commonly more tender, and kind to those who are by their tenderness more apt to be exposed to injuries by others. was are by their renormers more apt to be exponent to injuries by others. Both Enjamin he was younger then Jofeph, and to was he allo found Jacobs elder age. $\lambda M n | M_{\odot}$. Thus, but there was formewhat there believes the reasons here alledged, which made $\frac{1}{2}M(ph)$ to belowed of Jacobs, as when he was the long defined iffue of his belowed mother R $Label_f$. and her first born, that took away the great grief of her former barrennesses, and he lest no matter of mishap behind to afflict the heart of his father, 48 the birth of Benjamin, with the death of his mother, had-done I and he was beautiful like his mother, and certainly, there ap-Petited in young Tofeph the prelages of very vertuous acts, and employments of gleat importance.

d coat of many colours] (a Sam. 13. 18.) Oc, pleces; And it might be both, wherein both pieces and colours were to mingled, as might make most for delight and decency in the eye 3 The Greek word Poiki lon, used by the LXX, and the other Greek word Polymita used by the Latines, found both to the same sense, the one fignifican variet, the other varied in particular, by pleces of feveral colours. This cost is here mentioned both as an Argument of Jacobs love to Joseph, and as an occasion of his brothers have, and a colour and cover for their bloody plot from the eyes of their father. Some curioully enquire concertifing the matter of Josepha coar, whether it were tilk, or of divers

made of linnen and woollen, Lev. 19. 19.) and concerning the making, of it, whether it were long, or with fleeves or no; but as there is no need of fuch nicety, to can there be no good farisfaction given unto it. It is of more use to note, that as Jacob loved him better, so he shewed his love unto him by fuch outward fignes, as fet him out unto his brethren as an object of envy : it had been better he had loved him more, and thewed it lefs; it is a part of prudence in parents, fo to govern their affections or themselves in the expression of them, that they give no cause of grudge, or malignant emulation among their children,

V. 4. hated him] Many things met together to make Joseph maliganed of his brethren, as his fathers favour, which in his gay core was an eye-fore to their envyous looks; his complaint of his brethren, and after all, his dreams raifed their hatred to a great height, verf. 1, 8, &c.

could not speak peaceably] Wherein appeares the power of humane corruption, which is too stubborn to bee held in by any bond, either of Religion, or nature; those that are very bad cannot so much over-rule their naughty hearts, as to permit a good word to come out of their lips, Matth. 12. 23. an evicence against the opinion of the power of freewill in matter of morality.

V. 5. dreamed] Of dreams, see on Chap. 20. 3. & on Chap.

V. 7. Obey (ance to my [heaf] This was but a dream, the dream of a child, but in the dream was a mystery ; and the meaning of it was, that Josephs brethren should bow down to him, as their sheaves seemed to do to his theaf; if this had been acted in the field, it would have been to his fieat; it this had been acted in the inclus, it would have extended in matter of amazement to them all; but then the providence of God in ordering the various affections, paffions, and paffages of his brethren towards him had not been so manifest, nor his advancement so strange, and above their expectation, as when the prefage was but a dreame, and that but Josephs own dream related of and by himselfe. See on Chap.

V. 9. behold, the Sun and Moon and the cleven Stars.] See annot.

made obey sance] It was twice revealed to him, how he should be honoured, but he hath no revelation how he thould be humbled, for God meant to bring this about by wayes unknown both to Joseph, his father, and brethren; when God reveals himfelfe to any, he doth it with ftine and limitation; the light he giveth unto them being like that of a dark-lantern, which may be thut, and opened by feveral acts of illumination; fothat neither the Prophets, nor Apostles, knew any more of Gods secret counsel, then he was pleased by particular informations, to impart unto them; compare 2 King. 5.26. with 2 King. 4.27. & Act. 5. 2. with Act: 10. 17,21.

V. 10. his father rebuked him] Parely In ignorance, whence the dream came, and how it was to be accomplished; and partly in wisdom, and good will to Joseph, whom he would not have by this means become more hated of his brethren.

fall I and thy mother, @c.] Jacob takes himfelfe to be meant by the sun, his wife by the moon, and his fons by the Stars, according to the promile made to his grandfather Abraham, Gen, 22. 27, wherein he takes notice of his own preeminence above his wife in the comparison; But though folephis brethren did moft humble homage unto him, Gen. 26.4. through others precure not more momes norms, a time num, v(n), v(nof a Victory, or Deputy of agreet King, and therefore did Josephs breather easily their father his fervant, and with that word in their mouthes bowed their heads and made obeyfance, Gen. 43 28. And when Jacob came into Egypt,"it is not to be doubted but he gave him respect according to the dignity of his place ; and if Rachel were dead at this time, (which fome deny) the words of Joseph might, as to her, feem to found as an idle dream. Or, the mother of the family, who was unto Jacob as the Moort to the Sun, might, when the came with Jacob her husband, do homage unto him, albeit is be not expressed.

V.11. Observed the firing (Deut. 7.28, Luk. 2.19.) He thought there was somewhat extraordinary in it, and though he knew not what it was,he fet his mind to observe it.

V. 1 3. 1 will fend] This was a good while after his breihren Itad expressed their envy against him, and by this time he hoped it was ap-

V.14. Whether it be well] Heb Peace. Peace is a compendium of all prosperity, even the prosperity of War is called Peace, 2 Sam 11.7. Text

prospersty, eventure prospersty or wen to send feeter, 2 and 1.7. 128.

Annot the Chipkes, 6.

Annot the Chipkes, 6.

So sheehen! Which was from Hebron where his father was (as fome compact the diffuse) fixey English miles, (as others) eligiteen the chipkes of the chipkes of the chipkes of the chipkes which was not much of the other much use; shoely, that were rich in cartelito have them well paftured, were faine to keep them many times at great diffance; when Laban, by Gods bleffing upon Jacobs faithful fervice was enriched, his flocks were Cometimes ted at the diftance of three dayes journey, Gen 30 36. Queft, Bu: how durft Jatrante or unrec usyes journey. Gen 30.30. August, has now out the cob truth his children and his catical in that place where his foots had committed tuch cruel revenge upon the sheetlemites? And how durft he advenue his datting Joseph upon fuch a journey alone? Afaife. For the first; though his ions had gotten them a title to Shethem by the fword, God gave Jacob a peaceable possession of it by an admirable over-awing kinds of threads, (which afterward was forbilden by the Law to be of the people in those parts, for the terror of God fell upon the Cities

he hoped his Joseph would be safe, though sentalone, as himselfe had been, when he travelled a single waysaring-man a far longer journey, Gen. Chap. 18.

V. 17. Dothan | Dothan (as some write) is as far diftant from She chem, as shechem from Hebron; others reckon them to be about eight miles afunder, but if it were no more, yet added to the former journey, mines anuncer, but it were no more, yet audes to the tornet jointly) it was a great way, and Joieph's readinfile to take the pains to do more then his father did command him, following to the full rather what he meant, then what he bad him do, is a commendable example of childlike obedience to his father, and might have been an occasion of great benevolence from his brethren, if they had not been prepared with the prejudice of precident envy, and malice, to require his good with their evil. In this place (yet not a City) was afterwards a City built, called

by that name, 2 King 6.13.
V. 18. confeired The Holy Goft covereth not mens faults, 2s the vain Writers do, who make vice verrue

vain Weiters do, who make vice verue.

10 flay birn] Touly birn in a dead fleep, fo that he should never
dream again 1 In this was Joseph a Type of Christ, conspired against
by shoof, who he came to visit, but het, over 1,1 + 1,2

1,1 this was Joseph H. H. masser of streams. See Annot, on
Clute, 14, 13, They give him this incle-name in foorm, as the maner of ill minded most active teems of reproach upon the Religious 5 to Christ was called a Galilean in derision by Julian; the Apostic Paul a Babler by profane Philosphers, Act. 17. 18. This age abounds with fuch abufive appellations, cast upon the best Christians, by such as are of an heretical Religion, or of no Religion at all; the practice of this

of an herciical Religion, or of no Religion at all; the predictor this; kind of contumely is ancient, and the patience under it as ancient; which may make us both to look for it; and make light of it.

V.20. piz] The Hebrew word Ber, ignificati houristness cillern, or any receptact of water which that no lighting to feed it; and fo is formtimes day; the Hebrew Scholish make the difference bewint Berr and Bor. the former. faith he. familish a Dr. or Wall and where and Bor, the former, faith he, fignifieth a Pit, or Well only digged; the other the same, when it is built upabout with stones, or other ma-

we will fay some evill beaft] To unnatural crueky, they purpose to me will jay jomeevule seajs 1 to unnatural critery, they purpose to dean act of inhumanity, to kill him, for whole fafery they flould hazard their own lives; and being killed, not to vouchfate him a burial!: and to both these they will adde a probable lye to cover the matter, they will impute their bloody fact to wild beafts, a lye like enough to be believed, by that we read, 1 King. 13. 24. & 2 King. 2. 24. they would do a bruitish act, but would not own it. How much better is it to be reputed a murderer, and to be none, as Paul was, Act. 28.4. then to be one indeed, and lay the blame upon another, whether man,

or beaft, as thefe would do? V. 22. to deliver bim] Reuben his half brother, the eldeft fon of Jacob by Leah, perswades them not to flay him, but to cast him into fome dry pit ; whence his meaning was to fetch him out, and to return him fafe unto his father ; he made no iccuple to pollute his fathers bed with incest, Gen. 35 22. yet he makes a conscience of being defiled with his brothers blood; and it may be he is the more desirous to redeem the guilt of his luft with a grateful office to his father, and to regain his love. How corrupt is this Church in the Patriarch Jacobs Family, when most of his sons are tainted with the hainous sins of incest, or murder in intent, and endeavour, though not in deed? for they were in-notent in fact, but against their wills.

nocent in fact, but againft their wills.

V. 24. into 4 pir] Their hypocrific appeared in this, that they feared main more then God; and though it was, not murder, if they find not his blood; or cared not though it were, while they had an excuse to

cover their fault.

V. 5. fast down] Here is not a word how Jokeph rook the matter at his brethrens hands, nor what he faid to fave himselfe 3 yet it is plain by the confession of his brethren among themselves, (when they saw themselves entangled by their own fault) that he belought them in the

which is put many times for a full meal with variety of meats. Exod. 18.

12. They refreshed themselves, or it may be feasted, because now they were freed from their detaming brother; their confeiences were a fleep, as Jonah was in the fide of the ship, Jonah 1. 5. so they make much of themselves, and little regard the afflictions of Joseph, Amos 6.6: Gilead] Which was the way from Arabia to Dothan, and Dothan

the way thence into Egypt.

V. 26. what profit | It would be a strong bridle of restraint from fin. if we would but pose our selves with the question of profit, What shall we get to gain the good will of men, and lose the love of God? what ease will it be to our minds to sacrifice innocent blood to our wrath, and when that is allayed, to raise a tempest of anguish, and fear, in our own consciences? what profit to win the whole world, and lose our own fouls ? Mat. 46, 26, Sec Rom 6.21,

round about, Gen 35.5, and by that, or Gods protection otherwite, In after times such as were taken in war, and might in war have been times called, 2 King, 13.5. Nehem. 9.27.) for their lives, and for all hard usages on this lide death; but against this tyranny, especially among Christians, there have been many both Ecclesiasticall, and fecular prohibitions, as against a practice both irreligious, and inhu-

> V. 28, Ishmaclites] It feems uncertain whether Joseph were fold to the Ismaelites, or Midianites, or Medanites, for Veri. 25, 27, and in this verse,& Chap. 39.1. the Ilhmaelites are named for that purpose, and in this verse also they are called Midianites; and ver. 36. Midianites of Midian, as the Medanites of Medan, both Abrahams fons: the like change or confusion of the names of the Ishmaelites, and Midianites, was before the continuous of the Better of the Johnstone was before the many be observed, Judge, 8.24, 5.6.8. and the reason may be, foreign through they were a silitated people in their Original, Oct the Homestire Common of Homestire, A the fine of silvate in by Keeursh. Chapter of the Midiantics of Midian his fon allo, but by Keeursh. Chapter of the Midiantics of Midian his fon allo, but were an incident and the was the way were an incident and the silvate of the way were an incident and the silvate of the si (the Midianites and Medanites living in the countrey of the Ishmaelites, (the Mistantes and Mediantes) kiving in the country of the Ifformaties, and exercising the trade of Mirchaudits among them) and therefore the Chaldrans call them both together, Anobians, (that is) a mixed people z coming of the Helbert wor of angale, which finging that be to mixed and for the particular of felling of Joseph, we may conceive that the Ifformative bought bit, and facts therechasts as were (thought by their dwelling and commerce mingled with the politrity of Ifformal) by defeated from from Middles and Mediant holes of Kernels, and then the Constitution of the Middles and Mediant helposity Kernels, and then I there fprung from Midian and Medan the fores of Keturah; and that all three mult be two names of the same persons, is plain, by comparing this ver-with the last of this Chapter, where it is stid, the Midianter ind him to Patiphar, and in the firth veries of the 3p. Chapter; it is said, that Pa-tiphar bought him of the hand of the Islamatities; to which agreeth that which is taid in this place.

which is take in this place.

I wenty pieces of filter] In this again was Joseph a type of Christ,
Joseph is fold by those of the twelve, who should have been more
affectionate and faithful to him then any others of Christ was fold by one of the twelve, chosen for especial service and fidelity; and as Joseph was patied over from hand to hand, from his brethren to the Ishmaelites, from them to Poripher; To was Christ delivered over from hand to hand, Luk. 23.7. Jojeph was fold for twenty pieces of filver, and Christ but for ten more; and though there were no comparison betwirt the worth of the wares and the price; for Christ was infinitely more excellent then Foseph. (though of a mere man he was of great worth, and renown) yet they that bought fofeth had the better bargain, for they were preferved by their purchases but they (at least some of them,) that bought Christ, bought purchair's but they (at leaft some of them.) that bought Chrift, bought a fumbling shone, or code of units to themselves to whom may be applyed that speech of his; Whosever full sid on this slose, shall be tracked, but on whomssever it healt fall; will grind him to powder, Matth. as, 4. and shough Joseph were fold (in the intern of those that fold him) to save his life, and in the purpose of Gods providence to beam means to skew others from famishing to death; and chrift were bought with a mind to murder him, yet he saved many more by his death, (which was the sym of the Divine decree for many acknowless) the supply his life; and in this etject? Gods providence might ter the sile of the lattice of the sile was not higher order, then follows his tope, or feture.

and his triper Good providence inight ter talk of the antitype Christ upon an inighter price, then fossess his type, or figure, V. 29, and he rent bit clother] R. suben having carefull thoughts to deliver Joseph out of danger, went force way about (to thun the sufficient of his brethern) that he might such him out of the pit; before 6 came thiblter, fale and delivery was made of him to the Ifmaedites, whereupon he returned with much angulfu of heart, and extremty of psilion, eent his clothes, the expression of a troubled spirit, and a sign and tellinony of hearty forrow; which manner was taken up, no doubt, at first by extremity of passion, without any regard to the decency of whole apparel, or damage by tearing them, and after wards from the example of some eminent persons drawn into common practice; for so its seems to be, Num.14.6, 2 Sam.1. 2, and Chap.13.19.1 King.21.27. King, 6, 30, & 19. 1. Ezra 9. 3. Job 1, 20. & 2.12. Esther 4,1. Joeb

V. 30. The child is not] He calls him a child, though seventees yeeres of age, because himself was eldest of all, and Joseph the youngeft but one. See Annot, on Chap. 22.5, and he faith, he is not, that is not there; wiz, in the Pit, or not at all; for that is the speech used for one that is dead, or fo reputed, Gen 42. 13. 36. Jer. 31. 15 Lam 5.7.

and I, whither shall I go?] He thought some mischief had befallen him, because he could not find him, and feared his father would most require account of him at his hands, because he was the eldest; and that he would take it the worse from him, as being prepared for a misconcest by reason of the offence at his former evil act with Bilbah his

Conceiling, Chappen, 35,22, thence is be in great perplexity, as use knowing what to do, or whither to go. V. 23, and they brought if I not beginning of this verfe it is faid, the breathern of Joseph fear bir cast, and perfectly after, they brought if in the word fear, there is no be understood mellingers, and those met-

for vengeance against us, Gen. 4 10. Job 16. 18.

V. 27. (ellb malls more, Easterla were all beefens are they that brought it.

V. 32. and the decided herein the second male and the control of the corrected him of cruelly that he dyed within a day or two affects, its Masket was not to be punished for it. See the place forteited, was sumercoverably lost.

V. 34. rent bis clothes] Sie Annot, on ver. 19. put on fuckcloth] This is here first mentioned; a ceremony of forrow, (among the Eustern people) and used among the Religious also before the giving of the Ceremonial Law; and was afterwards taken into ordinary practice (as the renting of the clothes before mentioned.) Soc 2 Sam 3.31. 1 King. 20.31. & 21.27 2 King. 19.1. Neh. 9.1. Efth.4.2, Pial.30.11. & 35.13. Lam.2.10. Joel 1.13. Jonah 3.5. Mar.

Chap.xxxvii.

and mourned for his fon There was more cause to mourne for the wickedness of his fons, that were alive, if he had known what they had done, then for Joseph, if he had been dead; for if wild beaths had devoured his body, that was to the foul but as a garment to it; but with devance in to busy, that was to the total but as a garment to 0.15 but with this difference, that though the garment may be cut, or pierced, or torn with the body, or the body may be wounded, the garment kept whole, yet the foul can never be harmed by any outward violence; for the wounds of the body are but outlets or the foul of, the just to a face of li-

berry and fafery; so that they, that forrow overmuch for the death of their holy friends, are as Jacob washing the bloody coat of his son with tears, when his body was refeued out of deadly danger.
V.35. And all bis fons] They that had their hearts and hands deepest

in the plot that did to afflict their father, pretend a sympathy of forrow with him, and a defire to minister comfort unto him; thus they encrease their own fin by hypocrifie, while they make offer of leffening his for-

row by compatition.

and all his daughters] That is, Dinab with his ions wives, for he had and the state of t

I will go down] Jacob was so passionately affected with the conceit of his fons untimely death, that by forrow he is like to haften his own 3 and carried with the tyde of his diftenper beyond himselfe, he both refuseth all conflort, and refolverh to carry his grief to his grave. He was per-haps too fond in his love to Fofep, and now he imarts for it, as David did for doing upon Abjolom, 2 Sam. 18.33. The excelle of one affection (the case being changed) surroch to the excelle of another; in both the best may offend, and therefore all must watch more carefully over their feares, that their passions grow not too wild to be governed with grace, and reaton.

grave The word Sheet here used and Englished the grave, fignifieth generally the ftace of the dead, without any reference to pain, or anguith, as Pid. 30 3, Ila. 38, 18, 19. and in many other places, especially in this a in some larger latitude, and be referred to the time of Jacobs continuplace where Jacob, when he concrete date Joeph was killed, ren his a neinone larger latitude, and betelered to the time of Jacobs continu-clouches, and celuide or nilors, laying. I will go down into the down, Chap, y. yet., and accounting the time by the flory of Joseph grame men of on marmains; for by the grame, he could not mean; a being fevenene years old when he was folds, and Jacobs he proper here. graue into my on marrang; tor oy the graue, he come not mean a place digged below in the earth, for he thought he was devoured and form in pieces by fome evil beath, ver. 3; much leffe that he was gone to field the place of the damned, because he was a good child, and had evident fignes of the favour of God towards him; and particularly it is ta-ken for a low place in the earth, and that either shellower, as the grave, Prov. 30.16, or deeper, as that devouring gult which (wallowed Core and his company, Numb. 16.33. or for the place and state of the damned, wherethey are shur up to suffer torment without mirigation or end. The Popish Divines in their Annorations upon this place find end. The Popun Devines in their Annorations upon this place mat fault with our Translation for the word grate, and would fain have it be believed, this because Jacob thought his four were not into the grave, and menne nor himself to got to hell, that Limb's is the place meant by short, a place boddering upon hell, where they must measure and where there is no pain; and some of them deny the word shoet to be an other than the control of the state of the measure of the state of the s ny wherein Scrip:ure taken for the grave; but others of them confelle it is frequently to taken. We may take the word Sheet then here for the grave, or state of the dead, out of commerce with the living : and if the Papifts will have the word Sheel, to fignifi: either hell, or fome ftate of the dead next about it, and neer unto it, as Limbes Patrum or Purgatory, what will they fay of the theep and oxen and tents, which in the fixteen of Numbers, very 33; want down in the pix? in the Original the word is Sheel, but there and oxen, &c. went not to Hell or Limbus.

V.36. And the Midianites fold him] See Annot.on v.28. an Officer] The word in the Original is an Eunuch, that is, a gel-

ded man, Itai. 56, verl. 3.4. but it is not like that Poriphar was fo, for he had a wift, Ge ief. 39.9 And some fay a daughter also, married to Fo-Jeps, but that is an errour: fee Annot, on Chap, 41, ver, 46. And because Ennuchs were Chamberlaines to the Kings women, Eth. 2.3. and confequently Courtiers, and those Courtiers imployed sometime in other offices the name Eunuch came to be a name of Court honour or office; and fo to be given to iome, who were perfect men, and not gelded, as

necasis to one given to some, who were perfect mensua not general, Edunctivence; then a one might Potiphar b; in this place.

Captinof the guard. According to the Hebrew (as the Marginal reading math i.) it is one who is chief of the flaughter-men; and the word put for a flughter-man, is tometimes taken for a Cook, as a Sam.9 23 because the time man many times killed the meat he drefted, and in some places the Butchers office and the Cooks met in one, the flaughterbonk places one discourse on the Course and the Course of the Course of the City of Adultum, called also opdepth party flee Course, is the Gore of Adultum, called also opperly party flee Course, is the Gore to (All, and from the illing of beath
and footing &c. it is made a Military word, and put for killing of men:

The Course of the Course

The Cour

in this place the word rendred Captain of the guard, may be a Provoft Marshall, or, chief marshall, to it is in the Marg, here, and in 2 King, 25, 8, or fuch a one as was of chief Authority over the cuftody of malefa. ctors, and was to fee execution done upon them, when they were to be put to death, as a Sheriffe with us. He was fiely disposed of by the Divine providence, that of a fon being made a flave by his brethren, he might by his Miftreffes love and hare (for he had both by turnes) and by his Mafters jealoutic and authority be made a prifoner, and of a prisoner a Ruter, that the goodnesse of God might appear more powerful then the wickednelle of men ; (whereof in Joiephs cale there is clear evidence; for his honour was manifold more then his humbling, for he was in a contemptible condition but thirteen years, and fouricore years in an honourable ellate) and that his children might have faith for the fulfilling of his prophecies and promites, not onely without the helps of humane means, but against them,

CHAP. XXXVIII.

Veri. 1. A "that time] Part of the ftory in this Chapter fell our after the felling of Joseph into Egypt, but that part concerning Judahs marriage was before; Some take the words [at that rime] in respect of his taking of a wife, for the time betwirt Josephs felling into Bgypt, and Jacobs fending for to fojourn there; (which was twenty three years (or as fome reckon twenty two) as may be gathered by comparing of Chap. 37.2. & 41.46) and at the beginning of that account they conceive that Judah married the daughter of Shuah the Canaanite, for otherwife the flory of Joseph may feem abruptly to be left off, and that of Judah to be unfeatonably brought in : fecondly, they fay, that the that time when Joseph was fold into Egypt, Judah dwelt in the presence of his brethren, and therefore it is likely, that after this he made his choice of a Canaanitith confort : but neither of these reasons ate convincing, for Judahs ftory might be brought in in this place, because of the dignity of his Tribe, by the descent of Christ from him and Thamar according to that which is herereported of them, and because the most of these matters concerning him and his sons, had their course in the time prefixed; and for that which is faid of Judahs dwelling in the pre-fence of his brethren, it will not inter such a strict residence at home, but that he might make a visit to a friend elfe-where, and there mighe fee, and like, and freal an unmeet match with a Canaanite. There-fore this, not with it and ing the flory of Judah, may have its entrance before the felling of Joseph, and yet might be brought in here, because the greater part of it followed after ; and to at that time, must be understood down, Chap. 77.ver. 1. and accounting the time by the ftory of Joseph being seventeen years old when he was sold, and Judah being then about twenty one years of age, feven years before that, that is at fourteen years old he married; and in the three years, next enfuing, had three tons tuccessively one atter another; viz. Er, Onan, and Shelab; when Er, his eldeft ion, was about fourteen years of age, be married him to Thamar ; and Er, for his wickednesse, being smitten dead by God, he gives Thamas to his second son Onan, to raise up feed unto his eldeft brother, who doing as wickedly, God doth as justly by him, and to he cutteth off him also; Thamar then expecting the third ion for the fame real in that the halthe fecond, and disappointed of her defire, in the diffuite of an Harlot, is used like an Harlot by her father in law Fullah, (who was now about thirty years of age) by him the was midther of twins, Pharez and Zarah; Pharez being married at fourteen years old (as Er his elder brother, and father were) begat Hegron the iame year, and the year after he begat Hamul, and that year went Jacob into Egypt, and cravied those two little ones with him in the fourtieth year of Fosephr age; so that for the most of the story of this Chapter, we may take the words, at that time, or, in that time, for the time after the felling of 30/6, b into E ypt, onely indube marriage (as the ground of the enturing parliages) is related heresthough it fell out before, because it was fit to mention things fo coherent together; all the flory befides hapned after the teiling of Joseph into Egypt, and so the whole is most fitly fee down, as one continued story in this place. The marriage of #udab, Er and Pharez, at fourteen yeares old; but especially #udab his plato, ar and enarce, at contracts yeares one, our especially space in the segreting of Er, and Pharee his begetting of Heeron and Hamel about that age, may feem somewhat strange; and so are many things in Serjeture, yea, in the narration of this Chapter, yet it is not improbable, because, in very many of thet age, there is a natural ability for that purpose, and there wants not initances of some, who were fathers some purpole, and there wants not intrances of tome, who were tautes four-ner then at fourteen, as Abaç was when he begat Hezekish, which is plain by comparison of 2 King, 16.2, and 2 King, 18.2, and 17.1 And Docter Rivet in his exercitation on this place out of Scaliger, relates a story of one who was under twelve years of age when he begat a child.

And no doubt but there are divers instances of such early fruitfulness, as

at fourteen, and might be more, it marriage were usual at that age. Fudub went] Judah is fingled out in this flory from the rest of his brethren, and brought in with Thamar, because of these two (though wickedly made one) the holy Child Jefus was to be descended, accord-

Cave there, 15am.12.1.

V.2. Saw there a daughter of a certain Canaanite] He was but a raw youth about fourteen veers old, and he took a wife by fenfe, nor by reason or religion, which shoul both have directed him to have made his reason or rengion, which most both have unected mint to have made in schoice by his fathers advice, who would never have confented to match an Ifractite with a Canadate, such mixed marriages of the bleffed and accurred reed b ing forbidden, first by his Grandfather, Gen. 24-3, and after by his father Gen. 28.1.

whole name was bludd This was not the name of Judahs wife, but of

her father, as the Heorew Text imported by the Gender, and as it plainly

appeareth, ver. 12.
V.3. And be called his name] Of Judahs three fores, the first had his name given by his father, the two latter by their mother; the one it is like by licenfe, the other by the absence of her husband, for the authority of giving names is principally the mans, and the time of impolition was molt anciently at the birth afterwards at the time of circumction of the

cmt 3.Cm p. 21. 334. and Luk. 1.23;

V. 5. He mast at Gheejib) That is, fluid by was at Cheejib, another City of Cantana, (not far from Adullam) which forme conceive to be the fame with that which is called Adolt (in), juhn 15.44.

V. 6. 5.44.6b to lock a mig for E7] Now Judah hath a fon, he ufeth his own time the followed fibrium materiane and shortest thomash.

V.6. False) 1606 a wife for Er] Now Judan sam aton, so meen mis own right to dispote of him in marriage, and thereby sheweth the wrong hedid much his fashr; in marrying himself without his consent; chil-dern many times use their parents so, as they would not be used them. felves by their children, when they have them 3 it would make them more serves by their children, when they have them 3 it would inske them more apprehensive of their duty and better disposed to do it, if they would think when they are children, what they would require of their own-children is God (hould honour them to make them parents.

Thamar] Some Jewith D. Rors would have her to be the daughter of

the High-Pricit Melebifedeb, because Judah doomes her to that death, which in case of who edome was to be inflicted on the Pricits daughter, Levit. 21.9. but the computation of time will not allow him to have now a daughter young enough to beare children, for he dyed one hundred and fixteen years before this fowle fact; It is more like Judah chose for his son, as he did for him 18C1 3 It is more like Juday enote for ons ons, as he outer intefelfe, a Cananite, who if the were willing to leave the Religion of her Country for that which Judah profelded, might be a good woman. Some doubt whether the were not risher a Phillithine then a Cananite,

wicked in the fight of the Lord] All wickedness is in the fight of the Not week in 100 pigns of 100 Lora] All winkcontents in the inguit of the Lordybur of some it may be laid rather then of others; as tectre fins may be laid to be in bis fight. because no eye but his can see them; and great De 1814 to the INDM ppps: Decaute no eye but nis can tecturen; a sing great, finances are faid to fain his 'gh', or before the Lord, as was faid of Nima-rob, Gen. 10-2, and the men of 50-0.1, Gen. 3-13, because they fin with its much boldnesse as it they would protest improve before his tace; with to much bouncine as it they would profess impacty before his face; and he in justice fets an especial eye and observation upon them to re-ward them according to their wickednesse: What wickedness this was is not let down; it is thought by some to be like that of Onan, ver 9. but not out of envy, but to prefer the beauty of his wife, which by bearing not our or envy, our to peters the beauty or in switchment of children, and giving fuck would be impaired; but this was not like to be the confideration of one fo young; fome hairous and hateful fin certainly it was, both for kind and decree; and if it were of that kind, it is not unlike it would have been mentioned, as well as he fin of his other brother; but because the wildom of God thought fit to conceal it, it is

not fit to be inquifitive after it.

and the Lord fless biral By a wideced Angel, say some Popith Commentances, quoting for its, Pal. 78, 49.

And some more particularly say, that this widech Angel was Atmodeus the flaughterer of the libidition bushands of Sarah, Tols 3-7,8. but this is but their conceit; it was doubtedly, whether immediately from the Lord, or by a good or bad. And the say of not fit to be inquifitive after it, doubties, whether immediately from the Lond, or by a good or has Aff-gel, fuch a firoke of divine vengeance as might be known to come from the hand of God. He was then but young about tourteen yeers of age; (as hath been noted in the first verse) at this age and beyond, many make account they have a priviledg for youthful pranks, though profane or impures but they flould Remember their Creator in the dayer of their youth Eccl. 12.1. left they provoke him to be their deft over either in the midft of their days, Plat 55.23. or fooner, as he was to Er in this place, and to his brothe Onan,ver. 10. &cc.or yet fooner, as he was to the little children, who

mocked the Propher, 2 King, 2, 24
V.8. Raife up feed to thy brother] This order was for prefervation of the fluckshar the child begotten by the fecond brother floudd have the name and inheritance of the first, which is in the New Testament about name and innertrance of the mar, which in the vew letterment applified. This is the first example we find of the marriage betwirk; the widow of the deads, and the furviving brother; but when it was first ordained we find nor, but no doubt it was at the first by revetation from God; but when, and to whom it was first prescribed doth not appear; but it is plain, that in Mofes time it was made a written Law, Deut. 25.5. And it is to to be underflood, that if there were no natural brother in the necreft degree of kindred to marry the widow, the next kinfim in was to do the office of an husband to her, Ruth 4. and this was to preferve the pre eminence of the first born, as a Type of Christ, and for the distinction of the Trib. s, that the Prophetic of his detects and pedigree, might more plainly appear, otherwise the brothers marriage of the seas bendhers widow, was torbidously Levita 8.16. And | ner voyee, the realon might be, either for that the face to his or the Jewish Chine were abolished; feering notice because it was a detert matter? or, nor chipseling his therefore, before the Cere south of the Breith for marrying his brother Philips a daughter in law in that pace, he might think it another, though the tipate wire, doing it rather out of wanton it if, then of charity or necessity like her, and his own inordinate pation might by Golst pulgement be wire, doing it rather out of wanton it if, then of charity or necessity like her, and his own inordinate pation might by Golst pulgement be not the proposed of the pr

David made an elespe from Achift King of Gath, and betook him to a | a daughter 3 but in the Christian Church it is no way lawful 5 it is therefore an evidence of Antichriftian pride in the Pope (exalting himfelf above God) to differ with incelluous marriages, which God hath autore cont to anyone with mechanism mattages, which could may perpetually forbidden; as he taketh upon him to do, and others to defend, he might as well dicharge men from the Law of the fixth Commandment, because God in some cases alloweth killings, as in lawful wars, and for execution of justice; and from the eighth Commandment, because he allowed the list little to spoyle the Egyptians, as he doth in this safe discharge men from the Law of the seventh Commandment, this cate distinger men from the Law of the stream Commandent, allowing fach marriages anno Christinas, as were permixed only by way of disfination to Gods people in the Cold Techament upon diperial to Gods people in the Cold Techament upon diperial reasons, which being made of their peculiar flares, with it are at an end, In comparison of facth Ordinances, which seem to be required men to be required to the control of the Cold of the the other, as in their forementioned, Deut. 25.5. Lev. 18 16. with others the until tear to diffinguish the continuan adaptive green or prohibition from the temporary exception; as in the fectod Commandment, the Law is negative against mages for religious dische exception is the making of the clearblance of Cherubians, Exod. 5, 18,19,30,3nd with high we must remember that it bejongeth to him to make the exception, who

V.9. On the ground] The lewdnesse of this fact was composed of makes the Law. Uniforgreams I ne rewarder to this fact, was compoten of the first hand market; the first appears, in that he went railly upon it, it femns he shayed not till night; for the time of privacy for luch a pupple, clie the bed would have been named as well as the ground; the lecond is plain by the Text, he envied at the honour of his dead brother, and therefore would not be father of any child, that flouid be reputed his and not his own; the third, in that there is a firmful virtue, which perither his defending the feet of the perither with the perither his to his own; the third, in that there is a ferminal virtue, which peritheth if the feed be ipit; and by doing this to hinder the begetting of a living child, is the lark degree of murder that can be committed, and the next unto it is the marring of conception, when it is made, and cauling of abortion: now fuch acts are noted in the Scripture as horrible crimes, besule, otherwise many high commit them, and not know the evil of them. It is conceived, that his bother Election with the control of them. brother Br before, was his brother in evil thus far, that both of them fatisfied their fentuality against the order of nature, and therefore the Lord cut them off both alike with fudden vengeance; which may be for terror to those Popish Onsaites who condemn marriage, and live in Sodomitical imputity, and to those, who, in marriage, care not for the increase of children (which is the principal use of the conjugal estate) but for the fatisfying of their concupiteence.

V.10. slew him alfo] See Annot.on ver.7. V.11. A widow at thy fathers house? By the some reason that Onan married Thamar, the third son shelah was to marry her, (Onan being dead) but Judah fearing the like milhap to him which befel his elder brother, having perhaps a supplied of some fault in her, or that some motions, maring permaps a juspicion or tome sauti mare, or teat main unidendinel toulowed her, had no meaning or makes child marriage with her's and for better prevention thereof, left by being togethef, the flouid intrice his fon Shelah, he appoints her to creature to her fathers boute, and there to earry (as he presended) but until Shelah were

grown up.

V. 12. To bis (beep (bearers) It was the manner of old (as specarcth by this place) and it continued many yeers after this (as we fee by Naby this piece, amount continued many yeers after this (as we lee by Nabble practice, 1 Sam., 5., 8, 8, 6). to make a feafl at the filtering of theep, and it is continued to this day in many parts of this Kingdom 5 at this reaft the Owners of the cattel had a double evidence of Gods boundaries. y to them ; for while some parced with their wool to cloath them, others, is like, were itripped of their kins, having loft their lives, to feed

friend] The same word here rendred friend, the pricks only varied, memaj Ine isme worn nere cenored prema, the prices only varied, figuifieth a Paflor or Shepberd; both these acceptations happily met opetiter in our bestled Savbour, who was both a good Shepherd to his theep, and a very good friend to them, laying downe his life for them,

V.14.Her widows garments] The manner was (as by this it feems) for

VA.4.Her mistows gatments J. The manner was (as by tims it exems) for witdows to be dittinguished by fome gave and mouraful habit, from wires who empoyed the comfort of their busbants.

in an open place] Heb. The door of Englins; a proper name of a place, of of the roger, that its, a place which affords an open profect to the cyte's or a crolle way, where the eyes are put to it to look intentively mentioned to the cyte's or a crolle way, where the eyes are put to it to look intentively mentioned to the cyte's or a crolle way, where the eyes are put to it to look intentively mentioned to the cyte's or a crolle way. what way to chule, and what to refule; or, the door of two fountaints, a way which is an open passage betwixt two fountaines. Such as are of that tempting profession, thoughto secret fin, haunt places which are open and obvious to common commerce and recourse; as the harlot by Solomon is fer out. Prov.7.1 2. Now fhe is without now in the ftreet, and lyeth in wait in every corner. Prov. 9 14. Sec Jer. 3 2. Ezek.

grown, and she was not given] It appeareth now to Thamar, that Judah had no putpole to do the right that belonged to her widow-hood, io being hindred by him from being a lawful wife, the takes thence occasion to make her felt his bed-tellow by an unlawful means; and he being now a widower, as well as the a widow, the thought it more lawful to be done, and Judah more likely to be drawn

V.15. because she had covered her face] That he did not know her by her voyce, the reason might be, either for that she spake to 1 im in a whiChap.xxxviii. not un let from, and feeing he might fee and not perceive, Mat 1 3.14. See | fault could be laid to the charge of the child yet unborn, that it should be

Annot on Chap, 29, 25, V.18. And he give it her] That is, the pledg flie demanded, to wit his fignet, or feal, his bracelets, and ftaff; luft whether for corporal or spiritual whoredom, is a beforting evil, which makes a man part with his precious things to a pernicious parpole; fo did the Hraelites with their ear-rings to make the golden Calf, which they let up to their own ruine.

and be come in | Not by the high-way where the flood to tempt, but In tome private place not far off, more like to be choicn for such a sinful secret. This fact of Judah is recorded for many reasons: First, to thew the impartiality of Gods Spirit, which indicted unto the Penmen of the holy Scriptures, who uleth no continence to the offences of any; therefore Moles, though he were of the Tribe of Levi, tells Levi's faults, Gen. 34.25. & Chap. 49.5. &c. as well as Judahs here, yea and his own defects, Chap. 38.15, 16. Exod. 4.13, and Gods diffleature towards himself as well as others, Exod. 4.24. Num. 20.12. and David, howfoever he is highly magnified, bath his faults laid open, though done nownever he is figury magnification has results said open strong none in fecter, as well as others, a Sam.Chap.11.& 12. & Chap.24, and Jonah reports his own marmuring again! God, and took a childing for it, answering nothing in his own defence, and to his Book is ended. Sentering nothing in his own defence, condly, That we should not Idolize the Worthies of former ages, but consider them as stail men, though never so eminent. Thirdly, To fliew them that the favours they received from God, were not rewards of their works, but the exercises of mercy, whereof the best thought themtheir works) out meetry, whether the outside months felves and thought, Gen. Jac. 16. Fourthy, 17 rake away all basefling of a carnil birth, and therefore our Savior birtheif of though immediately born of a pure Virgia, west lineally defended from this grade and all the properties of the superior of the work of the properties in the flith; and thence the vanity of the lews borg is evident, who gloried that they were not born of Fornication, Job. 8.41. whereas Judah (from whom they are called Judai, Jewes) here committed inceft with the widow of his own fons. Fitthly, To comfort penitent finners, though they have foully fallen into grofs offences, for though divers of the Patriarcha were great functions Rether, Simeon, Le-vi, and Judab, yet were their posterity all sharers in the Land of Canaan, and all their names written in precious stones on Aarons brest - plate, Exod, 28. 21.

[HO] 28.21.

V.20. His friend the Adultanite] (his name was Hirabyer, 12) but he had shewed himself a better triend, if (when he went with Judah to his sheep-shearers, at which time the fact was committed) he had difswaded him from it; but it is like he had his part in consenting to the in, as well as in concealing of the thame; but friendling is not rightly underflood nor practifed; the tru. It friendling is to lave or feliver a friend from the greatest evil, and the greatest evil is sin; but to tempt a

a niem; room toe greatet eviljan en en greatet evil is injour to eenpt a-injou entlegen to olorate hijn, in list he part earbet of an enemy, then of a friend. See Anno en Gênao e. 1. fee allo Lev 19,17. V.33; left webe alphined! Men are more arisal of flame, in respect of .mgs, then of fin, in respect of God 19 yer not for much afasil of thames as they flowed by. for they think not much of that until, they have made way for it by effeir wickedness; else if the importunity of their carnal defires would give them leave and leifure to confider what thame attendeth upon fin, it might be a means to with-hold them from it, Rom

V.24.Bring her forth] From the houle the dwelled in, to prison, tha

being fire derivered of entitionie may be afterwards ourned.

Lat her be burn! We lee that the Law was written in minn heart,
which taught them that Adulary should be punished with death, albeit
no Law as yet was given, of those Laws, which were written by Moles,
diversiwer in the and pea "lee before his time, as for Altar, Sacrifices, Oblations, Tithes, the diffinition of clean, @ unclean creatures, with others Obsaires investigate affirmation of cream or manufacturers was unliked with death; and it was taken for adultery if a betrothed virgin plaid the harlos, for which, both fice, and her carnal male were to be pur to death, Deut. 22, 23, 24, and the death was stoning, as in the place forecited, except in a Priests daughter, and they if the offended in that kind, was to be burnt, Lev. 21.9. In regard that Judah made offer of his third (on Shelah, for an husband to Thamar, Just Judan made ource or its unit on overly), og an unasona to roman, fert, it, and heferepried of it, the was in the cafe of a between de man; and to the fault was reputed as adultery, at leaft by the dicipline of Jetob, and his fons. Now because Justan calls for the rout to be buint, it is probable either that he took her as one of his family in relation phis foo (though dwelling for the pecific in her fathers, houle) and that fo he had authority to judg, her as he though three i, or that there was form, either Lawron practice, among the Canasanies, to purith adultyry with death, and they make the practice, among the Canasanies, to purith adultyry with death, and they might formetimes be with fires for fome min aquitery with ocentain that might tometimes be with miss for some Hearhing have had that In in fuch detellation, as to inflict that penalty for that fault. See Jer. 19.22, 23. Or if there were no fee law or cultom for juch feyerity against that fin, it may be fuch as were of credit and second in the place, as Judah was, might propound and perswade to Juda, a punishment; howfoever Judah (in passion and disdain, to have his family so differenced, and with a desire to rid Thamar out of the way, because he was unwilling to match her with Shelah) might in his heat and hate, make such a motion upon the pregnant Proof of her conviction. But herein Judah is himself convicted of ma-ny faults: First, of his unjust dealing with Thants, as the widow of his two dead fons, Secondly, his unchaste medling with her in that habit of an hailor. Thirdly, his rafh and cruel fentence against her, before he had heard what she could say for her self, notwithstanding she was with child, which was in effect, to flay the innocent with the wicked; for what

burnt before it came to light ? the light of nature hath taught men to abhor fuch cruel executions, unjust as well as unmerciful; God refolves à gainft it, Ezek. 18. & Dor. 24.16. And wi hall this feverity towards Thamar, there is joyned much partiality to himfelf, who if he had not been too indulgent to himfelf, would not have been to feverely bent, as to defire the might be buint. See on ver. 18. and 2 bain. 12:

5.77.

V.2.5. When she was brought forth] What ever authority Judah had, his words precailed to far with those to whom he spike, that she was brought furth as a capital Offender, but she escaped death, by stopping the mouth of her accuser.

whose are these, the fignet, &c.] The pawnes left with her for performance of his promite to fend her a Kid, the bringeth against him as proof of his parenerthip in the crime; the teals up her charge againft him with his owne fignee, entangles him with his own bracelets, and bears him with his own (taff; and very good cause, for he is unexcufable who is guilty of the same fault for which he condemneth another; Rom. 2.1.

V.26. Judah acknowledged them | He might no doubt have made excules against her acculation upon such arguments; and if he had not denyed the things to be his, he might have pretended that they came unto her hands some honester way, then by an unchaite contract with her by the high-way; but now the conf. ionfnels of his own heart, and the force of truth, extorts a confession from him, that these things were his, and that they were affured evidences of his offence.

She hath been more righteom then 1] That is, the ought rather to ac cuse me, then I her; he doth not only conselle, but with words of aggra-vation against himselie, She is more righteria then I; It we compare their faults, in some respects he was more faulty, and the in some o-thers; he, in that he failed to perform what he had promised, not as matter of courtefie, but of right, and whereby her chaftiry might have matter or courtester, but of right, and whereby her chalitry might have been preferved; and in that he both perfwaded her to the fin, and cove-nanted to pay her for it; for though the came forth with an intent to tempt, and to be tempted, if he had not folicited the buffinels, the would not have offered to periwade him unto it, and in this she was more righteous then he, because he in his familiarity with her, cared for nothing but his carnal pleasure; she minded more the propagation of mankind; Lassly, he intended to put her, to a painful and shameful death without any compassion to the innocent within her, the had no such dangerous delire or delign upon him. But in this he was more righteous then the; for the knew that the lay with her husbands father, he knew not that he lay with his ions wife; but his tree confession makes him more capable of pardon in respect of God, and her in respect of men ; for the cause was like to fall, when the profecutor was changed from charging of her to acculation of himself, wherein he further tellified the route of his

regentance. be knew her again no more.] This is the trutch fign of the fincerity of his conjection, when he forbears the fin, and doth to no more; many confeile a fault, and foon fall to it again; but the true contribution is, when a man takes tuch offence at his own offending, that with an up-tight hear he can fay, as in the Book of Job, I will not offend any more. That which I fee not, teach thou me, if I have done iniquity, I wil do no more, Job 34 31,22.

V.27. Twins were] Which a skilful Midwife when the mother was in labor might perceive.

V.28. put out bis hand] The birth was very painful and perilous by he strife of the twins; as Chap. 25.26. and by that God would chast fife Thamar for her offence; but though flie had all the pain, yet Judah was her partner, as in the fin,fo in the fhame (as wel as in the fin) which was double, for two base begotten children would do them twice as much digrace as one alone.

V.29. And she said That is, the Midwife speaking in some pasfion, as tearing left the manner of the birth would be perilous to the moher,or children,or to both

this breach be upon thee] That is, imputed to thee. So Sarafi when the chargeth Abraham with the contumacy of the handmaid; faith; My wrong be upon thee, Gen. 16.5. Or, this breach be upon thee 3 that is, the remembrance of it shall be set upon thy name, thou shalt be called Pha-ret, that is, a breach, because thou halt put forth an hand as thy brother die, but hast broke through all impediments, and made him draw back his hand again to give thee precedence, that thou maift burhe first-born; and accordingly is Pharez (et before his brother Zarab in the Our 1, and accordingly is Praire (et Deuvie in a brother Larnor in the Genealogy, Numb. 26.20. t. Chron. 2.45; and brought in by the Brangeliffs, Matth. 1.3. Luk. 3.23. as a progenitor of Chriff, in the birth of thefe two brothers, we may note the difference in the new birth, which should be whole and intire, as that of Pharez, not like that of Zarab, who was born but in part with one hand thruft out and preferrly drawn back again; such is their regeneration or new birth, who are religious but in part, and from depart from the profession they have begun; that birth, though it may make some shew for a time, as Zarshs hand tied about with a scatter thred, will not be sufficient for salvation, no more than one, his then one thred is enough to make a whole fute to cover the nukednesse of a sinner. Divers Divines of ancient and late time, apply these two brethren to the different flate of the Jewish and Chriftian Church, understanding by Zarah who put forth the hand, the Church of the fewes, appearing with justification by works, which are attributed to the hand, and drawing back by unbelief and obstinate rebellion, Rom. 10.

sate; and by rosset the Custon or no ventures coming after the outs, yet being a more perfect birth, getting the primogeniture or birth-right from him; and then by Zarbs coming from wholly after him, the new birth of the Jewes, called to the profettion of the faith of Christ in the

Evangelical Church.
V.30. Called Zarab] From a word fignifying to arife as the Sun
doth, or to appear, because he appeared and in part came forth first, as the Midwife faid, ver. 19.

CHAP. XXXIX

Verie. And Joseph Moles returnth againe to the flory of Joseph (whence he made some digression concerning Judah and Thamar) and goeth on with it to the end of the whole

and Potishar, &c.] See on Chap. 37.24,36. with the Annotations

 $V_{,2}$, A professus man] The favour of God is the fountain of all property, and therefore though God many times use fecondary means, as a mans own diligence, and others benevolence, to make him proper, we must direct our prayers only to God, that we may do fo, and our prairies

to him when it is to.

V.3. bit Mafter faw] By the effects; for though he knew not the
true God, he might know that fome divine power ruling over mens
refaires, gave good furcefile to what Joseph did, and dealt in. See annot.

on Chap-30-17.

V.4. Found grace in his fight 1 Though he were hated of his bethren, he was favoured by a stranger; there was another effect of Gods favour, and therefore to be sought for at Gods hand, as Neh.

2-4,5.
Ostr [fer] For this office was requifite some acquaintence with the Ostr [fer] For the learning whereof no doubt be had addied at himself 3 and he was very capable of that or my other skil, else he could himself 3 and he was very capable of that or my other skil, else he could homelf and the could have been classified to the could be found to mark the could be found to more follow to use in our following the could be found to more feel by to use in our following the could be found to more feel by to use in our following the could be found to the more feel by the use in our following the country of the could be found to the could be found to the country of the could be found to the country of the could be found to the country of the could be c nor to foon have been summent for usen Omees as were put upon him it is like at first he fapisk inhuperfeltly, but us in one to ingent-ous would advance apoet to prefixiency. Here we fee an inflance of the divine providence, for Joseph was fold to be a fervant, a flave, but God prefers him from a fute of contempt to a place of Authority is his dill-perfers him from a fute of contempt to a place of Authority is his dillprecess mm from a vare or concenpe to a piece or Authority 5 his dili-gence and faithfulnels made him well accepted of his Mafter, according to that of Solomon, He that waiteth on his Mafter flat be honoured, Prov. 27.18. Thus the prediction of his dream begins to work, which by degrees (though with some interruptions) proceeded to an higher pre-emi-

grees (though with fome interruptions) proceeded to an higher pre-emi-nence of honour and power and proceeded of professed him, Posiphus chus tru-fled him, be true high per light on forey his profit.

V. f., for "Jeppe he" The wicked do foolithiy in fetting themselves again the polymbron if the yould reject as two youlty, twy might egain the polymbron if they would reject as twy oulty, twy might enjoy as affectioners and faithful friends, and truly fervants, on whole enjoy as affectioners and characteristic means the profit of the profidelity they might relye with much case and advantage to themselvs. See

on ver. 3, 23.

V.6. Ought he had fave the bread) The words are taken to be a prov.o. Ougn ne nan jave nee tream 1 1 ne words are taken to be a proverbial (pecch, whereof the meaning is, that he was affured that all things should profeer well, therefore he did eat and drink and took no care: By Bread is meant in the phrase of Scripture, that which is necessary for a mans suftenance, especially his dyer 3 of that Polyphar took more noa mans untenance, especially his uyer, on that a supplier cook more not thee, because he would please his palate; or it may be Joseph had less to do in that then in other matters, because there was something peculiar in the dyet of the Egyptians, whence it was, that the Egyptians might not eat bread with the Hebrews: for that was an abomination to the Egyptians,

a goodly person, and well favoured] Sometimes God is pleased to joyn a goody perjon, and wen favoured 3 connectines (100 is preside to peyn inward and outward grace in the fame perfon; that beauty may make prace more acceptable with carnal people; and grace may make brauge more fafe from their folicitations and from felf-conceit. See 1 Sam, sy more fafe from their folicitations and from felf-conceit.

16.12.
V.7. After the fethings After Joseph had served Potiphar first as a servant, then as a more especial attendant on his person; lastly, as a chief Officer in his house, which might take up about nine or ten yeers

eaff her eyes] Beauty is a dangerous object to a wanton eye, and a wicked heart; in which respect blemishes and blindness may be born with more patience, fince by the one we are not fo apt to give, by the other not fo apt to take occasion of fin.

Lye with me] In their words is declared the fum whereto all her flatteries did tend; it is like her folicitations to luft (at leaft at the firft) were teries did terio). It is like net ioticiations to init a reast at the hirly were not in the plain expection hereic down; but the fraourable and familiar uses of him, like a friend then a militris (though in the language of our time, a bailfarch is bot and he familiar) by wanton glances, and ometimes by words of immodell intimation, which in effect forced to no familiar by more of the modell intimation, which in effect forced to no

contentines by words or intimodes intimators, which in effect force to no other meaning then their words expedie.

V. o. How then can 1] The grace of God is a powerful reftraint against the provocation of sin 5 so that the godly cannot consent unto it, a Joh.3.9. whereas the wicked on the contrary cannot cease from it

a PC:3.14.

do this great wickednesse: A dultery is a great wickednesse: first, bedo this great wickednesse: A dultery is a great wickednesse: first, bescale it is a their of that which is most perculiar to the owner, as in this verte is shewed a not herefore the injusculiar to the owner, as in this verte is shewed a not herefore the injustion or jestodice of injury in it, splight the sage of a man to such as

V.2.1 Battle Leaf was with Splight. He justed not not show that

V.3.1 Battle Leaf was with Splight. He justed not not show the same of the same o

laft; and by Pherer the Church of the Gentiles coming after the other, height, that it will not be allayed without revenge, Prov. 6.34.35. And It ttealeth fometimes an heir into a mons chate, or a teast thrutteh in for a portion among the legitimate children a firanger that hash no right to be a flarer with heim. Secondly, Marriage being not made without the bond of loyalty, the breach of that bond is treathery. Thirdly, in a the bond of toyany, the breach of that bond is treathery. I many, in a religious and godly person it is facilities, for the body of such a one is the Temple of the Holy Ghost, Cor. 6.19, and to turn the temple of God toe tempte of the tropy Gropt, I Cort.o. 19. and to dant detempte of God to the use of carnal pollution is a profate Sarriledge. Fourthly, besides all this, Joseph, if he should yeeld to his lastivious Mistress, should show himfelf not only ungracious towards God, but ungrateful unto a very kind and respective master: not without great cause then he talled Adultery

and fin against God] The sear of God preserved him against her continual temptations. See annot. on Chap. 20.6,11. and 42.18. Neh.

V.10. Day by day] Heb. Day, day; that is, daily; the word doubled imports continuance of time without intermission; fo also Exod. 16.5. imports continuance of time without intermiptor a 10 and 1203-107. Or onlifton, Lev. 6, 12 Deut. 14.22 Or progrefs in place without diversion or digetilion, Deut. 2.27. We see here how sin abounded in the atmoster, and in the tempted how grace abounded much more, with whom such uncessant folicitations could not prevaile; which should be remembred as a patern of perseverance in the resistance of

or to be with her] Occasions of evil, 1 Tim. 5.14. yea and the appearances of it alfo,1 Thef. 5.21. are to be avoided, as well as the evil it ielf ; The fociety then of the wicked is to be fhunned, Pro. 1, 1 5 efpecially

ICIT a like inductive men or ince winced as to be infounded, Fro. 1,5 expectably of fusts has the impressed on Thors. 5.8.

V.1. His impressed That is, the bufferfiel that belonged to his Offices, and that belong private (for privary Bifooded here a five opportunity to temply.) it is like it was ordering the accounts and reckonings may to temply.

of his charge. none of the men of the house there within] It is like Potiphar was a-

none of the men of the house there within I. It is like. Postphar was a-broad at steme feath, or some publick occasion, and had most of his fervants with him, his wise making her felf an occasion to thay at home with a few of her family, whereof Joseph was one.

V. 12. Caugh hitch breks through the bonds and bounds both a straight of considerate and of modely, putting a woman (who by her fexe flouid be themselfs, and by her calling (as being the wife of a Covernor, a Militris) grave) into an impacent offer to commit rape upon a man 1

a man i

be left his garmeni] He shays not to parley with her, no not so much
as to plead with her against her lewed motion, having done that before, because the temptation was come to such an height, that it was more safe to flye from it, then to fight with it : much lefte would be though ftrong to the from it, then to fight what it; much the would be shough (being an able young man) firive with her to recover his garment again, for he liked it the worle for her lake, and feared he might be tainted

with the touch of her. V.14. She called to the men] She went out and made a notife to those W. 14. ODE CAUCA 10 100 men] One went out and made a none to thole few that were in or about the houle. See ver. 11. Where we lee the difference betwirk meer luft and true love: luft oft times turns to hate, ainterence perwixt meer juit sout the nover just on times to the swhether unfaitisfied, as a here; or fatisfied, as a Sam. 1, 2, 5, whereas true love is confiant, and would not make a quarrel for fuch repulles of fin, but would rather take them for occasion of thanks, as Daviddid when he was kept by Abigsil from his bloody purpose against Nabal,

tomeck] That is, fo to abuse one, that others may mock and contemne him; though ordinarily to mock, is to delude and disappoint ones expectation; so Balaam chargeth his afte with mocking him, Num.

2.1.29.

Wil To make Joseph the more maligned, the initiles the offence in gentral termes, as if it were a national wrong of an Hebrew against the Egyptians, who were forward enough to take offence under that this.

he came in unto me to lye with The manner of the wicked is to charge that upon the innocent, whereof themeloves are most guilty 3 the blad-phenous Jewes charge Christ with blaspheny, Masth.26.65. And the heretical Church of Antichrist cals the most Orthodox Christians by the name of Hereticky; and many account the best Christians troublers of the State, as Ahab did, 1 King, 18,17, when not they, but themselves are those that trouble it.

V.17. which thou haft brought] She layeth a fault upon him, that, to

val. 7. south town only prompts of the value of value of the value of to incented against joseph for a crime to capital, or face nor out into joing mortal violence; this must be imputed to the power of Gods providence, who can bride mens corruptions, or manacle their hands, as pleaseth himself, so he with-held Abimelech from Saráh, Chap. 26.6 and David himitel 10 ne with-field Admitted from parally map 7.00-2010 2010.

from Nabal and his boulfhold, 5 50m. 25; 33-33; he flust the Liforst mouths, Dan, 6. 22. fet bounds to the twelling waves, 1,052, 10. and fulpended the operations of the fire, that though it blacks, 10. and fulpended the operations of the fire, that though it blacks, 10. and fulpended the operations of the fire, that though it blacks, 10. and 1 and power is sufficient security against the anger and terror of the whole

Chap.xl. been known, the wife of Potiphar had been fitter to be put in prilon then 1 he; but howfoever he were middeemed among the Egyptians, God knew his innocency, and was with him in priton, as well as in the house of his Mafter, How good is it to have God for our friend, who will be with those he loves, as well in their affliction, as in their prosperity, and will thew them light in the place of daranets, Ptal. 112.4. though it be the darkness of a prison ?

gave bim favour] Sec on ver.4. Exod.3.21. & 11.3. & 12.36.Pfal. 106.46. Prov.16.7. Dan.1.9.

V.22. He was the docr of it] Not that he was as a common

drudge to do every ones work; but that having the rule of the whole prison, all things were done either by him, or his command or dire-

V.23. Looked not to any thing | See on ver. 6: the Lord made it to profer | Pial. 1. ver. 3. See Annot. on ver. 2. 84 2. 84 5.

CHAP, XL.

[Verf. 3. HE put them in ward] In Joseph's cale (once a great Favourite in the house of Potiphar, and afterwards with wrath and reproach turned out of his house, and committed to prison) we may observe the fickleness of humane favour; and in their two Court Officers, the flippery condition of Courtiers, who either by their own er-rors, or others malice, or the mutability of the minds of their great Mafters, fuffer many times a lamentable change of their citates ; which yet is often not lamented, because their former elevation (haply abused by infolency of carriage) hath made them observed with an envious as well as

V.4. The Captain of the guard] This may well be thought to be the fame with Poriphar who before committed Joisph to prison; for by this time, (the Lord being with him and shewing him mercy, Chap. 39.21) his innocency might be made known unto him by means of the keeper of the prison to whom it is like he told the true story of the falle and toul dealing of his Miltrelle towards his Mafter and himfelf, though for his own credit fake he might defire to bury that unhoneit bufiness in perpe-

V.5. And they dreamed] See Annot on Chap. 20, 22, according to the interpretation] (Chap. 41.11) The interpretation should be according to the dream, not the dream according to the interpretation pretation; The meaning is, that each had his dream congruous to his condition, which was not idle, but fuch as did prelage fomewhat to come to passe, requiring correspondent interpretation, and it was interpreted accordingly, ver. 12, 18.

V.8 We have dreamed a dream \ Not both one dream but each of them a dream's as ver. s.

there is no interpreter of it] That is, for us to confult with, because being that up in prison, we cannot have recourse to the Magicians of Egype, with whom in luch matters we should consult. See Gen. 41. 8.

Do not interpretations belong to God] You are descrived, if you expect the interpretation of your dream from such Wisards, the true interpretation of them belongeth to God, and to those to whom he is pleased to reveal them 1 to Chap.41.16.

tell me them] By this he taketh not upon himfelf to be God, for chap. 41.6. he faith, it's not in hint to give answer to such doubts, as of him-felf, but addressing himself unto God, and receiving answer from him, he makes no doubt but he still be able to tell them both what is meant by

V.12. Are three dayes] That is slignifie three dayes so it is usually In the Scripture, where there is no Hebrew word to answer our English word) fignifie.
V.13 within three dayer That is, on the third day, ver. 20. which in-

tempreration Joseph had not by conjecture from the three branches, ver. so. (for branches have no reference unto dayes, but the three branches might have been as many weeks, or months, or yeers) but by divine re-

lift up thy head | This phrase is sometimes taken for advancing, as Jores 1. and fometimes for reckening, numbring, or funming up to arbeads. 6 it is used; Exod. 20.12. Num. 1. 2. and Chap. 26. 2. In both these senses it may be taken in this place; for the Butler was to be lifted up against to the Office from whence he was depoted, and to be reckoned and accounted in the number of Court Officers

Wir Thinkon me] Though Joseph could rell when the Butler should be released, and restored to his Office; it seems he knew not the time of his own deliverance, as the man of God that came out of Judah, who prophefied against the Altar fer up by Jeroboam, knew not the calamity which was to come upon himself, t King 13. See on Chap 37

9 & 46.27.

make monion of mo] He refused not the means to be delivered which he thought God had appointed ; we may trust in Gods providence, yet use what means is in our power to bring his purpose to passe; without which though he can work what he will, yet it being his revealed "will to us, that we shall use the means, we must not divide them from the end . See on Chap. 7. 1.

bring me out of this house] Servitude or restraint, if God put it upon us must be patiently born ; yet liberty is rather to be desired, if it may be had,1 Cor.7.21.

V.15. I was follen] There was a stealing of men forbidden upon pain of death, Exod 21.16, and men were stollen to be sold, as there it is faid; now Joseph by the injustice of his brethren, was stollen from their father, or, (which is all one) conveyed away from him without his knowledge, and fold to the Islumaclites, Gen. 37.28.&c.

out of the land of the Hebrews] That is, the Land of Canaan, to called because the potterity of Abraham the Hebrew, Gen. 14. 13, were the best of those that dwelled in it; and for that by especial grant frem God they were the true Lords and Owners of it.

I have done nothing Innocency is no protection against the power of malice; yet may it well be pleaded against the wicked, that thereby God may have the glory of the patient fuffering of his people, and the wicked the shame of their unjust dealing with them. See Joh. 10. 12. Act.

24.12,13.
V. 16. white baskets] The word Chor rendred here white,'s a fubftantive, though the fenfe be adjective ; and it fignifieth whiteneffe, and to it is referred to the baskets made of white pilled twigs, or to the white bread in the baskets: and it lignifieth also an hole, for juch baskets might be wrought with holes, and the more loofely twigged to let in the air's but of this we need not be very curioufly inquifitive, fince they were but baskets in a dream, which do not require a real determination to pais upen them

V. 17. in the appearmost there was of all manner of baked meats, for Pharaoh; fo far gorth the Text, no further; but some fay, that in the middlemoft and lowermoft, there was bread and nothing elfe.
V. 19. lift up thine head | The same phrase that was wed, ver, 12.

and afterward, ver. 20. but in a contrary fence, as the words following [from off thee] flow, whereby may be meant that his head should first be thricken off, and lifted up as the head of a traytor, and afterward his

body hanged on a tree.
the birds shall eat] The Gentiles, it seems, did not cut those down they hanged up, (as did the Jewes, according to the Law ordained by God, Deut. 21. 22,23.) the fame day they were executed; and berein loteph doth freely and faithfully forewarn the Baker of his danger, that he may prepare himtelfe the better to undergo it: It were to be wished, that. Phylicians, and those that attend on fick folks would, if they see any fignes, or prefages of death, take occasion to warn them to make ready for another world; the neglect of this duty hath endangered many a foul. while the Phylicain loath to affright his Patient, left it should hinder the operation of his Phylick, and the friends of the fick unwilling to fpeak an uncomfortable word, have fuffered them to depart without due preparation for fo great a change; and if they be unwilling to hear of death, they must hear of it for all that, that they must be made willing. for none come to heaven against their will.

V. 20. birth day] It is a practice of great antiquity, and of long continuance (for it is the practice of many people to this day) annually to celebrate their emembrance of their birth-day in particular, as God did the worlds birth-day in general by a folemn and weekly Sabbath \$ whereof though we find but two examples in the Scripture, and those not of good men; viz. Pharash in this place, and Horod, Mat. 14.6 And two examples of good men who curled the day of their birth, Job, Job 3.

1. & Jeremiah, Jer. 20.14, yet the example of Abraham making a Feaft at the wearing of Isac, comes somewhat neer its for at the birth of the child the mother was too weak, and fometimes the childs birth is the mothers death, as Benjamins was to his mother Rachel, Gen. 3 5. 18.) to bear a part in fuch a folemnity; at the circumcifion the child was in too much pain for an occasion of her rejoycing; and the first sit opportunity was, when the child giving over milk, was grown up in Atrength to feed on Aronger meet: See on Chap.21.8. and if a birth-day be remembred with thankfitving to God, as the Lord of life and death, the author of health and fireigth, the giver of children, Pfal. 127.3. and done without superstition, or vanity, or excess, or abuse of Gods creatures, learned and godly Divines give allowance to it; who teach allo that it might be lawful for Pharaoh and Herod to keep their birth-day, and yet deny the Popish celebration of the Festivities of Peter, and Paul, and other he communication of the certainties or retery and Pauly, and other holy men or women; for it is one titing for once to keep a famorial of his own, or shother blitch day, while he is alive, another to make a preputal preficie of its, when he is dead; on thing to do it only by a way of thankfuiring to God, and for his honour onely; a snother to per-

forme Idolatrous devotion to the Saints, as the Papifts do.
V. 22. he hanged the thick baker | His birth-day celebrated with mirch and magnificence, gave him occasion to take notice of his chief Officers, and to retain, change or discharge, and deal with them as he saw cause; so came the Butters and Bakers saults to his consideration; and centure, and in both Joseph was approved a true Prophet.

V. 23. bit forgat bim] The ungratefulnesse for favour received, and unmindfulnesse of men in milery, is a grievous sin; this was the Bakers sault towards Joseph, and that fault is complained of by the prophet Amos, Chap.6.6.

CHAP. XLI

Verf.t. A the end of two full years] That is, two years after the But-lers return from prilon, and reflitution to his place, which might be the third yeare of Joseph's imprisonment; for he had, before. the Butlers and Bakers commitment, given fome good evidence of his vertue and fidelity, which caused the Keeper to give him so much trust,

Annotations on the first Book of Moles called Genesis.

s to commit them to his cultody.

dreamed This dream was not fo much for Pharaoh, as to be a tenses to deliver Joseph, and to provide for Gods Church.

betalt be fixed | That is, he dreamed that he flood.

by theritorn | That is, the river Nilus, which watereth the plains of

Egypt, and so makes them fruitful without rain. V.3. Out of the River] That is, Nilus, whole hundarion, if it be deep, promitth plenty, if shallow, threatneth samine; whereof see in what degre of both the observation of Plinie, Annot, on vers. 34. of this Chapter. Thence may both the far kine fignifying fruitful years, and the lear, fignifying years of famine, be fully faid to come out of hilliustand fine the chief fubblance for man inflerance, confilts in kine and sorne, the years both of plenty and of famine, are futably fer forth in both kinds.

V.6. the East wind] Is a very strong and drying wind; by that the waters of the red Sea were divided, Exod. 14.21, and by it tempess are raifed, Job 17 21. Ezek. 27.26. and ships ruined, Pial-48.7. fruits dryed up or blatted, Ezek. 17.40. and my tunnes, 17814.6.7. Fruits dryed up or blatted, Ezek. 19.11. and by that, together with the heat of the Sun, was Jonah made faint, Jon. 8. And this wind is fo much the worle for Egypt, as it cometh with more force and vehemence from

the defert of Arabia.

" this first was troubled] (Dan. 2. verf. 1.3.) How weak is the spirit of Kings I and how ftrong and powerful is the King of Kings, who in their fleep can make trouble ready for them against they be awake, and can make waking mifery of a representation in a dream! and more then that, even in dreams he can terrifie them, and make their time of repose and reft, atime of tribulation : See Chap. 40. 6. & Matth 17 19. So it was with Job, (and it may be as ill with any whatloever) It ben I [as, my bed shall comfort me, my couch shall case my complaint then (such he) thus feareff me with dreams, and stratifieff me through visions. Job 727. There is good easiethen to clot ou the day with tupplication to Gratherthe words of Soldan may be made good unto us, when theu legislation to the strategies of the strategi thou scareft me with dreams, and terrificft me through visions, Job 7.17

Magicians They are called also wifemen, Exod. 7.11. Southfayers, Dan. 3.7. Sorcerers, Afrologers, Dan. 2.2. that is, fuch as protelled a curious art of telling feecets, and of foretelling future things, which they did by observation of the Stars, and other superflitious wayes, wherein concurred the luggeftion of Satan, either revealing the fecret fought after, or craftily concealing his ignorance, by giving answer in ambiguous, and doubtful terms; yet to often did he discover secret matters by ous, and acoustust terms a verto otten and the autover teeret matters by Juch influments, that it was believed by the greatest Kings, they could rel almost any thing, as when Nebubblance are, had detamed; and forgotten his dream, he talled the Magicians, and Sorregres, and Altrogotten his dream, ne cancette prageteaus, and sortegers, and cherocate defended were much exerciced in lack equious arts, and threatned them, that if they would not reven his Dream, both what it was, and what it means, he would at them in pieces, 4nd make what it was, and what it means, he would at them in pieces, 4nd make whether boulers become a fungibil, Dan. 3. verf 2,5. And though they Would not take upon them to tell what was his dream, they undertook if woun not take upon tiren to ten what was in a team, they indented in the would tell it to interpret it, verl, a manifelt evidence of the ftrong illusions of Saxan, whence. Atheils may be convicted for if there be a divel, and divellifth divination, there must need she a God, and Divino revelation 3 and happy is the world by the coming of Christ, as in many other respects, io in this for one, that the Divel and his Chaplains have not had that power to deceive, and millead the world, as they had

before his incurnation. none that could interpret The wifelt of the world understood not Gods fecrets ; but to his fervants they are revealeed ; See Chap. 18.17 2005 Iccress 3 but to his tevants they are revealed; 3 sec (Apa) 8.17Pfill 2, 2, 14. The Magicinas at this time feem to have been affording
for flupified, that they had nothing to say by way of probable conickure, though the decams afforded them ground, and foce rangels for
fuch a purpose; furley this filters of theirs was of God, as was Jolephs
(peech, according to that of the Prophex Affaish). Surely the Printers of
focus to faith the install of the Will constitution. If Phinais to be Zoan are fools, the counfet of the wife counfellours of Pharach is become

bratifh, Isalah. 19. 11.
V. 9. I do remember my faults God gives the Butler occasion to cal Joseph to mind, whom he had forgotten till now, at least bee had not made good his promise to remember him to Pharaoh; he beginneth with result good mis prompte to remaind a masson, in the segment of the first fail, but one set meaning rather to plenie, Pharach, then to perform his promife male unto Jofeph, of whole condition he had no mindro think or fpeak, becaufe, he had endured it as an agric-yance; and was leash to remember Jofephs flate to the Kings, left theremembrance of his own fault (if he were guilty) should be renewed, or remembrance of his own faule (if its were gunry) modulo refressed of the Kings wrong (if he were innocent) is yet this forgethinles of his ferviceable to the divine providence, for thereby Jofephs knowledg of interpretation of dreams, was referred to the belt occasion, to make ofe of it, to the fittelt feafon, when the Magicians consulted with (about Pharaolis dreams) could not fay any thing for the interpretation thereof. V. 11. we dreamed a dream | See Annot. on Chap 40.8.

according to the interpretation] Heb. according to the folution of his

according to the interpretation of the control of t

V. 14. called Joseph] The wicked feek to the Prophets of God in v. 14. Cauca 3-91590] The wiesce lock to the Prophector Good in their necessity, whom, in their prosperity, they abore: but thus God doth promote his own purpose by wicked men, though they think not of st: all this was to make Josephs humiliation à ladder of promotions to

make his enemics his friends, as his brethren were his enemies; and by means of dreams, to enlarge and advance him, who by occation of his dreams was fold for a flave, and afterwards thrust down into the

out of the dungeon] The word is taken usually for the lowest place of the prilon, but Joseph at this time was not there. (being ruler over the prifoners) or there, not as a prifoner himfelf, but as overfeeing the reft in that place ; it may (by a Synecdothe of the part for the whole) be taken for the prison it selte, as many interpreters render the word in this

he shaved himselfe and changed his raiment] Such as were in a condition of great diffrefs, did usually neglect the ornament of the hair, and fuffered it to grow wild, without cutting or trimming; but their flate tuttered it to grow wito, without cutting or trimming; out their nate being changed, effectally when they were to appear in the preferee of Kings or very great persons, they put themselves into a forme of decen-cy, both for their hair and habit of attire; for true piety and civil decency well fuir together. It is therefore a groffe errour of some Popish Monks, who think they cannot feem holy enough, unleffe they thew

themselves flovens in their persons and apparel. See Efter. 1.12.

V.16. It is not in me! Joseph assumeth not unto himselfe so much wildom, but ascribeth it to God, as though he would say, if I interoret the Dream it cometh of God, and not of met So Dan 2.28.

ananswer of peace] By peace is meant all manner of welfare, and fo the, words are an approcation of all proferrity to Pharaoh ; or, by an answer of peace we may understand, such an answer as may quiet his moubled mind concerning his Dream.

V. 17. Pharaob faid unto Joseph Though Pharaoh were a great King, Joieph bur young, by condition, a Prisoner, by Nation, an Hebrew, (and so an abomination to the Egyptians) yet he disdaineth not to propound his Dream unto him, and to defire a resolution from him, touching the interpretation thereof; None should think himselfe too great, or too wife to learn of any one who can teach him any thing. See Eccl.9.15

V. 21. fillill favoured] What is shewed here in a dream, is many times true in story; when those that have good things have not Gods bleffing in their use, it is with them as though they had them nor ; and though they inarch on the right hand, and greedily devour on the left, they are not suissied, Isa, 9, 20, it is so with some wicked ones in the dayes of plenty, who are poor, not fo much by their own portion, as by their unmeasureable desires, which admit of neither brim nor bottome ; whereas it is faid of the godly, that in the days of famine they fhall be fa-

tisfied, Pial. 37.19.
V. 25. The dream is one In fignification 3 that is, both the dreams of

Pharaoh fignific the same things.
V. 26. [even good kine are] That is, fignifie, so vers. 27. A figurative speech, as when it is said (in the Sacrament) of the bread, This is my body, and of the wine, Thu is my blood, to the figure of a

Calfe is called the Calf, Exod. 3 2.19,20. V. 10. Shall be forgotten] Because the grievousnelle of the famine shall fill their hearts and minds with matter of complaint for the prefent milery, to that by the importunity of their famishing defires they shall have no lift, nor leifure to look back to what they have had, but for-

ward to what they may get to supply their necessity.

V. 11. [hall not be known] According to the meaning of the precedent yet. See the Annot upon it.

V. 32. dream was doubled Repetitions of things in the Scripture have their use, and the use is to make the deeper impression upon the mind, and to import affurance, and expedition in the aft ; fo here.

V. 33. let Pharab look out a man Comminations of milety do not exclude mans careful endeavours, either; to avoyd, or qualifie it, that

it may be more tolerable. V. 34. a fifth part] Why not rather the half, fince the yearsof plenty and of famine were even. Aufm. A fifth part might fuffice, firit, becaule it was fit that in the dear yeares, men illould be more frugal in their diet, and content with leffe. Secondly, there was fomewhat in flock of former years, before the dreams of Pharaoh, which foresold the Famine. Thirdly, though Nilus did not overflow the fields in the dear years, as at other times, and therefore tillage was laid down, Chap. 45.6. yet this was not fo univerfal, but that neer the banks of it, Comewhat might be fowed and returned with increase. At other rimes the measure of increase in the Land of Egypt, was commonly according to the proportion of Nilus over-flowing, if it overflowed but we've cubits deep, it was like to be a famine; it hitteen, a fearcity, if fourteen, a competency; if fifteen, a fecurity; if fixteen, a plenty: See Plin. Nate Hift, lib. 5. cap. 91 Fourthly, as Pharson was according to Josephs advice to buy up fuch a proportion of corn; and lay it up in flore under the cuffody of officers in every city, fo it is like (by his example) that other great men would be buyers and florers to the fame purpole, according as in Josephs Judgment would be convenient.
V. 36. for flore J. He foretells not onely the mifery to come, but the

means to to mitigate Houthat it may be born, by laying up provision

againt it come.

y 38. in whem the apprint of God it] (Dane, 11.) The, godly are mall, worthy of offices of honour i. it is the fame Spirit which multither by, that maketh wife, y, Gor 3.4.68c, and therefore for the Spirit falle holinellic floud be are highly accompact of as knowledge, shough of prephase 3 yes not more, for with true prophetick knowledge multi my its hell. May 2.5 abuse not that is enable hold fall cover whither.

go 10 hell, Mat. 7. 12. but nene that is sucely holy final come this her V. 39, none fo diferer, &c.] Wifecme, and Lolinefle are meet que-

lifected for the came person; a writer allower extension of the came of the ca

Chap.xli.

Christ hath married together, Mat. 10. 16.
V. 40. Thou shalt be Men should be preferred according to their parts, and none put into any office who hath not gifts and endowments to make him able to discharge it. See Num. 11.17. Act.6.3.

beruled] Or, armed, or at thy mouth shall all the people kiffe, For, to one, for this last phrase imports very submiffive observance, as kilfing the commands that come from his lips, not only affenting to them, but profeffing their affent with a kind of delight; and though fometimes superious did kiffe their inferiours, yet was it many times an act of homage of the inferious to their superious, as 1 Sam. 10.1. Plal. 2.12. 1 roy. 24.26. importing a submission, rather of affection, then of cumpulsion ; of love, then of fear.

royall authority to feal and confirm such commands, orders and decrees,

royal authority or ten antecomment commands, one desired as a folich ifshould give out for the peoples observance. fine litera [Exod. 2,4. Revel. 19, 8, 14. According to the country, for Egypt was famous for time litera, and broidered work, Prov. 7, 16. Exck. 27.7 The word is taken also for filke, especially for white filke, in such were the noblemen arrayed, and were thereby distinguished from

gold chaine] This likewife was an ornament of honour, Prov. 1.9. Ezek. 16.11. Dan. 5. verf. 7, 16, 29. How lawfull It is for godly persons to weare such precious things, and with what conditions, see Annor, on Chap. 24. veri. 22.

V. 43. the [econd chariot] Which was for him who was next to the King, the second man in the Kingdome; all the precedent honour he might have within doores, and that his dignity without might be fuitable to this, when he went abroad, as Mordecai was mounted on the Kings horse, Eth. 6.8. so loseph must ride in the Kings Chariot, but in the Throne the King referred to himfelf a fettled preeminence, verf. 40 and in the Chariot did he referve to himfelfe a movable preeminence fo that he would have the first place, Joseph shall have the second, and so shall be known to be the second man in the Kingdome; which is more

man in the Kingdome, Dan. 5.29.

Bow the knee? The word is Abrech, which fome expound tender father, or father of a King ; for Ab is father in Hebrew, and Rech in the Syriack is femetimes used for a King; from whence perhaps the Latine word Rex might have its derivation; and Joseph faith of himselfe, that God made him father of the King, Chap. 45.8. Some derive the word from Ab, which is father ; and Rech, which is tender, as meaning Joseph to be a father in prudence, though young and tender in years : howloever, it is a title that calls for reverence, and that reverence may well be bowing of the knee, in which fence also the word is taken by many learneu Divines.

V. 44. I am Pharaoh] The words may be taken by way of protestation, as if he had faid, As fure as I am Pharaob, &c. Of the name Pharaoh, see Annot. on Chap. 12.15. All the Kings of Egypt were called Pharaohs almost 1400 years from the first of that name

band or foot] A proverbial Hyperbole, or figurative speech, where-by as much authority as may be is fignified, that less than it ruth may not be conceived; or it may be understood of the publick assures in the government of the Kingdom, wherein nothing thould be done, no government of the Aungaom, wherein noming mount of come; man fhould use his hand to do any thing in the affairs of State, his foot to go on any publick melfage or amballage without of the Advice. By all this fiath Joseph a temporal recompense of his wrongs; for his servitude, he hath a ring, an entign of liberty; for courie rayment, fuch linnen; for the fetters of his feet, Pfal. 105 18. he hath a chaine of gold about his neck; and for a fixed prilon, or dungeon, from whence he could not flire, a moveable Charlot (at his pleature) to bring him abroad with honour; and for contumelious terms, and reproaches, fuch as his lewd Miffres loaded him withal loud acclamations of honour ; as Abrech, tender futher of a King, or bow the knee; last of all, for a full accumulation of comforts, he hath as ample recompence in proportion of time, as in the kind of his utages, for the years of his affliction were but about thirteen, the yeares of his honourable preeminence or principality fourfcore : this may chear up the hearts of the godly, though for a feafon they fuffer under the prevailing power and ipight of the ungod-ly, for they may affure themselves that God (if they suffer not as evil doers) will do them right, and make them a full amends for all their he used.

V.45 Zaphnath Paancab] Egyptian words, as the most of those, who professe especial; skill in the Oriental Tongues, take them; and

lification for the fame person; which discovereth double folly of many, 1 to the Egyptian tongue, it fignifieth the Saviour of the world because Joboth fides, there is made a divorce betwist those qualifications which christ hard that is more pertinent to this flory, wherein the most remarkable thing reported, and most acceptable to Pharaoh, is the interpretation of his dream of the leven years of plenty, and famine; and his provision by the former, against the Latter. This giving a new name, especially with such a fignification, is an act of favour, with an Intent of honour. See Gen. 17.5. & Dan. 1.7. The latter part of this Name fo the words may be rendred from the Hebrew Text; the lenfe comes all is left by some learned Hebrews as inexplicable, though it be said by an is tet by tome reason recovers as measurement, wought to a land y an emirtent Hebrician in his centure of the Vulgar Latine of the Pentarteuch, that the Egyptian, Punick, Atabick, and other Eaftern Tongues are Dialects of the Hebrew, and of neer affinity with it.

daughter of Posipherah! This is not the same naw whom Joleph first served, when he came into Egypt, for there is difference betwisk the writing of the names, and the titles and offices of the men; nor is it like that in io short a time (as that of Josephs imprisonment) the Captain of the Kings Guard, or Provost Marshal of Pharaoh, should become either a Prince, or Prioff of On; but most improbable that so good on j of lowe, then of tear.

V. 41. took of this ring.] The ring was an enfigne of honour, as we find it mentioned both in holy Scripture, as E(th. 8.2. Luk. 15.22. and in divers humane authours; but withall, this ring might be a figure of and chafte a man as Joseph was, would take to wife the deaghter of luch. a mother, as his wanton, and (many other wayes) wicked Miftreis was : the first Poriphar was of the City Memphis, this of On.

Prieft] Or, Prince, Exod. 18.1. the word is taken both waves. because anciently both offices met together in one man, who was both Prince in the Family, and Prieft in the Church ; and for that (as some observe) it was the manner of Egypt, out of Philesophers to choose Priests, and out of Priests, Princes: but if this Posipherah were Pricit, he was an idolatious Pricit, and then Joseph would not for Religions take accept of his daughter for a wife; it might be a fitter match for him if he were rather a civil Prince, then a Prieft ; and yet being an Idolater, though not a mafter of Idolatrous Mysteries (as the priest was) it is questionable whether it were well done of him or no. In the general it is not good, nor fafe to be unequally yoked in respect of religion, whether heathenish, or hererical, 2. Cor. 6.1 4. fince there want not wofull inflances in some who of the stronger lex, and wifer fort have been drawn by the weaker to fide with the worfer part; and fo, though with hope, and purpose haply to win others, have loft themselves; if then it were not some onset of unavoidable necessity, or that Joseph had not especial direction from God in his marriage (as in other things he had) the act was ill in him; and if the case were such, that he could make no honour then Daniel had for his reading of the writing on the wall of better a choyce, or were dipensed with for it by Divine instinct, the Belfhazzars palace, for he was made for it, not the fecond, but the third example as rare, and extraordinary, is not to be drawn into a rule, nor can be lawfull where the reasons are not alike, because of the expresse. prohibition thereof Exod 34.12. Deut. 7.3,4. 2 Cor. 6.14. and the great perill thereby, 1 King. 11 ... Nehem. 1 3.26. Exod. 34. 15,16.

of On] A City of Egypt (called also Aven, Ez.k. 30.17.) in circuit about an hundred and fourty furlongs, more usually called by the Greek name, Heliopolis, (which by interpretation is of the City of the

Sun) then On, or Aven. See on Jer. 43.13.
V. 46. Thirty years old | His age is mentioned, to show that his great prudence proceeded rather of revelation from God, then of experience in the world; and also to note, that he suffered imprisonment and exile fourteen yeers at the molt, if when he was fold into Egypt we reckon the feventeenth year but current or new begun, and account this thirtieth not for new begun, but for complete and ended. On the age of Joseph, divers observe the age of thirty yeers to be an age of ripeness for publick imployment, for at that age David began his reign, 2 Sam. 5-4. Ezekiel his Prophefie, Ezek. 1. John Baptift and Christ their Evangelical ministry, Luk. 3, 23. the Levices their service in the Ta-bernaele, Numb.4.3. Which should admonish those that are at that age, or above it, to extend their thoughts beyond their own particu-lar interests, and to set them on work some way to promote the publick

when he flood] By this phrase in Scripture is understood a serviceable attendance, as Dan.1.19. 1 Sam. 16.21. as to be ready at hand to receive commands, and to go prejently to put them in execu-

V. 47. By handfuls] Or, heaps; viz. from one grain so many as would fill the hand, or make an heap; by which speech is meant a very ureat increase.

V.48. Gathered up all the food] That is, the corn principally, not other fruits in general; for of many there was no great need; and many

Would not keep.

V. 49. Until he left numbring] He laid up the provision by rule
the harnes, and Bayes of buildand proportion, and reduced the barnes, and Bayes of building to number, with the quaintity of corne contained in them and when he had sufficiently provided for the publick supply of Egypt, he laid up afterward without any fuch exact account as before

V.50. Prieft of On | See on ver.45.

V.51. Hath made me forget] It is thought by some, that notwithstanding his fathers house was the true Church of God, yet the company Supplementage that the Contents and angues one town and present a supplementage and a nor in the Helsery Text. The torract word Zaphands, some derive of the Egyptian word Zaphands, the desired of it; this forgesfulneds then is to be referred to the toyle he endured Egyptian word Zaphands, plant in the Egyptian word Zaphands and the Egyptian word Zaphands and Egyptian word Za zar, and Nebuchadnezzar; but as fome expound the name, according as not to think of it by way of offence (as Ged may be faid to forget or

mira, Iii.65 16. But wh re's he continued div rs yeers in Egypt, fome p incipal part whereof (as the City of Memphi) was but a out fi ty miles from Hebron, where was his fathers tamily, and his father hard not from him at the while, until he tentior him into Egypt, it is as be though the failed form what, if not in his faith, yet in his fillal aff ction; but though soleph made it not known unto them where he was, he might fend privately to them, and be informed of their weifare, though they knew not from whom the inqury came; and for his concollinent of himself to long from them, he might do it as forefeeing a fiver opportunity to reveal himself un. o them afterwards; but certainly Gods providence dispose of his discovery fo, as that it fell upon the friends, it is no marvel, fince he had his infirmities as a man, and might friends, have the more failings as a Courtier, especially his condition being for ftrangely changed, and his favour, and honour, and power being to great with a King and people, who had the Hebrews his natural kindrea and Country men in x.reme didain.

V.54. And the seven years of dearth began] The seven yeers of plenty now fully ended, the leven yeers of t mine prefently followed ; which may warn us in times of plenty to think of want that may come after, and to take h. ed we do ot haften it by a wanton wastefulnesse of Gas good creatures, nor by unthankfulnelle to him that giveth

as Fofeph had faid] Divine predictions never faile of full ef-

dearth was in all lands] That is, in all those lands that were neer to Egypt, as Phenice, Canaan Syria, and Arabia, which are next in fituation to i , and border upon it, not in al without exception : as Caclar is faid to taxe all the world, Luk. 2.1. yet the Taxe extended not beyond the bounds o the R. man Empire.

there was bread] That is, corn laid up in feveral Cities, fo as with convenience to furnith the whole Land.

V.55. Famished] That is , vehemently hungred, the private flock

of provid in m when gipnic, cried to Pharabol Thou, hit were known to the people that Joseph was appaired to the lay up, and lay out the provision made out of the feven weers of plenty-yet many of them came unto the King 19 nd it may feven weers of plenty-yet many of them came unto the King 19 nd it may be the more, because Joseph was a st auger born, and of that Nation,

which the Egyptians had in great abomination; and because 1 haraoh was (as a common father). I fee to the tafety and fucedur of all his reople ; therefore in the famine of Samaria, a woman called upon the King for he p,2 King. 6 26. V.56. All the face of the earth] Which words are to be limited, as know him.

ver. 54. fee the Annot, there.

V.57. All (ountries] See Annot, on ver. 54. all lande] See Annot, on ver.54.

CHAP. XLII

Veil. 1. [Acob fam] That is, heard or underftood, or as furely belieyear as if he had feen is, (taon had ne had it but by report, ver, 2.) because the fight gives belt amurance (for one eye withesse is of more credit then many ear-withesses) therefore it is sometimes used for the notice that is taken, or comes in by hearing; as the people are faid to fee the thunderings and the noise of the Trumpet, Exod. 20. 18. and forecines alio for the knowledg of things by the other fenies : as ye have made our favour to be abborre l'in the ejes of Pharaob Exod. 5. 21. Savour is apprehended by the note of palate, not by the eye. Y.a, by reason also, or by faith, because many things are apprehended as aftered by the light of reason, and evidence of faith, as if they were set before our eyes. See Judg.

16.5. Heb. 11.27.

Corn Heb. bresking. Why corn is called bresking, undry Writers give feveral reasons ; fome suppose it is called breaki g, because it breaketh hunger; fome, for that it is broken or taken off from the breaketh hunger; some, not that it is ordered of taken of trom the heap; some, because it is broken by the mill; and some, for that it is broken not divers parts, and distributed when it is it d; so Sheber the Habrew word here used, (which some rad, breaking) signifies the buying and felling, Am. 8.5. Or, generally any act whereby diffribution

Why do ye look] Or, gaze, as men diffitute of countel, or so per-plexed and amaze! in mind, as n t knowing what to do to be furnished with food against the famine? A grievous and terrible affliction, the violence whereof is sometimes such as many like hungry dogs to feed upon abominable mass, and to pay a dear rate for them; as in the famine of Samaria, an Affes head was fold for fourscore pieces of silver, and a little Pigeons dung for fi e pi ces of filver, 2 King. 6.25. the Pigeons dun, (as Josephus noteth) terved in itead of tale, Joseph. Ansgeons aum, (15) preprints notice) i treed in treator law, 70ppp.021-iq, lib 8. c.19. p.18 2.17) and formetims it is to fittere, their makes the mother to tich the treeth, in flead of thei lips to her owne child, to bite without pity the Infam. which the was teller to kifs, and in flead of gi-ying it lack to fer out the blood of it). Dut. 18, 57. which hash been done in a famine not only by tome hard-hearted mothers, but by fuch as were of a kind and on for na ure, as the Prophet Jeremy theweth, The bands of the pitiful women have folden their own children, they were their mest in the destruction of the daughter of my people, Lam. 4.10. yea they that have nothing actuals themselves to offer up in facrifice unto this mercilelle tyrant, Famine, are made fometimes to be to fierce to-

not to tentember mans fin) or in a fense of affliction, as before is pre- wards themselves, as to cat the flesh off their own armes, Ital. 9.10. though but for fcraps or crumbs which fall from the Table of the wealthough out for teraps or cutting which has room in a power of which y and may be a cavear againft murmuring at ordinary wants, and againft wanton abute of Gods bounty, when he gives abundance, and facob and his family having their part in this common calemity, (which was also the lot of his tather Islae, and of his grand father Abraum, Gen. 26.1.) may be remembied to warn even the best and holiest, that they expect not a priviledge from the common croffes of this life, nor be too much perplexed (as it feems Jacobs fons were) when God giveth them occasion to exercise their faith and patience in the like sind; for that which is famine to others, shall be but a fast or more moerate dyet unto them, for God their father will fo provide for them, (as in this cale he did) that in the dayes of famine they Shall be fatisfied,

Pial. 37.19.
V. 2 Get yen downe] Egypt lay lower then Cansan, and therefore when Joseph tends his brethen for his father to Canaan, he faith, Go up, Chap. 45.9. but when he bids them bring him into Egypt, he taith, Bring him down hither, ver.13. and Egypt lying lower, was the fitter to be made truitful by the overflowing of Nilus, See Annot. on Chap. 13. 1. See also Chap. 45. 9.13. and

tive and not dye] (Chap 43.8. Pial. 118.17. Ifai. 38.1.) To live and not dye is all one; yet the phrase is not july either varied or dou-bled, but to expresse a strong affection in the speaker, and to imprint the like in the mind of the hearer; and fometimes the firft imports the bleffing of long life, the fecond a prefervation from death by which damnati-

on is noted, Rev. 20.6514.

V. 4. Bas Benjamin] Jacob was very render towards Benjamin, as Josephs brocher by Rachel, whom he most dearly loved, and as the youngest of all his children. See Annot. on Chap. 27.

V.6. Bowed] (Chap. 43.16, 18. & 44.14. & 50.18) Doing this homage to Joceph, as Malter of the corn, they make good, though unwittingly, his prophetick dream of his breakness doing obeyfance to his used. Chisp. 37.7.

N. 7. 11e knew them, but they Some of them were at mans e-flate when they tola him, and by them he might guelle at the reft, especially hearing and understanding their speech one to another; but he being then but feventeen yeers old, and now very neer forty, was to changed in countenance, and language (ipeaking the Egyptian Longue) in habit and consistion (being Nobleman-like, which they little looked for, having fold him for a flave) that they could not

made bimfelf strange unto them] This diffembling was more sutable to the condition of an heathen vourtier, then to the qualification of atue Israeline in whom is no guile, John 147. and is therefore to be taken rather as an example of Caution, then of Imitation: But this strangenesse was kept with the batter decorum, because he had to ordered the fale of corn, that whereas he imployed others to fell to the Natives, he himself iold unto strangers, for which purpose he appointed a peculiar place to furnish them, and that was the chief City of the Kingdom.

[pake roughly] They deserved no better entertainment at his hands, who dealt roughly with him, and had no pity on the auguifh of his foul when he belought them to spare him, ver, 22. but Joseph did not this by way of grudge or revenge, but to make them the more lenfible of their own ill dealing with him, and of his kindness to them, when he discovered himselt unso them.

V.9. To fee the nakedness] That is, the weakness of the Land by want of walls, or other necessary lateguard ; for he that hath no arms or defence, may be faid to be naked, as expoled to peril from the hands of enemies; as he that hath no coaths, is expoted to the fharpneffe of the wind

and weather. See Exod. 31.5.

V.11. All one mans fors.] That flewes they were no Spies, for no man would tend to many fons together for such a purpose: when Spies were fent by Mofes to take a view, and to give information of the Land of Canaan, they were not fent many of one family but one of a Tribe, Numb. 13. 2. and their direction was to fee the Land wha: it was, and the people that dwell therein, whether they were ftrong or weak, few or many, and what they dwelt in, whether in Tents or in ftrong holds, and what the Land was, whether it were fat or leane, whether there were wood therein or not, Numb. 12.18,

V. 12. Nay, but to fee] See the second Annot on v.7.

V.13. One is not] That is, not alive, Chap. 14 ver. 20. See Annot. on Chap. 37 v. 30. Lam. 5.7. Or, not in this world, as was faid of Enoch, though he were not dead, but taken up alive, Gen. 5.24. Heb.

V.14 This is it that I falled That is, you precend you have another brother, and have not, and therefore being take in this, ye are Spies, and

V.15. By the life of Pharach] Some read, Pharach liveth; fome, let therach lives of Charach; if the meaning) as Fharach liveth; the lives of Pharach; if the meaning) as I have be lives of Pharach; if the meaning) les Pharaob live, or, (which is the fam in effe &) as Tharaob liveth, the fence may be, Astruly as I haroah leverb je frall not go bence, as Ezek 33.11. As I live (faith the Lord God) [I have no pleajure in the death of the wicked] So also 1 Sam. 1.26. and Chap. 17. ver. 55. If [the Chap xlii.

so if it were uncopable of pardon, Jec. 5.7.

ye shall not go forth hence That is, ye shall not all go beace. Heb. If ye thall go hence, the words are supenfive, where the latter pare, which is implicitely a curse is forborn; the sentence made out may be, if ye go bence let me be punished, or, I will be punished for you. See Annot. on

Gen. 14.23.
V.16. Elfe by the life of Pharaoh | He (wears again by the life of Pharaob ; it is like that he had contracted a cuftom (by his ill company) to to fwear, which sheweth how dangerous it is to be familiarly converfant with the wicked.

ye are Spies] Though he fwear, he doth not forfwear, for he calls them Spies, but conditionally, if they brought not their younger brother to him; which condition they accepted of, and so were to be taken as (pies if they did not bring him.

V.18. I fear Gol] (Nch. 5.15.) And therefore will be true and just in my promite. See Annot on Gen. 20.11.

V.21. We are verily guilty] Affliction, as a rack, inforceth the confession of those taults, which otherwise would not be acknowledged, and confequently not pardoned, Prov. 28, ver. 12, 1 Joh. 1.9. Though then affliction be not pleasant as a Banquetsit is profitable as a medicine for the recovery of the foul from the fickness of fin; though it have been of long continuance; for the guilt of their fin was about twenty yeers old though the fmart and anguish of it was not felt until now; but affliction awakened their contciences which before were afleep; and their bonds and imprisonment were a means of freedom to their fouls from the bond of wickednesse, according to the words of Elihu, If they be bound in fet-

ters, and holden in cords of affliction, then he sheweth them their work, and their transgressions that they have exceeded : He openesh also their ear to discipline and commandeth that they return from iniquity, Job 36.8,9,10.

In this we favo the anguist of this foul.] See on Chap. 49.13.

Therefore is this discipling Here they do well to entitle their trouble to their fin; though they were no politick plies, yet they deferved as much and more then they (uffered a herein their present flace is answerable to their precedent fault, for they disdained that Joseph should have any pre-eminence above them, and now they are fain to do humble homage unto him; they conspired against him, and he hath a plot to perplex them; they bound him and cast him into a pit, he commits them to close cu-flody, whence they could not stir, and binds the chief of their conspiracy before their faces; they would not hear him when he beg-ged of them for mercy, and he sheweth himself inexorable towards them; and so is loseph a minister of divine justice upon them; for God hath faid, Wholo ftoppeth bis ears at the cry of the poor, he alfo shall cry himself, and shall not be heard, Prov. 21.13. See Judg. 1.7.

Mat. 7.2. Jann. 2.13.

V. 24. Wept 1 (Chap 42.30) Joseph had acted the part of a severe Inquisitout towards his brethren until now, and now he can hold out his hypocrifie no longer; nature puts forth eye-witnesles of good affection to them, while are pretends both cause and purpose of rigorous dealing with them; which was an assured proof that he troubled them to do them good, and not because they did or meant him hurt; and here we see how natural affections are too strong to be kept in by artificial disguises. Joseph was wife, yet could he not to keep on his diffimulation, but his kindness overcame his craft; hence it is, that hypocrific will not long be hid, and that a lying tongue is but for a moment; whereas the lip of truth 4 established for ever, Prov. 12,19.

bound bim] Simeon had a chief hand in the maffacre of the Shechemites, and it is like he shewed himself most harsh and hard hearted to his brother, for if he had been to well inclined to him as Reuben and Judah were, they three, by their feniority, might have prevailed much with the reft in his behalf; wherefore he had most need of humbling; and it may be Joseph feared his perverse disposition would disfwade his father from fending Benjamin unto him, and hoped that Simeon being the worst of his brethren, the detaining of him would be the least affliction to his father; howivever he being left in his hands, Jofepli neither wanted means nor mind to use him with more respect, when he faw a meet feafon for it,

V.25. Provision for the way | To serve both them and their cattel, that is their affes, ver. 27: in the way, that they might bring home all they had bought without diminution.

V. 27. As one of them opened | That there was but one fack opened in the Inne, may feen by this faying, which appears the more proba-ble, because when they came home and emptied their facks before Jacob, they were a lafraid to fee every man his money restored agains which had not so much affected and affrighted them, if they had all opened them before in the Inne; and though Judah fay they opened their facks in the Inne, Chap; 43.21. They that hold there was but one fingle fack opened, reply to that, that as Noah in the five hundreth yeer of his age is faid to beget Shem, Ham and Japhet, Gen. 5.3 2. whereas he then only began to beget them; (and the same may be said of Terah, Gen. 11. 26.) To they were faid to open , when they did but begin to epen their facks in the Inne, and finished the discovery at their coming home; motion successful.

[the lives of Pharaoh,] the meaning is, by the life, or lives of Pharaoh, But it teems not probable that when one tack was opened, and they fo (of which expression in the plural number, see Annot. on chap, 2. troubled, but that they would presently make trial of the rest; and it is c-(of which and the part and market per Armore for Computer and the part by the life, or genize of the Emeror, a fin which God hath forbidden as a thing, but upon some new reason of danger, discovered by their great dithonour to hintelf, Deut. 6.13. compared with Mat. 4.10. to great, father, which from his apprehention of peril, might work a ftronger operation of fear in them then before they conceived; or it might have to much new force, as to renew their former tear, for a time inter-

> V.28. Afraid | Guilty persons are very timerous, and ashly take a fright, even at that which is done in favour, if it be firange and beyond expectation. See Lev. 16 26.

> that God hath done unto us | Because their consciences accused them of fin, they thought God would have brought them to trouble by this money; Though they were most of them very faulty towards Joseph, and otherwise wicked, yet they rightly apprehended that punishment was the reward of fin, and God the authour of that punishment, and the disposer of that matter by his providence, which reacheth even to the fmalleft matter Mat. 10.29.

> V.35. They were afraid] Sore alraid, for the Hebrew phrase is,their hearts ment out of them; upon the fight of their money, when they opened their tacks in the Inne, they were afraid there was tome fubile device to enfnare them. See on ver. 27,28. and now they open them at home, it is faid they were afraid; it is like the first tear was judden and fhort, at least that it did not last until they came home, yet with a fecond fight of the money, their passions might return upon them, edpecially their father being taken with it, and giving reasons for it, might cassly receive the passionate apprehension of his sons, and so they were now (father and sons) alraid together: Ot, the sons would not acknowledg they had opened their facks before, and found the money in them, left their father should have children them, and so they feign a fear with him, as if now they had first taken movice of the matter.

> V. 37. Slay my two fons He had four fons , Chap. 46. 9. therefore some read , for flay my two fons , flay two of my fons ; or two which were then prefent, the other two at that time abient ; but what fecurity was this to Jacob, who would be more load to flay two of his grand-children, then to fend his fon Benjamin? this was a passionate and inconsiderate speech of Reuben, yet so that Jacob might think that though his words were rash, there was some reason for his confident undertaking for Benjamins return. See on Chap.19.8,)

CHAP, XL'II.

Ver. 1. The famine was fore]. The longer it continued in time, the more it increated in degree 3 this was a great temperation to Jacob to suffer so great a want where the Lord had promised to bless him with abundance; fee Gen. 28.13. This was the fecond year of that great famine.

V.z. Eaten up the corne] That is, when there was very little left, and

after a while like to be none, without a new supply.

buy us a little food] To serve us in the famine of this present year, for Jacob knew not that five years famine were yet to come : he had a great family of fons, daughters, grand-children and fervants, which by conjecture might amount to two or three hundred, fo that a great deal of corn might be held but a tirtle, in respect of so great a company : or he calling it a little, might meane in regard of the spare dyet which men were to be tyed unto in hard times, so that now they were to frend leffe in provision, then when the Lord fent it in a greater fretor

V.z. Not fce my face] With favour or fafety to your felves, for I will apprehend you and punish you as ipies, except your brother be with you.

Chap.42.20. & 44.22.

V. 4. Buy.thee feed] They were to buy for themselves as well, as for hims, and he was but one, and they many, yet he shift to his father, we will buy it for thee, because they went as his command, his father, we will buy it for thee, because they went as his command, the Each of the and for that the care of the whole family belonged to the Father of the

.V.5: We will not go] Because it will be in vain : for we shall get no corn, but incur danger, for we are threatned if we come again and Benjamin be not with us

V.8. And Fudab faid? Rauben had spoken rashly without heed and his speech was as little heeded by Jucob, as by himself, and to be prevailed nothing with him ! Simcon the next in age to Reuben, was kept prisoner in Eapp: 3 Levi next to him in birth, and too neer him in the blood of the Shechemites, having for that fact little acceptation with his father, either wanted heart to speak, or hope to speed, especially feeing Reu-bens motion was refused; Judah the next in sentority speaketh more wifely, at a better opportunity (for now the necessity of supply made Jacob the more willing to yeeld, what before he had denyed) obtained his confeat to bring his brother Benjamin into Egypt: The way then to prevail with an unwilling mind, is to use a mediator, who bath some graceful acceptance with the party to be moved, and for fuch a one to use predent perfivation, and to watch the advantage of the best opportunity to make the

Chap xliv.

the lad] He was now about twenty four yeeres of age, and a fa-ther of divers children, Chap. 46.21. yet he calls him but a lad, be-cause he was the youngeth, and in his fathers affection as dear and tenderly beloved and cared for as if he were but a boy. See Annot. on

Chap. 37.30.
V. 10. This [ccond time] That is, if we had not been delayed, we might have made a second return with corn by this time, that is, if thou hadft not

Rayed us in retaining Benjamin, we might, &c. V.11. If it must be fo] There is no wildom in ftriving with necessity; when we cannot frame our condition to our wills, we must bring

down our wils to our condition; and it was better that one should be adventured upon fome uncertain danger, then that all the family thould be lefe to the certain danger of samine-

beft-fruits] In Hebrew, sake of the melody, mufick, or finging of the earth; that is, excellent fruits, which are received with praite, and used

with delight.

**sprefent] Jacob relolving to refer the matter concerning himappraisa Jacon contring to test un masses contrining min-felf and his forms to Goist providence, donly to tile his own pru-dence to ipecal his purpole's and therefore to ingrasine them in the favour of that great Lord in 1879; (whom his ineven not to be his good fon Jolephi he (ends a preten, which '(ar Solomon lineven')) is a mensa to pacine anger, and tookali favour, Prov.21.14, 8, 18,16, 8

a little balm and a little boncy, &c. 7 Balin was very precious, and a tittle baim and a tittle obrity, occ., Daim was every perceion; a therefore a little of it might be a compreten perceint; and a little honey, though Canaan were a Land flowing with mill; and honey; (Lev. 20.14, and in many other places) yet in a time of io great dearth, honey being of ule for humane juftenance; little of it with other things, might be ac-

files. The Hebrew word is Neebsth, which some render by the gam of the Bala tree; some, Wes; some, Arimatik, or Oderiferous Spices; so there more generally despitable bings; some (as the valge. Latine in this place) express it by the wood Street, which signifies he kind of tree, and the tear or gam which fillieth out out I just which Dascorddes wrieth, lib.

ncep.78, & Plin.l. 12.cap.25,
mats] Or, Terebintb 3 or, Nuts of the Turpentine tree 3 the Original word is not (as some observe) found any where but here in the holy Scriorure.

V.12. Double money | This double money may have a double meaning; one is, that they took their money back which was found in their facks mouthes, and mony for more corn to be bought in Egype: the other, that (befides the refittution money) they took the price they formerly paid, and made an augmentation above that they paid before; either because the price of the corn, by the continuance of the famine, was increased, or the proportion was to be doubled.

carry it again, peradventure it was an overfight] The men that should have received and kept the mony, being builty imployed with maindual nave received and kept the monty, oring bounty amproyed with many at once, might be mittaken, and to might you be fome way or other; howforer mif-reckoning, is no payment, the corn being ours, the money is theirs that fold its therefore take it with you, and reflore it. Jacobs justice in bargain condemns the ill dealing of many, who make no conscience upon how cheap termes they get another mans good : It is naught, it is naught (saith the buyer) but when he is gone away, then be boofteth, Prov. 22.14. When by dipresifing the ware he hath pulled down the price, he makes brags of his bargain: and the feller faith as fast, Is is good, it it good; and if he can issue up the buyer to an unconscionable rate, he is ready to boatt of his gains ; but if either be miftaken to his prejudice, no reftoring will be made; yet the faying is most true without reftiguion (either in deed, or in defire) there is no remission. Aug.Ep. 54. Macedo

V.14. God Almighty give Our chief truft ought to be in God, and not in worldly means; the hearts of men are in Gods hands, Prov. 21. 1. And though it be a point of prudence to do what we can to win them, yet it is a part of pitty to repose our confidence in Gods mercy to us, and in the mercies of men but as by his means.

if I be bereaved] He speaketh these words not so much in despair, as to make his fons more careful to bring again their brother; and withal to expeti his recident on order the matter to Gods providence, whatchever became of him or his, as Either did when purpoling to put her leife upon the Kings diffleature for her peoples (afecy, the faid, If I perifh, I pe-1/h, 2 th. . .). vifb, Efth.4. 16.

71/0, istin4, 10.

V 18. Were afraid] See Annot on Chap 42.28,

shat he may feet occasion] Guilty persons are very suspicious, and are as

injurious many times to wel-meaning minds by their mustruits of them, as by their ill dealing with them. See 1 Sam. 17.28.

V.21 Every ones money was] See Annot. on Chap. 42. 27.

V.3.1 ANNEY PASS ANNEY WAS J SEE ANNUA ON ANNUA OF THE PASS ANNUA OR ANNUA OF THE PASS ANNUA OF THE PA

bash given you treasure] The good we receive from men is to be ascri bed to the goodness of God.

I bad your money] I acknowledg the receit of it, there was no theft nor

to theemy fon] Joseph calleth Benjamin his son, as he was a father in the Civil State, Chap. 45.8. to are they that are Governors in the Commonwealth, to whom honour is due under the title of fathers by the fifth Commandment.

V.30. His bowels did yern] (1 King.3,26.) The worthieft perfons are moft tender - hearted, and to likeft unto God. See Jer. 21.20.

V.32. For him by himfelf] There were three tables at least in the room; one, and the chief for Joseph as Viceroy to Pharach, another for his eleven brethren; and a third for the Nobles of Beyot invited by lo-Seph to the featt; to that they dined together in respect of the room, not together in respect of the tables.

cat bread] Bread is put for all things that are served in at a meal or featt, see annot on Chap. 31. 54. It might feem strange for so great a man as Joseph to entertain strangers of no higher rank then his brethren teemed to be, in that manner; but Josephs wildom was such, and so well known, that most would conceive he had some good reason for it, though they knew it not.

abomination unto the Egyptians] Not fo much because they were shepherds, as Chap.45.34. (for the Hyptians themicives had flocks of theep, G.n.47. Exod.9.3,17. whose milk they did eat, and wear their wool, which might be as the Livery of servants, for they worshipped such cattels) But because they did feed upon such cattel as the Egyptians did wormip; and though the Egyptians did feed upon Bulls and Oxen, they uid not cat Kine; for they worshipped the semales in honour of Is, who the Poets sain was turned into a Cow, and alterwards returned again to the forme the had before; but above all things the head of any beaft was an abomination unto them, because upon the head they used to pour out all their imprecations; hence it is that they could not ensure to have sheep or kine to be killed; though by way of factifice, and therefore such facrifices were an abomination unto them, Exod. 8.
26. and so were such as either did feed upon such creatures as they did homour; or on fuch, either in whole or in part (especially the head) as they did abhor. Thus it is the nature of the superstitions to condemn all others, and to contemne them too as unclean in respect of themselves ;

an others and to commerce the total structure in repect of managers. V.33. And the youngest according! Though Benjimin were the font of kabel, the mohered \$\frac{\phi}{\phi}\$, yet were the fonts of the hundmaids, \$\beta\$libab and \$\frac{\phi}{\phi}\$, it above him; so much is seniority or priority. rity of time to be accounted of , and in many cases precedence is best fwayed by that confideration, fince it is neither fubicat to doubt nor

envy.

and the men marvelled] Who? and at what? if by the men be meant the brethren of joleph, fome think it was matter of marvel to them, how he, being an Egyptain, (as they thought him) knew how to rank them ac-cording to then feniority; but it feemeth ra her, that they placed themselvs and then their marvel was either at somewhat of the E-yprian failtion, contrary to that of their own Country, or that Joseph sate neither with the Egyptians, nor with the Hebrewes; yet that would be no matter of marvel, tince he was a Prince, and fo it was a Princely prerogative to fit alone; or that themselves were so honourably entertained in the Kings Court, being at home but Country shepherds; and that their brother Benjamins messe was five time so much as any of theirs, and these two might be cautes of marvel, not only to them, but to the Egyptians

V.34. Sent meffes to them | Heb. He elevated elevations from his faces unto them. The meaning is, that the meat was fet before Joseph, and the distributed when the thought good unto the Guests: the Habrews call the melles elevations, because they were carried up on high for honours sake: and from the faces; that is, of the means that were set before his tace, the plantal number put to: the sin-

Benjamins meffe] The manner of those times and Countries was not, as with us, to ferve in dilites, as in common, whereof those that fate at table might indifferently partake, but every one had his portion diftributed to him by himfelf : tome take this not for the whole meal, but that towards the end of it some percels of banquetting ftuff were diffributed to Josephs brethren and that in them Benjamin had five times as much as the reft

five times jo much] In Hebrew it is five hands for five parts : for gifts or patts are called bands or bandfuls, because they are given or taken with the hand. He sheweth to much more respect to Benjamin then any of the reft, because he only was his brother both by the fathers and mothers side; fo did Elkanah by a better portion to Hannah, thew that he preferred her

to the angulary system of the potential of transmorther than the specific Pennandy, Sam. 1.455, drank, and were merry] Sometimes the word here used, fignifieth to be drunken; but here it is meant but of a free use of carriers for cheerfulneile, not for excelle, as Cant 5.1. So is the Greek word, Joh.2.10.

CHAP. XLIV

Fault in you,

V.1. M's pleatibeir feet] Seasonomeng use received register was no entert nor

V.1. M's pleatibeir feet] Seasonomeng use received register of the season of the property of the precision of the property of the precision of the property of the precision of the property o eyes upon him, speaking both of him and to him in an affectionate man. bim, or envious at him, for the extraordinary fayour he had shewen unto him.

V.4. Follow after] Pursue them with a convenient number of horiesthat | and so committed to prison , and in prison he was taken for an Heyou may overtake them, and bring Benjamin from them, though they brew, Chap. 41.12, and under that title fent for to the Court in great would offer to rescue him.

V 5. Whereby he divineib] It was the manner of the Heathens (and it is like among them of the Egyptians) in the Ceremonies of Divination foractimes to use a Cup, foractimes a Bason; and Joseph bearing himself as an Egyptian, and supposed by the people to be such a Dearing nameur as an expression in exposure of the profession Driviner, and to one fuels Ceremonies, he taken the matter upon him; or his Steward in his name theaceth as if he divined by that Cup : Or the words may be, not in which, or by which be divined b; but of which, that is, be earlithine, that is, tell where it is, and who hash taken it away; or by this Cup discover your dealing in this business, though it were done in secret : Or the word in the Original may fignifie a pruden prelaging or inlight by conjectural trial ; lo there is no need to conceive that Joleph played the Soothfayer after the Egyptian manner, which no doubt he cetefted, having a divination or revelation from God of an higher and holier kind then this; yet in that he was content to be taken for an Egyptian Diviner, or fained that he confulted with Soothlayers, his famulation was a fin, as his swearing before; for he was but a man, though of the best fort, and as a man no doubt had his failings, as others of the Patriarchs: his example then is no pattern for any ones profession or practice of such superstitious dis-

V.8. We brought again | This is brought in as an argument of their true dealing, who were to ready to refture, not charged, or perhaps not chargeable by any with any wrong.

V.g. Let bin dye] I his was a speech both too general, and too severe, like that of Jacobs their Father, Chap. 31. 32. but in this the more inconsiderate, because they should have remembred, how their moncy was put into their facks before, without their knowledge, and have thought that the like might have been done concerning the Cup, yet fuch a confident affeveration, was an argument of innocency in those

that made it.
V.10. Shall be my ferusar J The fervant of Joseph speaks thus, as in his Masters name and right; for Joseph himself came not our after them, for at his brethrens return to the City, he was yet in his house,

Yer. 14.

V.13.Rent their clother] To fignific how greatly the thing displeased them, and how sorry they were sor it. See Annot on Chap. 17.29. This was very hard usage from Joseph but it was of good use for tryal and exercife of humility and patience, and it lafted but a while, and at laft was recompensed with comfort.

V.1 5. Can certainly divine] See Annot on ver. 5.

V.16. What shall we speak] Their consciences were clear, and their conviction seemed as clear, so that for the present they knew not what

they should say by way of apology for themselves.

God hath foundout] Here is nothing said nor pretended by way of God Man journal on I have its morning and not accessible by were guilty of the fact, when they were all free; for Judah speaking first (and it may be in some haftess more engaged in the matter than the reft hecause of his undertaking for the return of Benjamin, Chap 43.9.) might upon the fudden mif-doubt there was some fault in some of his brethren, or if not concerning the Cup, he might recal to mind the conspiracy against his brother Joseph, and think that God was meet with them for that, as Chap.42.21. Howfoever, if we fee no evident caufe of our afflifilon, let us look to the fecret counsel of God, who punisheth us justly for our fins.

we are my Lords fervants] Judah first gave up their liberty lost, who was the first mover for the felling of his brother Joseph for a lervant, Gen.37.26,27. The Law concerning thefe was in Moles time, that re-flitution should be made in some cases double, in some four-fold, and he that could not make such a recompence was to be fold, and become his flave, to whom he was a thief, Exod. 22.1,3. but in this case their own words exposed them to a greater peril, even to the loss of their lives, ver. 9. and though therein they spake not wifely, here they answer ho-nestly, and professe themselves (at least Judah for himself and the rest, and none of them spake a word to the contrary) ready to make good what they had said, though they dye for it; which may be juftly ap-plyed to the reproof of those, who will stand to nothing they say, if it make against themselves ; but for their advantage, or to avoid damage, make no icruple to break their words, and fometimes also their folemne

V.18. In my Lords ears] Judah coming neer, and desirous to speak in Josephs car, seemeth to be repugnant to that, Chap. 42.23 where it is fail, that Joseph spake unto his brethren by an Interpreter, or (as in the marginal variation according to the Hebrew) an Interpreter was between them 3 because the Hebrews understood not the Egyptian Tongue, nor would Joseph, bearing himselfe as an Egyptian, Augue, nor wome Joseph, nearing minione as an Egyptian, feat to understand the H-brew Tongue; why then did Judah draw neer, and defire to speak in his car, as by way of secret whispering? Anfw. First, for his drawing neer, it was convenient for him that spake, to advance a little before the rest of his brethren towards him, who was to be spoken to. Secondly, for that he faith of speaking in the eare, is doth not necessarily imply any whispering speech to be heard by one alone, as may appear by the like phrase, Gen. 50.41. Exod. 11.2. Deut, 5-1. and in divers other places. Thirdly, If Judah did come necr, and defire to speak to Joseph privately without an Interpreter, it were not repugnant to that, Chap. 42.23, for in Egypt Joseph was generally known

brew, Cnap.4.1.12, and under that the tent for touch court in greathafte, yet, 1.4. And to being famous by his divine wittome, interpretation of dreams, and by his great change from a poor priloner to a prime Courtier, it might eafily be known to his brethren, (especially now at their second coming, having been so entertained by him, as no strangers were but they) that he was an Hebrew, though they knew not of what particular family he was, nor durit prelume to take further notice of him then he was pleafed to al-

cuen as Pharueh] That is, having his royal power for a great part of it in thy administration, and though not in equal authority with him, vet next unto him

V.19 Haveye a father] This paffed betwirt Joseph and his brethren, at a former conference, but is not fet down until now, when Judah took occasion to relate what had palled.

V.20. Child] The word Jeled in the Original properly fignifieth a child newly born, as Exod.1.17. and Chap 1.7,8. Or a child new yet weaned, Gen.21.8. yet it is applyed to Joseph when he was feveracen yeers of ages, Gen.37.30. And this extensating term is given either out of compassion, importing tendernesse, such a tendernesse as one would use to a little child, as in that place concerning Joseph; or it is taken by way of excule, as an officious lye, as in this place, to keep Benjamin at home with his father, as if he were fo little and fo tender, that he were untit and unable to take, or to be brought fo long &

a little one] That is, the least in yeers, though by this time the father of divers children (for at his coming into Egypt with Jacob he was the father of ten, Chap. 46. 21.) and then (as some account his age) he was thirty years old, at the leaft four or five and

V.26. We cannot go down In Chap. 43 ver. 5. Judahs words are, we will not go down, but here rehearing of them to Joseph, he taith, We cannot go down; this repeating is a kind of repenting or corcannot, may agree with filial duty; the former was faid to Jacob on a fudden, the latter upon better advice, as under the awe of a superiour power,of which he was to expect rather justice then favour. So we see second confiderations are wifer then the first, and that fear will amend the faults which familiarity commits.

V.27. My wife bare me] He faith not my wife Rachel, by way of diffinction from Leab, but calleth her his wife by way of eminence, as being first in his choice, and dearest in his love, in comparison of whom the other was no wife, and had been none if there had not been more fraud in her father, then there was love in him towards her, See Chap. 46.19.

V.30. Bound up in the lads life I If he came not back, he would think iome deadly mitchier had befallen him, as he did of 30fpb; and fuch wasthe tendernels of Jacobs heart, that if Benjamin should dye he could not live : this strength of affection was the weaknesse of that good man. And commonly the parents are more kind to their children, then their children to them ; and fo there is not oftner an errour of excelled on the one fide, then of defect on the other. But in this pathetick supplication and pleading, Judah shewith more love to his tather and brother, then to himself a offering himself a prisoner, that the manner of the prisoner, that the manner of the prisoner is the common might go free, and so his father may have none occasion of such grief, as may haften his death. A good example for fons, that they thew themselves careful of their parents content, and that they do not (as many do) either by their wickedness, disobedience, or dissoluteness, grieve their hearts, and bring their heads before, or when they be gray, with forrow to their graves.

V.3.1. To there grave; See Annot, on Chap. 37.35.
V.3.4. How foult 1 go] Meaning he had rather remain there prifoner; then return and fee his father in heavines; yeas to fee him dye for grief of that ill tidings which he should bring, if he came back without his brother Benjamin.

CHAP, XLV.

Ver.1. O dd not refrain] That is, from tears.

go nut from me] Not that he was afhamed of his brethren
(for he did own both them, and his father, as is plainly flowed after. ware) but that he would cover his brethrens fault, which he did, it feems, not only from the Egyptians, but from his father alio , for otherwise it is probably conceived, that if Jacob had known it, he would have made an Hem upon it among his farewel speeches concerning his sons, as he did upon the fact of Simon and Levi, Chap.49. Beddes,it was not tuitable to the person of a man, in place so great, and reputed so wise, to weep before others, according to his natural loudnesse, which was very

V. 2. Wept aloud] As he shewed great wildom in keeping in so great affection, without discovery until now; so now he expressed a most kind and compassionate disposition to his brethren, notwithstanding their wicked and cruel ulage of him in former times; an excellent patern of a placable heart, eltranged from revenge, though both their dealing deserved it, and he had power and opportunity to pay them to the

the bouse of Pharaoh heard] Some Egyptians were neer, and heard into be an Hebrew, for he was accused under that name, Chap. 39.14,17. | mediately, but the house of Pharaoh had it by report, as ver. 16.

Chap. xlv.

V.3. Troubled at bis presence | The sense of guilt; and fear of punishment, put them into a filent amazement.

V.4. [ome neer] it is like Joieph as a great Lord fate in some state, and his brethren kept a reverend distance from him; now he calls them neer, that they might take better notice of him; and he might feat more privately to them, that which was not fit for any other to hear but

V.5. Be not grieved] This example teacheth, that we must by all means comfort them which are truly humbled and wounded for their fins, left they fhould be swallowed up of too much forrow, 2 Cor.

for God dil fend See Annot, on verf. 8, and Pfal. 105, verf

V.6. Earing nor barvest] That is, no tillage, no feed sowen, no harveft to be reaped, (except in the places neer the banks of Nilustee on Chip.41.34.) becaute they had not flore, and flock enough to ferve for bread and iced; and it was to no purpole to fow, when Joseph by revelation knew there would be no return to recompence the coft, the earth betion knew there would be no return to recompense are cont, the carryon-ing by barrennels unable to pay not the ufe but the principal slid 5. God-revealing this unto Jofeph, made him a means of much mercy to thou-fands of people, who (but for his providence and provision) might have perithed by famine.

V.8. But God] Albeit God detefteth fin, he turneth mans wicked neffe to fe ve to his glory, as Joi ph faith unto his brethren, Te though evil against me, but God means it unto goed; to bring to pass (as at this day) to fave much people alive, Chap 50.10. So that Joleph in this speech doth not mean to clear his brethren from all fault, but to cheer them up in contemplation of Go is providence, who turned their malies and his mitery, line a means of great metry. And indeed God is to good, that out of the world confipiracles and deeds of the wicked, he can work the greatest welfare; as from the bloody countels of Herod and Pilate, and many others against our Saviour, Act. 4.27 the salvation of the Ele 7, Ephel.1.7. This may minither comfore and confidence against the plots and attempts of the wieved; wherein though they mean much nay but mitchief, God can by his omniporent providence bring forth quie contrary effects to that they intend 3 and as he brought light out of darknelle, 2 Cor.4.6. To be can bring peace out of war, quiter and orderly government out of confuled Rebellion; and the ruine of Antichrist by that way whereby he hopes to reigne with glory and fecui-ty; and this may likewife moderate our minds toward the wicked, (as we see it did Josephs towards his brethren) that we neither bear malice to their perions, nor break our into any unwarrantable dealing towards

a father to Pharash] That is, a countellor or teacher; for fuch an one is called a furber. Judg. 17.10, 11. For he that countelleth and teacheth another, doth (if the one be wife, the other tractable) rule and teachest months, countries oncowns, we court as soon; rule and govern him, as if he had the authority of a father over him; is own six therein; Joich and Pharobi, Joich adviced, and Pharobi affected, and to much regarded his judgement, that is the publick affires none might move a hand or foor against his mind, Chup.

V.10. Golhen Goshen was a Province in Egypt situate betwirt the River Ninus and the Red Sea, bordering upon the Land of Canaan, it was a fruitful foyl, fit for the breeding and increase of cattel, where Jacob and his ions might commodioufly keep their flocks of theep, with lesse offence to the Egyptians, then any where elie, Shepherds being generally an abomination to the Egyptians, Gen.46.34. and this promite Joseph maketh to his father, either after particular conference with, and licence from Pharaoh to that purpole, or out of confidence of his favourable affent, when foever the motion should be made unto him ; as appear-

eth, hap.47.4,6.
thou shits be neer] For the City of On where Joseph had his chief habitation was neer to Gofhen.

V.12. That it is my mouth] Your eyes and ears may both be witnesses that I your brother Joseph ipake unto you by mine own mouth, without an Interpreter, whom before I used, Chap. 42.23, and in Hebrew, our native tongue, have I told you fuch things, as, were I not your brother, I

V.15 Killed alfo his breihren] See Annot, on Chap. 29.11. and on could not tell you.

Chap 31.55. and wept upon them | See Annot, on ver. 2, of this Chapter.

V.16. 1: pleased Pharash 1 It was more easie for Pharash to be well pleased with the coming of Josephs kindred, because he was too high to envy him or any of them; but it was much that Courtiers mign to envy him or any of them; jour it was much that Courters were so far from envy, as to rejoyce in so much grace confirred on a stranger favourite, which yet might be but a differnised content, and while they seemed to honour joieph, they might but humour the

King.
V.17. And Pharach [aid] Pharach for Josephs fake, sheweth himself very kind to Josephs kindred: A good man in honour and favour in the Court, may be a means of much good to many in the coun-

V.18. The good of the land] That is, the chiefest fruits and comthe fat of the land] The Hebrews call that by the name of fat in ma

ny things which is the best of that kind. See Gen.27.28.

V. 10. Regard not your ffuff] That is, what you cannot conveniently carry with you, do not care to leave it behind you, for you shall be furniffied here with what you shall have need of.

Annotations on the first Book of Moses called Genesis. V.2.2. Changes of raiment | That is, (as some conceive) a course garment for private use within the house, and a more precious suit to wear abroad : Or, change of garments, is fuch precious garments, as will move a man to change those he had before to put the old off, and put on shele, 2 King, 5 22. Zach, 3, 4. Or, change of raiment, might be of upper garments, which were not made for any body in particular, but might

be indifferently worn by any; such garments they put on often; and it may be they had more need of change, because they used in passionate grief to tear their cloathes, especially shole which covered all the rest; as Chap. 37. 19, 34. & Chap. 44. 13. and many other places. Hence it was, that change of garments were not only given in teltimony of honour, or favour,but as wagers upon contestation,or trial of any matter in doubt,

but to Benjamin He sheweth more kindness to Benjamin, then to any of the reft; as appeareth not only here, but Chap. 43.34. and ver. 14. of this Chapter, because he was his brother by both parents; which shewethichat the greatest measure of natural affection belongeth to the neerest degree of natural kindred.

V. 23. After this manner] That is, (as some conceive) both mony and v. 23. After 108 manner 1 1 nat 15, (as some conceive poorts mony and changes of rayment, in proportion to that he gave unto his brethren, and according to the respect he bare unto him) but it is more probable, that after this manner, thould be referred to what followethsthen to the partiulars torementioned.

V.22. Fall nor out by the way] Of this caution there was some need, because it was like one would lay the blame on another, and by excusing on one tide, and aggravating on another, they might make a quarrel about him, who had remitted all the wrongs, and was now reconciled to them all

V.26. Facobs heart fainted] The conflict betwirt hope and doubt. joy and fear, but especialty fear prevailing put Jacob into a swooning or

be believed them not] Vehement passions, whether of joy, as Luk. 24.41 or of fear, are great impediments to faith ; but Jacob here gave the lefs belief unto them, becaule they had told him a lye, to make him believe that Joseph was dead, a just reward for a Lier, that when he telleth truth, he mould not be believed.

V.27. Revived] It is faid, his spirit revived when he saw the wagons, but if he were as dead in a (woon before, (and if he were not, how was he revived?) he could not see them. Answ. His fainting, or failing of tpirit might not be so much as to take away his senies; or if it were, they might return before he recovered the livelines of his spirit, and then feeing what was fent from Egyp, and therby affured against all doubting, he was cheered up with the belief of Josephs safety and honour, as they

had reported it. V.28. It is enough] Enough content for me that Joseph lives : and enough for life, it I may be to happy as to fee him once before I dye, Chap.46.30.

CHAP. XLVI.

Verse 1 Brershebs] A place distant from Hebron (where Jacob now dwelt) about eight Germane, or two and thirty English miles, that it was the ready way from Egypt to Canaan, and the utmost part of the Land of Canasa, Southward usan, sua tree temost part of the Land of Canaan, Southward toward Egypt. The word Bergheds, fignified the seed of the east, or feeting, whereof fee Annat on Chap, 21, 21. Here Abraham and Jisac had dwelled a long time, where they had built Altars, and offered facilities to Goldmany times; and here doth Jatus, cob offer facrifice unto him, by way of thankfulnefle for former mer-cies, and of supplication for further favor in his journey. It is good to have recourfe unto God, which way foever we take our courie in the

the God of his father Isaac] Whereby he fignified, that he worhipped the true God, and also that he kept in his heart the possesfrom of the Land, from whence prefent necessity drove him; and he calleth him; the Gol of his father Isaac, rather then of Abrabam, (though he were his God alto) because he learned to know him, and serve tum by his tather, and not by his Grandfather. See Annot, on

Ch. p.31.42. V.z. In the vision of the night] God watcheth in the night over the welfare of those that sincerely serve him in the day. What this vision was, and in what manner it was the Scripture is filent, and it becometh not us to be curioufly inquifitive after it; but the apparition was no dumb ceremony for the word of God was joyned with it. Of vilions, see Annot.

Facob, Jacob] Moies calleth him Ifrael, and God calleth him Facob and that twice together; to in the fifth verie, he is called once I frack, and faceb twice 3 therefore when the name I fract was imposed, and the name Faceb torbiduen, the prohibition was not absolute, but comparative. See connoton Chap 32.28. The doubling of the name was to raife up Jacobs attention; as Chap-22.11. & 1 Sam. 3.10. and for allured confirmarion; for there is that use of doubling of words, 28 there is of doubling

of dreams Chip.41.31.

V.3 Fear not] Though Jacob had good caule to hope well both of his warrant for this journey into Egypt, of his welcome thither, and nely welfare there; yet his thoughts by the way might ingred unto him fur-fur-fact for or many kines; Firth, concerning himlet, he might

upon the like occasion, Gen.26. He might fear that being old and feeapprehend peril both to their fouls and to their bodies; to their fouls and to their bodies; to their fouls and the bodies; to their fouls by Idolary, because the Egyptians were much addicted to it, (and indeed afterwards it appeared the Ifraelites were infected with it, who learned to worship a Calf, of them who worshipped a Cow; and by dissoluteness, because it was a pleasant and fruitful Country, and the people were given to eale and delicacy, which corrupt the manners, and incline the mind to fenfual pleatures : And for their bodies, knowing the prediction of their fervirude in that Country, Chap. 1 5.13. he might fear, that now to come down into Egypt, was to make hafte to that miferable condition, which but too foon would come upon them: And thirdly, concerning both, he might happly fear, that going thither, his eyes might lee that, which would not lo afflict him, if he kept him thence; and that he and his posterity going thither, might seem to forlake the Land of Promise, the pledge of the heavenly Ca-

Chap.xlvi.

there make of those a great nation] God promifeth there a great multiplication of his off-pring, where he most feared their suppression; and he made good his word to the full, for they went into Egypt but seventy fouls, Exod. 1. 5. and there came out of Egypt, of those that came out of Jacobs loins (notwithstanding the Egyptians did what they could to diminish their number) about fix hundred thousand men, belides children, Exod. 12.31. which was a miraculous increase; especially if we confider that it was brought forth in the space of two hundren and fifteen years; whereas in two hundred and fifteen years (next before Jacobs defeending into Egyps), the polterity of Abraham by Isac and Jacob, was increated but to leventy persons: See Deut. 10 22, V.4. 1 willigg down with the?] Conducting and detending thee by

my power, and diffoling of thy condition, and those that are thine by my powers and anyoning of my containing antimore material mine of my providence; fo that though I be every where, I will be with the there in effectal favour, to blest thee and those thou bringest with thee, bring the way again. That is, in thy posterity; for the Progenitors live in their posterity who descend from them, and are a pare of them,

especially when God doth good unto them, in the name of their forefathers, and for their fakes; which is the cale betwixt Ifrael and his feed who are therefore (though many descents removed from him) still called by his name, not onely the children of I frach, but I frach, in many places of the Scripture, both of the Old and New Testament. Besides, when Jacob was dead, he was brought back, and buried in the Land of Canaan, Chap.50.13. to take polleffion of the promife.

bis hands upon thine eyes] Shall thut thine eyes when thou dieft swhich appertained to him, who was the chief and more dearly beloved of the kindred; thus God incourageth Jacob against all his fears, and indeed it had been enough (if he had faid no more) to cheer him up, and to fecure him against all discomforts, that he said, he would go down with bim; but out of the abundance of his goodness, besides that most gracious, though general promife, he tels him that he will bring him (viz. in his pofterity) up again, and that Joseph shall there close up his

eyes,
V. 6. gotten in the Land of Canaan Jacob had gotten much riches in Melopotamia, but that is not reckoned of, in comparison of his increase in the Land of Cansan: besides, his children now had stocks gotten in Canaan who were not of age to get ri hes in the Country, from whence he came into that Land : here is no mention of fervan's, yet having fervants (as fo great an effate could not well be without them) it is not like they left them behind them.

V. 7. bis daughters] He had but one daughter of his own, which was Dinah, and but one of his fons bad a child of that fex, (it was After) and he had but one daughter, to wit, Serah, verl. 17. to that here we must take the word daughters (by enallage, a figure putting one number for another) for daughter, as sons tor son, vers. 23. of this Chapter, which figure is often used in the Hebrew Tongue. See Chap 21. 7. & 50. v.2 2. Numb. 26.8. 1 Chron. 2, 8,31.

V. 8. these are the names] A register of their names, and the number of their persons is here brought in at their entrance into Egypt, that it may appear how strangely they were multiplied at their going out of

Egypt. See Deut. 10.22.
V. 12. Hearon and Hamul] Divers learned Divines (some ancient, fome modern) hold that these two sons of Pharez were born before the coming of Jacob into Egypt, but the exact computation of time, by the ages and acts of some descendents from him, will not admit of such a maturity of years in Pharez, as that he could be actually a father at that time. The Jews say he begat Hezron at nine years old, which most maxime. The Jews may ne begat riveron at time years only writen med will hold improbable; and fome fay)is incredible and impossible; there being such difficulty in the thing so taken, there will be more facility. in the phrase, if we say, they came into Egypt in the loynes of their father Pharez, in which they lay hid, as Levi is faid to pay tiths in Abrsham, Heb.7.9. for if a grandchild may be faid to act as in the loynes of a great grandfathe , as Abraham to Levi, much more may the like be

V. 15. thirty and three Making Jacob himlelf one in this account:

V. 20. Prieft of On] See Annot. on Chap. 41. v. 45.

V. 21. The lons of Benjamin Of which are reckoned ten, of lome whereof may be faid as of Hezron and Hanul, for he was but twnery four years old when he came into Egypt.

Bainst the famine, because Isaac his father was forbidden to go thicker | quent in Scripture, whereby the foul, the better part, is put for the whole man : for the foule it felt cometh not from the loynes of the fathere of our flell, but trom God the Father of Spirits, Heb. 12.9. Ecclef.

> loines] Or, thigh. This is put in modely for the part betwirt the thighs, and the ranter, because (as Anatomists write) there be veines in the thigh, which rifing from the veins of the loins, go along to that part and carry in the matter for the feed of generation. Of the model expreffions of the Scripture fee Annot, on Gen. 4.1. and the fifth Annot, on

threefcore and fix] Not reckoning in this number, either Jacob or Joteph, or his two fons, who were in Egypt already.
V. 27. three[core and ten] (Exod. 1.5. & D.ut. 10.22) This is made

the total fum of all the house of Jacob which came into Egypt, and to make up that number, Jacob, as head of the family, is one, and Joseph, (though he were in Egypt before) is another, and Josephs two fons born in Egypt, are reckoned with them, and all four added to the number of ixty fix (noted, verti.26.) are just feventy : to that this number confifts wholly of Jacob and his off-ipring, whereof all but three came with him into Egypt; of thole three, one was Joseph, who came before, and two came not at all, being born there; yet they that came with him are faid to be feventy, the total taking its denomination from the greater part, but without any appearance of error or fraud, in that the flory fetterh down plianty, not onely who came with Jacob, but who came notycerf. 1 2. and in this verie & Chap. 48.5. In this place there were no great difticulty, but that Act. 7.14. Stephen addeth five more to these seventy, taying, Then fent Joseph and called his father Jacob unto him, and all bis kindred, threefcore and fifteen fouls: The Seventy Interpreters, though they keep the just number of fevency in their Translation of Deut. 10.22. yet in this verte, and Exed. 1.5. they make the number to be feventy five, which five are Machir the fon, and Gilead the fon and nephew, or grandchild of Maneffes, and Suralam and Taham, two fons of Ephraim, and Edom, his granuchild by Sutalam, which they feem to have taken as a supplement out of a Chron. 7.14,26, though neither the names nor number well agree; and to the five forenamed, they add two more, ver. 29. So that by their account, if they reckon right, they should give ver. 19. So that by their accounts it they reconfigure they make in for the full number, not leventy five but feverity feven. But for that Translation of the Septuagint, which was not free from errours, when it was at the belt, but now is much more corrupt then it was at first, there needs no more ado, but to correct it by the Hebrew Text in this verse, which must be the Standard to all Translations and Teftimonies. For this marter, that which is more confiderable, and que-Rionable is, How it cometh to pass, that Stephen speaking of the number, and Saint Luke writing of it, both fee down no fewer then feventy five, Act. 7.14. The Doway Translators (in Augustinername) making the doubt infoluble, give it up as a mystery to meer filence; and this the rather, because they would have the Scripture conceived to be To hard, that it is not fit to be read by Lay-people; and they that anfwer the objection, either indeavour to clear the greater number from error, or elle confete it with Caution against inconveniences that may enfue upon it : For the first, the reconcilement is endeavoured by fome, by faying, that to make up that number, there is use of the figure, called Anticipation, whereby they are put in as then brought into Egypt, who were not born until afterwards; who yet might be faid to come in with Jacob, because they were once in his loyns who came thither, though not then when he came in, their Father being both born, and in Egypt alio, before the time of Jacobs removal: fo Levi is faid to pay tithes to Melchifedee in Abraham, Heb.7.9. though he were not till at least an hundred and fifty years after their time; and Least is faid to bear unto Jacob thiny three fons and daughters, v. 15. of this Chap, and Zilpah to bear unto Jacob fixteen fouls, v . . 8. wheras they were not all their immediatechildren, but many of them grandchildren, for which they never groaned; for they had other mothers, both to conceive and bear them; and of those who are reckoned for the children of Benjamin, and are of the number of the feventy, that came into Egypt, Naaman and Ard, named, verf.21, were grand-children to Een; amin; the fonnes of Bela Inco , vert.21. were grame-timeter to eenjanin, the tollies of Dan Numb.26-0, and were born after Jacobs coming into Egypt, for Ben-jamin was then too young to be a gramfather, when he came thiches a but there is this relation betwite the progenitors and their off-fpring, that as the children are included in their parents, so the parents are sometimes included in their children; as where God cheering up Jacob concerning his journy, telleth him, that he will not only go down with him into Egypt, but that he will also bring him up again into Cansan, ver. 4. which s principally to be understood of him in his posterity. See Ann.on ver.4. Obj. But if those five be added, because they were virtually in the loyns of Jacob, there might be added as well five thousand, yea, fix hundred thoufand, to which the Ifraclites encreafed in Egypt, Exo (12.37. as hath been noted on veri. 3, for all these also were virtually included in Jacobs loynes. Assir. That will not follow. First, because the scope of this genealogy was to diftinguish the Tribes, and to shew from how mall a number they increaled to lo great a multitude. Secondly, that being the purpole, it must be confined to a certain number, and that number made up of such as either were, or might be, of one family; as the father, ion, grandchild, and great grandchild, which Jacob might fee before he died. And of their the most being such as he brought with him out of Canaan, they might all in reference to Jacob be forted to his company. Some conceive that belies Jacob, and those that are reckoned as descended from him, there might be added five wo-V. 26. [onder] That is, perion, by a Synecocche familiar and fre- men of his company, who were wives, If this do not fatisfie, the other

Pantes, all; and this it it were their errour, was very ancient, elle it Pantes, all i and this it it were their errour, was very ancient, elle it could never have been so general; nor would the Syriack Translation

have leventy five ; (as the Septuagint hat.) and that for the New Te-

and which, as hath been faid, brings in the number with variation, for it

rest of that ranke; nor were the Apostles alwayes, or equally inlight-

that in a sense importing more infallible affistance, for Peter, who could cell by the Holy Ghost, that Ananias, and Sapphira told a lye, Act.

5.3. 9. was not told by the Holy Ghoft, what bunnelle the men had with

meaning of the vision of the vessel like unto a sheet, when it was shewed

were miltaken, lie was not; for as an Historian, he was bound to make

the report according to Stephens freech; which be it good or bad, true or falle, mult in historical truth be related, as it was; and so we need

ought to be more chary then of Stephens credit, when it is no more con-

without diminution of due respect to, and with reservation of inta lible affiftance in the holy Scripture. Objett. If it be said, that God promis-

answer is the conf. stion of errour, and that is diverly applied. First, to words are no general promise, severy one that is drawn to the Bar of an the Seguagine. Secondly, to those that copied out the Serieur as the uncheffilled Tribunal, but to the Apollies, as is plain by Matth. to. First, Torontly, to Expelen. Torontly, to Linke. First, for the Selfort Torontly, to Septen. Torontly, to Linke. First, for the Selfort Torontly, to Expelen. Torontly, to Linke. First, for the Selfort Torontly, to Expelen. Torontly, to Linke. First, for the Selfort Torontly, to Septen. Torontly, to Linke. First, for the Selfort Torontly, to Septen. Torontly, to Linke. First, for the Selfort Torontly, to Septen. Torontly, to Linke. First, for the Selfort Torontly, to Septen. Torontly, to Linke Selfort Torontly, to Linke Selfort Torontly, to Septen. Torontly, to Linke Selfort Torontly, to Linke Selfort Torontly, to Self hold they were inspired by the Holy Gholt (and so make their translation of unqueftionable authority) yet it is, especially as now it is extant, ledg of the Apostles.

V.28. to direct his face That is, to meet him at Goihen, and to

very erroneous, and in this point in queltion contradictory to it felt; for appoint a convenient place for that purpole. V. 29. he fell on his neck] That is, Jacob fell on Josephs neck 3 for Deut. 10.22. they render the Originall right by the word Hebdome con-12:01.10.22. they retuer the Originals inginely the wood relocation from the Mischich Spinfich Seventy, but here & Broot 1.5, they add five more.

2. This time Copied out the New Tellament being ignorant of the H-brew,might either corrupt the Greek Original, by conforming it to Joleph, notwithstanding his greatness in Egypt, no doubt came down to perform the offices belonging to the affections of a fon, and fo in that polture Jacob fell on his neek, and wept over him with tears of exceedthe Text of the Septuagint, which was in much use and account, even in the time of our Saviour; or might miltake the word Pente, five for

ng great joy. See chap 45.1. Luk. 15.29. V. 30. let me dje] S.e Annot on Chap. 45 verl. 28. Luk. 2.29.

V. 31. unto him, My brethren] He was not ashamed of his kindred, though they were of mean condition in the opinion of the Egyptians: have feventy five; (as the Septuagint hatt.) and that for the New 1ee to the Septuagint hatt.) and that for the New 1ee to the Septuagint hatt. I have been made in the time of the fit. Anticology have a Type of our Savious humility, Sec Chap. 47.7. In this Johgh was a Type of our Savious humility, and is thought by Jone to have been made in the time of the fit. Anticology he were Lord, not of Egypt, but of all Lands, and of Health is thought he were Lord, not of Egypt, but of all Lands, and of Health is the Sec Lord, not of Egypt, but of all Lands, and of Health is the Sec Lord, not of Egypt, but of all Lands, and of Health is the Sec Lord, not of Egypt, but of all Lands, and of Health is the Sec Lord, not of Egypt, but of all Lands, and of Health is the Sec Lord, not of Egypt, but of all Lands, and of Health is the Sec Lord, not of Egypt, but of all Lands, and of Health is the Sec Lord, not of Egypt, but of all Lands, and of Health is the Sec Lord, not of Egypt, but of all Lands, and of Health is the Sec Lord, not of Egypt, but of all Lands, and of Health is thought he were Lord, not of Egypt, but of all Lands, and of Health is thought he were Lord, not of Egypt, but of all Lands, and of Health is the Sec Lord, not of Egypt, but of all Lands, and of Health is thought he were Lord, not of Egypt, but of all Lands, and of Health is the Sec Lord, not of Egypt, but of all Lands, and of Health is the Sec Lord, not of Egypt, but of all Lands, and of Health is the Sec Lord, not of Egypt, but of all Lands, and of Health is the Sec Lord, not of Egypt, but of all Lands, and of Health is the Sec Lord, not of Egypt by the Sec Lord, not of E Christians. Thirdly, for Saint Siephen, some conceive he related the gouly, breihren Heb.2.11. flory of Jacob's coming into Egypt, according to the Translation of the Seventy Interpreters, which was in much use and estimation in his time,

V. 34. in the land of Goffen] Herein Joseph sheweth his modellie, prudence, and goodnetle, in that he would not place them in the Court where they might be corrupted with ill manners, but where they might my be imputed to Stephens ignorance of the Hebrew, as some lay, or

my or impured to acoptents ignorance of the exerces, as some tay, or confiding that he underflood and ipake Hebrew at that time, a sortiers, in in, it with most eat remove back to their promited Land. abomination] God suffereth the world to hate his, that they may forand the conjecture oney/to ms unwinningnes to contribute a ranna-tion to accounted of by the believing. Greeks, or that the addition of five in it is understood, as hat been to merally fet colony, is not eafer to re-indicate the through a start become to merally fet colony, is not eafer to re-love; and it catche (hould mittake the Translation for the Original love; and it catche (hould mittake the Translation for the Original love; and it catche (hould mittake the Translation for the Original love; and it catche (hould mittake the Translation for the Original love; and the catche (hould mittake the Translation for the Original love; and the catche (hould mittake the Translation for the Original love). 10.000; and in case he month minester the Translation to the Criginal purpose and Section 200 200 100 Expense 200 100 100 in an error (which is the world that can be made of the Catted, though not for ment, or facilities, yet for delight and profit, by catics, though not for mean, or facilities, yet for delight and profits by collision, or opposition betwite this place, and Act, 7.14) the matter is their milke and would, and manuting of the gradual by parling them one to disagreous as force conceive it is for shough Septem were fails to be by by small and commerce. See Anno. on Chap. 43. v. 33. Exod 8.26. arm full of place for qualification of all the feren Deacons, Act. 6.3. (8.93.

CHAP, XLVII.

CHAP, XLVII.

Verf. 1. MT father and my brethren] See Annot. on Chap. 46. verf.

ned by the Holy Ghoft, though the iame phrase be used of them, which is applyed to Stephen (as of Peter, A&t. 4.8. and of Paul, A&t. 9.17.) and in the land of Gohen] Pharaoh made a frank offer of all the Land of Egypt for their choice and ufc. Gen. 45. verf. 18, 20. and it feemeth Goilten was most commodious for them, both as neerest unto Canaan, and him that came from Cornelius, Ad. 10, 21. Nor did he know the freeft from offence to the Egyptians; to whom fliepherds (and fuch were Jacob and his children) were an abomination, Chap 46, verl. 34. and unto him, ver. 17. and when God spake to him to kill, and cat of that here they were placed at first, by vertue of that general power which Jowhich was preiented to him, he answered (not by inflint of the Holy Ghoft), but rather as refuling it) not be Lord, ver. 14. Nor was he to guided by the Spirit as Paul was, when he deserved such a sharp rebuke, as feph had in all the Land of Egypt, or by Pharaoh his professed favour, Gen. 45. v. 18. 20. but afterward this Land, upon the request of Josephs brethren, was by particular allowance, the place of their abode. See

alwayes in the same for a stilled by the Holy Ghost, and therefore he; Annoton Chap45v. 10.

diffinguisheth betwixe direction given by himselfs, and that which comemby impiration tom the Lora, a Cor.7, vetilio.11, occ Anno.on they were near number 3 out winth neethey were, is not tet down, and the second of the second he did either nor know the Original Hebrew, which faith feventy foulers Saviour. Some think because of the word Extremity, or the last, or are the entire not know the Cargana Lacrico, which had jecony joines, out of the control of the word extremity, of the latt, or or cited the erroncous Greek of the Separagins, norknowing it to beer or cited the erroncous Greek of the Separagins, norknowing it to beer or cited the erroncous Greek of the Separagins, norknowing it to beer or cited the erroncous Greek of the Separagins, norknowing it to beer or cited the erroncous Greek of the Separagins, norknowing it to beer or cited the erroncous Greek of the Separagins, norknowing it to beer or cited the erroncous Greek of the Separagins, norknowing it to beer or cited the erroncous Greek of the Separagins, norknowing it to beer or cited the erroncous Greek of the Separagins, norknowing it to beer or cited the erroncous Greek of the Separagins, norknowing it to beer or cited the erroncous Greek of the Separagins, norknowing it to beer or cited the erroncous Greek of the Separagins, norknowing it to be erroncous Greek of the Separagins, norknowing it to be erroncous Greek of the Separagins, norknowing it to be erroncous Greek of the Separagins, norknowing it to be erroncous Greek of the Separagins and the Separagins of the Separagin or trea the erroncous criece of the opening in, not knowing is to octtoncous in a matter of to finall moment as this, (which in effect is of no
toncous in a matter of to finall moment as this, (which in effect is of no
great weight for faith, or manners) fince he was neither an Amanuenignee weight for faith, or manners) fince he was neither an Amanuenignee weight for faith, or manners) fince he was neither an Amanuenignee weight for faith, or manners) fince he was neither an Amanuenignee weight for faith, or manners) fince he was neither an Amanuenignee weight for faith, or manners) fince he was neither an Amanuenignee weight for faith, or manners) fince he was neither an Amanuenignee weight for faith, or manners) fince he was neither an Amanuenignee weight for faith, or manners) fince he was neither an Amanuenignee weight for faith, or manners) fince he was neither an Amanuenignee weight for faith, or manners) fince he was neither an Amanuenignee weight for faith, or manners) fince he was neither an Amanuenignee weight for faith, or manners) fince he was neither an Amanuenignee weight for faith, or manners) fince he was neither an Amanuenignee weight for faith, or manners) fince he was neither an Amanuenignee weight for faith, or manners) fince he was neither an Amanuenignee weight for faith, or manners in the faith of the fai great weight for faint, or manners) more in the mounter of manners in the manner of feering the most of the field (bloth); and delivered that number of feering the feering the preference before Phannol: others think they as a Dickate of the Holy Ghoid, the milightion is no prejudice at five, as a Dictate of the Holy Ghoft, the misprition is no prejudice at nve, as a Dictar of the routh of Religion, or to the Authority of the holy lext, on which we are bound to ground our belief. Fourthly, and lastly, for Luke, (though some think him as ignorant of the Hebrew Text in this Chapter, and Exad. 1. 5. & Deut. 10.22. Or as complying with the ble to fcorn, or contempt of curious or envious Courtiers But he made times, wherein the Greek Edition of the Seventy was in great reputathe presence of the Kit g : and this he did, that the King might be affution) I doubt not but without any fuch excuse, as binds to the impeachred they were come, and might fee what manner of men they were. ment of his authority, (as this doth) we may fay, that though Stephen

V.3 What is jour Occupation] A meet'question for a Magistrate to ask, to which they that cannot give a reasonable answer, are to be suspe Acd to be idle, and ill conditioned persons, for he that hath no lawfull calling to follow, is loofe and at leiture to be taken into the Devils fernot conceive there was any corruption of the Sacred Text, whereof we vice; the ground that is not tilled will bring forth noylome weeds, and the flanding Pool (not the running River) will foon flink; and if the cerned, or impeached, then in the premifes bath been shewed ; for to Sea did not work, and were not in continual motion to purge it felf, it fay that it is erroneous, generally erroneous in all, or in most of the oca um not wors, and were not in continual motion to purige it tensis would corrupt the ayr; and the ayr (out that winds do fin and purific it by moving it to and fro) would be infectious. So it is with those that are idle, they are most commonly vicious in themselves, and the causes Copies in this place, is to bring the whole Bible under doubt and infpition of error, and to to thake the foundation of our faith, and if the Transcribers of the New Tellament might jultly here be suspected, so generally to have mis-written that Text, A&t.7.14. it had been requisite but to the transcriber of corruption unto others; therefore have the wileft States made the fite by the Hebrew Original, in this place, to have corrected it, how ancient foever the errour had been, whether of the Syriack, or any other recent Lawes against one periods whose leversy is statusty approved by the Apolitic, condemning identile as a capital crime, to the pain of death, yeas, to one of the world of deaths, famine; enacting, as the foundamental law of a Bride-Well, He that will not labour let bim not cent toever the errout nativests without of the systakes, of any shall Language what foever. But supposing Stephen to have posten (as hath been noted) and Luke to have trutely written what he spake, there can be no inference made from that, which we may not fately acknowledg,

cat, 2 Thefl.3.10. [hepherds] Heb. A Shepherd, in the fingular number, that is, every one of as is a flepherd; the like Enallage, or joyning the fingular numed fuch affiftance of his Spirit, to those that should be called in questiber with the plural, fee Gen. 27 29.

V.4. No pasture] In Canaan there was a failing of the pasture sooon for my case, (a) stepten was) that they mound not need to take 1- 1 4.4. Evopaphure. In Consantince was a faming of the plant of the on for his Caule, (as Stephen was) that they thould not need to take aance. See Annot, on ver. 1.

Chap.xlvii.

V. 6. Is before thee] That is, open to thee for thy free choyce; and fince they defire to dwell in the Land of Gofhen, let them dwell there.

Of activity] Pharaoh would not fer over his cattel any one that was not meetly qualified for the sufficient overlight of them; much more curious choyce thou d be made of those who must have the overfight of the flock of Gods pafture, who are men, Ezek. 34.21. then of the flocks of theep, or heards of cattel.

theep, or neards or catter.

V. 7. Brought in Jacob his father] See Annot. on Chap. 46.31.

Jacob belged Pharabo] That is, prayed for him, as Num. 6.23,24.

Rom. 12.14. and gave thanks to him for his great favour to Joseph, and to himselfe, and to the rest of his sons, praising him for his beneficence to them ; for the word Bleffing, is uled in that fenfe, Ephefiz. 2. Jam. 2. 9. and in many other places.
V.9 Of my pilgrimage That is, variable abode, or fojourning;

fuch is the life and condition of all the faithful in this world, who account themselves as Pilgrims and Rrangers here, 1 Chr. 29.15. Plal 39. to the theoretical parties are also as a second parties are the second parties are the second parties are the second parties are travelling every day; very lacous condition was a Pigitimage, in refer of frequent changing of his dwelling, as from Canaan to Melopotamia, Chap. 28,5. from Mefopotamia to Ganaan again, Chap. 31. verl. 17.18. and in Canaan from Succosts to Section, Chap. 33.18. from Section to Bethel, Chap. 33.6. from Bethel to Ephrath, ver.16. form Ephrath to Hebron, ver.27.from Hebron to Egypt, Chap. 46. which must be remembred by such as by croiles are occasioned to shift from place to place, wherein they may take comfort, if their affections be as like unto the Patriarch Jacobs, as their condition; fince God dealeth none otherewife with them, then with fuch as he dearly loverh.

An hundred and thirty yeares By a Chronological comparing of places, not onely the age of Jacob in some remarkable Passages of his life is to be observed, but the ages likewise of his children; Jacob when he was brought before Pharaoh was an hundred and thirry years old, that being the third year (though not compleat) of the Famine, Chap 45.6 Joseph was then betwirt thirty nine, and fourty years old, for seven years before the Famine began, he was thirty years old, Gen. 41.46. fo that he was born the 91, the year of Jacobs age, and the fourteenth year of his service under Laban, which began in the seventy seventh year of his age; and Jacob now being an hundred and thirty years old, and Joseph about nine and thirty, Reuben was about fix and fourty, &c.

few and evill [Job 14.1.) Few, in comparison of many of his forefathers ; evil, in respect of his manifold croffes, which some reckon to feven, fome to ten.

years of the life of my fathers] For his father Iface lived to an hundred eighty years of age, Chap 35 28. his grandfather Abraham to one hun-

eight years of age, chap 3 zer ans grandants reor and deed teventy free, Chap 3,5,7,

V. 10. bleffed Pharab 1 It is like that as his first falutation was with a bleffing, so was his farewel. See Annot on ver. 7.

V. 11. the land of Ramefer] That is not a Town, or a City, (though there were a City of that name built a good while after this by the Israe-

Hundred within a County) where Jacob and his ions were first placed by themselves, but afterward multiplying into a great number, they spread shew little reverence or respect, if not much uncheritableness, and confurther, and had Egyptian families neer unto them, and among them; whence it was that the Angels distinguished their doors by the sprinkling of blood, Exod. 12.7,23, and that the Ifraelites departing borrowed jew-

els of their neighbours the Egyptians, Exod.12.verf. 35,37.
V. 12. according to their families or, as a dittle child is nourified,
Heb. even to the most bof the little one. That is, from the greatest to the least; or with such tendernelle as that wherewi ha Nurie feedeth her little one; or with as little care, or pains to Jacob and his off-fpring, as children me in providing for themselves: a figurative speech, import ing Josephs great care for them, and their secure confidence for provition by his means; there was an evident proof of Gods gracious providence, in fuffishing his Church with fulnels among strangers, and by their Religion enemies unto it, when they themselves were scanted i

V. 13. the land — fainted] That is, the people of the Land.
V. 14. all the money] He went not into Canaan to gather money, but that which was brought out of Canean to buy corn withal, and th money wherewith the Egyptians bought their provision, he brough unto Pharaoh; wherein he declareth his fidelity toward the King, and his mind free from coverousnesse.

V. 18. the [econd year] Not the fecond year of the famine, (for it was the fixth year) but the second of those extreme hard years, wherein they were put to the greatest straits to procure provision, not having any money after the ordinary manner of commerce to buy it, the first year of fuch straits was the fifth year, when the people (all their money being spent) bought bread with flesh, giving their flocks, and herds in exchange for corn; this is reckoned for the first year of their extremity, and this year ended, they came the next year after, (which is reckoned the fecond year) and fet themselves, and their lands to fale for bread.

defolate, when either it wants feed to be fowen upon it, or men to dwell oath.

Let by [crustit dwell] This requelt of Josephs beethren was made | in ir, as when men have easen up the corn-that came of it, and the no doubty his direction; wherein his modelty appeared, in that he ground hash eaten up the men that day, let point; a saw succes, while would not rate upon him to feeth them there without the Kings allow; lately been fruit are fails of live; to may the ground as and fruithelines and barrennelle is a kind of death to both.

give us feed] That as to the most might be corn for bread, (for that which is for feed will ferve for bread) but to forme who had ground upon the banks of Nilus, it might be of ule to fow for increase; for there only was hope though no abundance to be expected.

V. 20. Foseph bought all] How excellent are those creatures in their want, which when they abound are effected as base, and wasted in abule? now the famine is grievous, corn is precious, and worthy to be bought with money, goods, lands, liberties, and all; for without it men cannot live, and what service can all these things do a man when he is dead? God doth both wifely, and juftly, when by such restraint he makes men know the worth of what they had, by the want thereof.

V. 21. from one end of the borders Having gotten their lands for corn, he made them change their habitations, that they might not plead an ancient polleflion, and might with more chearfulneffe pay their rent, which they would more willingly do in those places, where they were but new commers, then in those whereof they had been ancient owners. It may feem strange, that so many being pinched with famine, would have the patience to part first with their money, then with their cattel laftly with their lands, and liberties; and that they did not mutinoufly meet, and violently break upon the Barnes, or ftorchouses where the corn was kept; this was the effect of Josephs prudence, but especially of Gods power, and providence, which stilleth the noise of the lea, and the tumult of the people, Pfal.65.7. Queft. But did not Joseph deal injuri-oufly, or uncharitably with them, by such advantages of their necessities to ingrois all their goods, and to inthrall all their persons? To that it may be answered; First, that Joseph was the means under God, to fave their lives, (as themselves acknowledged, vers.25.) from an horrible death, and therefore by him they received more good, then hurt, Secondly, the corn he fold was the Kings, at least the most part of it, and Joseph was, in fidelitie to him, to take a valuable recompence for it. Thirdly, he did this with favour, for though they fold themselves for corn, he reftered their libertie. Fourthly, whereas he might have taken halfe or four parts, and left them but the other half, or one or five, he allowed them four parts, and conditioned but for a fifth unto the King, verf. 24. which was no more then was laid up in the yeares of plenty,

Chap. 41. vecf. 34.

V.2.; Only the land of the Prieffs | This proceeded not from Josephs care (for he would not be fo scipective of Idolatrous Prieffs) but from Pharaohs; and yet the land of the Prieffs might the rather be kept from alienarion, because Potipherah, Josephs father in law, was Priest of On a for whose sike he is supposed by some to have favoured all the Priest's but in this indulgence though Joseph had an hand, he had no hear; but as an Officer of Pharaoh, made an order, or drew up a lentence, for re-fervation of the rights and revenues of the Priefts, which had been anciently allowed them by the good liking of Prince and people, throughout the whole land: the cale is much alike among the reformed Christian stians in France, who pay their tythes to the Idolatrous Priests of the Romish Religion, because they are not lest at liberty to withhold them there were a City of that name built a good while fare this by the lifas-lites, Exod. 1.11.) but a feeciall part of the Province of Goften, (as an exemption of the Clergy from the Secular power, (for which they lead by this example) yet it condemns the irreligion of many christians, who mew meter everence or respect, a nor much uncuertablement, and con-tempt toward the Min. Aers of the Gospel, against whom the men of E-gypt in the Day of judgment shall rife up and condemn them, as the men of Naneveh, against those that regarded not the pecaching of our Saviour, Mat. 12.41. Sec Ezr. 7.24.

V.23. Seed f. ryou, and you fhall fow] This was the laft of the feven years of famine, and the next yeer was to begin with the return of former truitfulneis.

V.15. Pharaobs [ervants] Tilling the Land as his Farmers and Tenames, and not making claim to any as of our proper right, according to

nants and not making channed any as to our prove 156.

V. 19. Thy hand under my tright | See Annot, on Chap. 24.2.

V. 10. But I will lye | H b I will fleep. Which may be meant with reference to the refurrection of the dead; which tome Papifts (with the Sadduces) fay, it cannot be proved out of the Books of Moies ; but here fleeping implyeth a waking again, and death is the fleep, refurrection an

awaking from that sleep.

with my fathers] Jacob had no mind of the company of Idolaters, neither living nor dead. See Annot on Chap. 23.9. And he defired to be buried with his fathers for many reasons; 25 full, because there was the true worship of God most to flourist : fecondly, thither his posterity were to direct their thoughts with expectation of return out of Egypt: thirdly, there the Sepulcher of their worthy progenitors might be an inchement to them to the imitation of their lives, and preparation for their ends: laftly, breaue Christ was in that Country to lead his life, and to take his death, and thence to rife and raife himself to the highest hea-

V. 31. Swear unto me] By exacting an oath of Joseph, he doth not so much thew a mistrust of his imple promise, if he had not Iworne, as exprelle his own ferious delire to be buried out of V. 19. We and or Lind! The Land cannot properly be fail to dyes;

V. 19. We and so I Lind! The Land cannot properly be fail to dyes;

Egypt; and the rather; that Joseph might do it with left of the defination and details the definition of the Land is a kind of death to it; and it may be fail to be away of Jacobs corps, could not but allow of Josephs keeping of his

bowed bimfelf | Some conceive it was to turn himfelf towards the Eath, or toward Canaan; others that he bowed towards Joseph, as to a great Lord of the Land of Egype: but firth, whatfoever Jofeph was in relation to Pharaoh, in which respect (according to his dream) his father was to do homage unto him; yet as Jacobs son, and in his fathers family, he was more ready to perform such an homage to him, (as appeareth ver.12.) then to expect any from him. Secondly, Jaappeared ver. 1.3.) then to expect any from him. Secondry, Jacob being very account epiceally deating neer his end, it is reaforable to t.ke his bowing to be religious, fince at this time
chiefly he had (no doubt) many things in his mind, which might
be matter both of prayer to God, and of praifes of God; and
though he were aged and weak, he would not prefent his devotion to
God without an answerd exercition of humility. God without an outward expression of humility. See Annot, on chap.

upon the beds head] (1 King, 1,47) Or, on the top of his staffe:
So the Seventy Interpretes surfishe Hebrew word 3 and the Apolile in the Epittle to the Hebrewes followeth their Translation, Heb. 11,21. Bricemeth the Seventy followed a Copy which had no points, for the fame latters varied in one yowel fland for both; for Mittel, is a bed, Matteb, a flaff, the former is preferred, and feenteth the rather to be the right, occause the same word is used in the same sense again, Chap.48. readings joyned together thus, Ifrael bowed himfelf upon bis bed-flaff; but that opinion prevailed nor: while he thus bowed, it was not (for ought appeareth either in this Text, or any part of Jacobs flory) with any respect to the East, or towards the Land of Cansan, but his outward to the Land of Cansan, but his outwar gesture, with his inward worship, were both immediately directed towards God.

CHAP. XLVIII.

Ver.t. With him bis two fons To profess a dutiful respect unto thei venerable grandfather, and to receive his blefting at his farewel from the world.

weitrom the world.

V.2. Strengthned bim[elf] The approach of his most honoured and most beloved ion Joieph, so affected his heart and quickened his spirits, that he could raile up himself from lying to studies, as if a new degree of ftrength had been put into him.

ftrength had been put into inin.

V.3. (At Liv] See Anno. on Chap. 28 19.

V.4. An evertafting possession: Which may be understood literally, in respect of the carnal tend of litral, and the carnbly Ganara is but then in respect of the eather seed of state, and the early Lanaan; out then it mult be taken with condition of keeping Covenant with God; and frittatlly, in respect of the true liraclites, (who are the faithful only) and the beauens Canann, which is indeed an everlasting possession in the most literal and itrongest acception of the word everlafting, for both the place it felf, beaven, is everlafting, and that never either periffs, or be impaired, and the possession is everlasting to those that once make entrance into it, for once admitted thither, they shall never be excluded thence. See on chap. 17 8.

V.5. Ephraim and Manaffeb] Joseph names them otherwise, Manaffeb and Ephraim, according to their birth, (for Manalleh was the elder, ver. 14) bur Jacob putteth Ephraim first, according to the pre-eminence of his

bleffing See ver. 19.

are mine, as Reuben and Simeon That is, as if they were not my grandchildren, but immediate (ons unto me, yea two of mine eldeft ons, as Reuben and Simeon are; and they shall be particular Tribes, Num.1.3 2,34. as none of the children of mine other fons shall be, and shall have their diltinct portion in the land of Canaan: and so in them two thou shalt have a double portion, and therewith the prerogative of the birth-right, which Reuben by defiling his fathers bed hath forfeited,

1 Chron. 5.1. this giving to the eldeft adouble portion (as many other things forementioned Chap. 38. 24.) being in practice among the Patri-

tunngs intermentation and p. 40. 44.) using in practice among the particle before Moles his time, was afterwards put into a law. Deut. 2.1.7. V. 6. which boundegettell after them Joseph at that time had no more children, but their two, Manafleb, and Ephraim, and whether he had any afterward, it is uncertain; the Scripture faith nothing of them, though Jacobs words imply, either that already he had, or in aftertimes was to have others. But we need not be inquisitive after them, fince if he had any more, they were to be forted (as his grandchildren were) to one of the two Tribes of his forencetioned sons, and to be called after their names in their inheritance, either Ephraimites, or Manassites.

V.7. as for me] The presence of Foseph put Hacob into a stronger apprehension of his most beloved mother Rachel, which assected him much, and moved him to say, as for me, making mention of her death, that lay close to his heart, and was remembred and loved as himself.

Rachel dyed by me] He maketh mention of her, not onely because his mind was fo much fet upon her that he could not forget her, (though dead long before) but partly to intimate a resion in her name, why h bequeathed the birthright to Josephs children, which might be because Rachel in right was his first wife, and (had his father in law done him right) Joseph had been his first-born; and partly to give a reason why loving her to well, he did not bury her there where his ancestors were buried, and where he meant to be laid himfelf; the reason hereof was the urgent necessity of her burial neer Bethlehem, who dying in child-bed by the way, could not well be kept unburied untill the could be brought (especially by the flow pace of the flocks) unto the Sepulchre of the Pa-

in the may of Ephrath] This is remembred to make Joseph more wil ling to bury Jacob with his fathers, in the peculiar burial place feparate from participation with Idolaters; for though it were but a little way to Ephrath or Bethlehem, from the place where Rachel dyed, Faceh chofe rather to bury her in the way, then to bring her body to be laid up under rainer to dury her in the way, then to being her body to be faid up among the Sepulchers of Idolaters. See Annot on Chap.23.9.

V. 8. [aid, who are these] He had named them before, ver. 5. but

did eit her not fee them, or not well descern them, by reason of the dimnelle of his fight, verf.10. they might be at this time about twenty years

V. 9. God hath given] The faithful acknowledge that is the gift of

God, which carnal men do most account to come of themselves. I will bleffe them] The bleffing of Jocob, as of Ilaac, and Abraham, was more then a mere appreciation of profectity for for may the lefter belief the greater, and so any one may belief another; but there was more in it then so, for it was guided with an especial energy, or operation of Gods Spirit, and fo ratified by God, as ordinary bleflings were nor. See

Gen. 27.33.
V. 11. I bad not thought and lee God croffeth the conceits of his children to their great comfort, and is good unto them far beyond their expectation ; Jacob thought never to have feen the face of Joseph, and now he feeth both him and his fons.

V. 12. from between his knees] Foleth fitting down, his two fons kneeled before him betwitt his knees, whom now he brought necret to their grandfather, and fer them in a convenient posture to receive his patriarchal benediction of their grandfather, with impolition of his hand up-

be bowed him[elf] This bowing of #ofenh might be ceremonist to his ne bowet trm[ef.] Inis bowing of perspo might be commonate in its inter- and religious towards God upon different grounds and motives; fo the people borred down their heads and worthipped the Lord and the Kings. Chr. 29.20.

Vis. power of feeter right band] The right band hash the preemi-

nence of the left, because it is fironger, and more active, (although with fome people, as with the Turks, the left be the better hand) especially among fouldiers, because it giveth a man some power over his adversaries weapons, commonly worn on the left side; and least Paul should be thought to have the preeminence of Peter, as being placed in a picture or tablet on Peters right hand, some Papists will have in Ecclestaftical matters the left hand to be better, though in civil the dignity belongeth to the right ; but that is refuted by this inflance; for bleffing is an Ec-

cleliasticall, not a Civill thing. V. 14. Stretched out bis right hand] Here we find the fust mention of impolition of hands, which was afterward often uled; First, in benedillon, as, Maria, 94. 3. Scouldly, in offerings, Levi.4. Thirdly, in refittings, Levi.4. Thirdly, in refitting the re

3. Sixthly, in admiffion, and ordination of Magistrates and Churchofficers, Num. 8.10. Deut. 34.9. Act. 6.6. & 13.3. 1 Tim. 4.14. This ceremony is ulea in the ordinary Ordination of Paffors of the Church, neither as implying a power to communicate the gifts of the Spirit, nor tor any mystical, or facramental fignification in that ceremony, but that the party ordained may be notified to the eye by the hand, as well as to

the car by the tongue. upon Epbrains bead] 1. Because from him were to descend the Kings of the ten Tribes. Secondly, This Tribe in glory and number was to be superiour to the Tribe of Manasseh, as Jacob foretold, ver.19. Thirdly, Because of Ephraim was Johua to spring, who was to conduct the people into Canaan, wherein he was a Type of

Chrift. Guiding his hands wittingly] Heb: Making his hand to understand.
Feeling with his hands which was the fuller and bigger, he wittingly laid his right hand upon the head of Bphraim the younger, and fo transferred the birth-right to him from the elder to the younger, as his father had done from Efau to him , Chap.27. and therefore when the Tribes are numbred, Ephraim is mentioned by the name of Joseph, Numb.1.32,34. and Manafich by his own name, ver. 34. and Rev. 7.6. So in the lealing of the Tribes it is isid, Of the Tribe, not of E-phraim.but of Hofeph, were feated twelve thousand, Rev. 7. 8. incimating that Fofephs prerogative descended upon Ephraim, not upon Manafleb. The Doway Translators in their Annotations on this place, would have it believed that Faceb croffed his hands in bleffing his grand children, prefigure the form of the Crois, and Christ dying upon it; whereas it is plain, that Fofeth having placed his fons to, that Ephraim was fet next his fathers, left, hand, and Manafielt next his right hand, Facob meaning to beflow the bleffing otherwise then fofeth conceived, and had plotted in the posture of them both, was occasioned to lay his armes across, that he might put his right hand upon the head of Ephraim, and his left upon

V.16.The Angel The word Angel here, must be understood of Christ (who is called an Angel, Mal. 3.1. and Exod. 23.20,21) not of a created Angel, for a created Angel did not redeem him from all evil, as he faith of him in this verfe.

let my name be named] That is, let them be named the fons or feed of Faceb or Ifrael. See Iiai. 14.1. Jer. 14.9. Some Papifts from hence would infer the Invocation of the deceased Saints, and presenting prayers and supplications to them ; but others more learned (though Papilts alfo) acknowledg an Hebraifm in the phrase, and expound it in the sense forementioned.

multitude] As fiftes do increase, as the Hebrew phraseth it ; for they multitude J At spires no tacterife, as the extensive preadent it; for they multiply exercisingly and to did their fons of Joseph, for of them in tickness with his fons, as the tremostrance of them may do them goo, Maris his time were numbered eighty five thousand and two hundred men meet for war, Num. 26.34, 17, which is above the increase of any of the Tribes, rectoming Ostanajeb and Epirain as both reduced to Joseph (which is the property of the tribes). The theorem of the contribution of the tribes are the time of their death to their flevising, chilfeph, and descended from him, for none of his brethren in number of their iffue were equal to his Tribe.

V. 17. It disp'eased him] Joseph failed in binding Gods grace to the order of nature. He was for the eldeft fons preeminence, but Gods bleflings on not by a carnal feniority, but by spirituall grace, and choyce; to Abel, Seth, Sem, Abraham, Ifaze, Jacob, Judah, and Joseph, Mofes, David, Solomon, being younger, were preferred in favour before Cain, 4a-pher, Haran, Ishmael, F sau, Reuben; Simeon, Levi, their elder brethren; in this difference betwixt Jocob and Joseph, we may note, that betwixt the holicit and worthieft persons, in neerest relations, as betwixt Jacob and Joseph, there may be difference in opinion, affection, and endeavour

Chap. xlix.

or a time. See Gal. 2. 11. Act, 15. 35.

V. 19. greater then be] More in number; so in the numbering of the Tribes. Num. 1, there were reckoned \$3,000 men more of Ephraim, then of Manafich, and though Num. 26, the Tribe of Manafich have the exof Minattell, and though Prum. 20, the 17the or pranation have the ex-ceeding number, yet after that again Ephraim is numbered by ten thou-fands, Minattel but by thousands, Duu, 33, 17, and though both were the progenitors of eminent persons; as of Ephraim came Johna, an I gereboam, and others; of Manalleh, Gideon, Jephihah &c. yet Ephraim in the placing of the Tribe Ephraim, about the Tabernacle, had precedence before Manafich, Num. 2.18,20. and had the name of loseph as Manaffeh had not, Num. 1. 32. Ren. 7. 8. And in regard of the prevailing of Jeroboam over the ten Tribes the name of Ephraim is taken for the whole Kingdom of Ifrael, see on 4. 501. Ifa. 7. 2. and in divers other places syet was that Tribe more guilty of Idolatiy, then the Tribe of Manaffeh, yea more then any, and in most kinds of impicty more infamous then any of the other; in whole example is feen the uncertainty of goodness by descent; & the pronenels of corrupt nature to Apostatic from God, when Behrain, once (or gracious with God and man, as to have his name brought into a proverbial benediction, ver 20. falls to far from grace as hath eeen faid, what truft then to fuccession of persons, for truth or goodnels, whether in Families, or Churches ? See chap 50. 23.

V. 20. In thee 7 That is, in thy name; or using thy name; or with reference to thee, or for thy lake ; for, for Josephs lake, and in his flead. was the bleffing of Jacob the Father pronounced upon the heads of thefe

two fons ; fo that Jacob speaketh this to Joseph.

two lons 3 to that Jacob possesses and Joseph Jult I fraed] That is, my policity, called by my name, [aying, God make thee as Epbraim and Manaffeh] A form of benedicti-on shall be taken up in their names; (as in the bleffing of Ruth, God make this woman like Rachel, and like Leah, Ruth 4. 11.) for some speciall graces, and favours of God conferred on their perions, or their Tribes; which might be known among the Ifraclites, though it be not noted in the Scripture : and of those two Tribes as they were personally fruitful above the reft, fo their portions in the land of Canaan were famous for fertility, Adrichom. Delph. Theatr. p. 23. and p. 70. and 57. So the Jews used, and at this day (as Fagius noteth) they use to say over their males, God put thee, or make thee at Ephraim, and Manaffeh ; and over their female children; God put, or place, or make thee as Sarah; and Rebekab. Of the like form in curling, fee Jer. 29.122.

A. 21. I dye; but God] Though our neereft friends, as mortal and and musble in their condition, leave us, yet God, that cannot dye, will not fail to be with us, and with our furriving pofferity after us, if we by wickednesse do not give him occasion to fortake us; as Deut-

land of your fathers] Which they had by faith in the promise V. 22. Moreover JOf this verie, fee the explication in the first Annot, on the 30, v. of the 34, Chapter,

CHAP, XLIX,

verl. 1. Gather your felves together] To some that were then prefent he giveth his charge, to call the absent, that they may come together, and hear all at once, what he hath to say unto them at his farewell with the world ; and he doubleth this charge, for it is repeated again, ver. 2. they were brethren, and though diverfe in person, yet in him united as the branches in the flock ; and by this joynt injunction for their affembling unto him, he intimateth the union that should be among them, which the Pialmist highly praiseth, in the comparison of it to the precious oyntment, wherewith Aaron was anounted, and to the dew of Hermon. Pial. 133. verl. 2, 3, the oyntment was most pleasant , as made up of many (weet ingredients, exquifitely tempered and put toge ther by the art of the Apothecary, Exod. 30. 23, 24, 25. And the mountain of Hermon (which in the allotment of the Tribes was part of the portion of Iffachar) was a very fruitfull mountain by the dew of heaven descending upon it, where for that reason the cattell were fed , which were to be offered in facrifice to God, Adrichom. Delph. Theatr. pag. 36. col. 2. Such is the delight and benefit of brotherly union ; not is it more acceptable, or profitable to man, then pleating unto God, for where that is, he is so well pleased with it, that there he commands the bleffing, Pial. 33.3, he causeth blessednesse to settle there, as it were solemnly enafting a law, that unity and felicity shall dwell together ; as on the contrary, discord, and distraction breed want and woe, not only to particular Families, but to whole States and Kingdoms, Mar. And, who by the seniority and eldership, shouldest have been the prime

that I may tell] Being now to leave the world, he leaveth fuch adverd dren, and friends, if they be apprehentive of the approach of it; and have understanding, memory, and speech, to enable them; as to recount unso them what remarkable things have happied in their dayes, what notable judgements or mercies either upon the flate in general, or particular p rions, God hath flewed in their times, and what have been conceived, to be the motives and means of either; what changes they have observed and what peculiar acts of providence to make the condition of man either better, or worfe; what have been the wayes and methods of Satan to intice unto fins and what helps and escapes, they have had to get from it; what comfort and lightformeffe of conicionce they have enjoyed in a Sincere and conflant attendance on Gods Ordinarces, and in an holy care to make their conversations conformable to them ; and what difcomfort they have felt by neglect of them, or straying from them; what they think of fin, and of this world compared with holiness, and the happiness of the world to come; and for this purpose it would do well, if they made fome preparations in the time of health and life, by floring up fuch observable matter, as may be like to work most effectually upon children fervants, and friends, who shall be wirnesses of their last w rds ; for a mans latt words are the more heeded by those that hear them , because first, then his heart being more affectionately set upon God, his tongue is the more likely to be guided by God. Secondly, because then what he taith is conceived to be spoken in sincerity; for whatsoever he doth in the time of life and health, no man almost dare distemble at his death. Thirdly, because with the words the person that spake them will be readily remembered, and the flate wherein he was at that time he trake ; which being the common condition of all men, (for all are mortal) may dispose the hearers to make the more serious application of all to them-

tell you] He telleth them altogether what he hath to fay to every one of them in particular, that every one of them may receive benefit, not onely by his own proper portion of their fathers (peech , but by his brethrens likewife. It was wifely done of Jacob thus to order his discourse unto them; that being good in it lelf, it might by communication be the more good; and it should be every ones defire (and will be so in such as are lineerely religious) not to confine those advertisements to one alone, or to a few, which they may, with hope of more fruit, impart unto

In the last dayes] (1 Tim. 4. 1. 2. Tim. 3. 1.) 1 Joh. 2. 18 Jud. 18. That is, in after-times, yet a great while to come : fee and compare Aft. 2. 17. with Joel 2. 28. Or more particular in the last dayer, that is your last state in this Land, when God shall bring you out of E ypt sand because he speaketh of the Messias, (viz. vers. 10.) as far off as to his coming in the fiesh, which was 1680, yeares after this Prophesie, the state and time of the Gospel, may be called the Last time , because after that there will be no change of the Church from Christianity to the worlds end; before the flood, and a good while after, the Church was ordered without a written law, until Moles, and then came in the Levitical Prickhood and Ceremonies, which lafted until Christ : Last of ali came in the Christian Religion, (that Pricithood, and thoic Ceremonies being abolified) which without any change of Doctrine, or Sac aments. shall last until the worlds end. Now in that Jacob, when the eyes of his body were dimme, Chap. 48. verf. 10. had his foul fo enlightened , as that it could pierce to the apprehension of future events so farre off, and could discern through so many thousand dark nights, as were to come betwixt the prophecy and the event, it is an affured evidence of the affilt-ance of a Divine Spirit; for neither humane policy, nor judicial Aftrology, (for though a Starre was appointed to guide the wife men to Beth-lehem, when he was born, Matth. 2 2, &c. all the Starres of the firmament could not (if they had been confulted with) have told any tydings of his coming many hundred yests after this time when Jacoh fore-told it) nor Angel, nor Devil, could at Jacobs death (without a revelation rom God) have prophecied of the Messiahs birth.

V. 3. Reuben thou are my first-born As the eldest son, there belonged to him divers worthy and honourable priviledges 3 as that when the father was dead, he was to succeed him in the headthip of the fami y, and his younger brethren were to reverence him, and rife up unto him as a father, and to maintain the honor of this preeminence, he was to have a double portion to any of the reft in the efface of his father. So was it effablished by express Law in Moses time, that if a man had two wives the one beloved, the other hated, or less loved, (as it was with Jacob. Gen. 29. 30, 31.) he might not make the fon of the beloved first-born , but thould not acknowledg the fon of the hated, first-born, by giving him a double portion of all that he had, Deut. 21. 17. which, (though not by the inflinct of nature, yet by some revealed light) with many other Ceremoniall particulars (which came into an express Law in aftertimes) was in ule and practice among the Patriarchs before the Law was written. See on Chap. 35. verl. 2. and on Chap. 48. verl. 5, and 38.

my might and the beginning of my strength] That is, the sirst effect of my paternal power and vigour, whereby God enabled me to beget ther as a father first of all, and the first that of my family and off-spring, had the manhood and maturity of strength , as Deut. 21. 17. and Pfal. 78. 51. Pillar of my Family.

The excellency of dignityer] Thou shouldest, and mightest, as my firstborn, have enjoyned an excellency of dignity, power, and authority (with a double po tion, as Dett. 21, 17.) above thy brethren, and therein I should now have confirmed thee , and thy potterity after thee, by my fatherly benediction, if thou hadft nor loft thy birthright by thine offence; but as thou haft behaved thy felf, I must from God ipeak of thee otherwife then in my fatherly aff Ction I could with, or thou out of love to

thy felf, wilt be willing to hear. V. 4. Unftable as water] Water hath a quality to cool, and to make v. 4. Inflation as award I ve ter mater a quarty occors and to make clean, but Reuben is not like to it, in those respects, having been hot by luft, and unclean by polluting his fathers bed; but he is compared to water for its lightnets, and unitability, this element is casily moved by the winds into waves, and naturaly cannot contain it felf, within its own bounds, but where in every it is poured our runner to the lowest place; and for the greatest part of it, the Sea, it is in continual motion of ebbing and flowing; such is the mind of a man led away with his luft, as Reuben was : for concupicence and love of women taking off the constancy of was; for concupience and love of women taking off the constancy of man, (a swe fee in Solmon) making his heart on effentiants, and techer to be fluid and defaile in any, sood thing. The word here often jovened with wafe, and so, be 1, with and light: or, miltable perform jovened with wafe, and Zeph-3, 4, for they thus are unstable, or light, and with [Links with a start of the light with the start of the light was the word of the light was the contract of the light was the word of the light was the ligh themicles, 1 Pet. 2. 14, they are ready to be used for deceit of others, and to divide from them to whom they should adhere; thence were the

NOW HOSE CACE. OF EXCESSION ROSE, DUE THE EFFICE STEEL INDICATIVES OF PROPIECKS, 28 OUR Translation hash it is and yet the Hebrew phrate imports; that though Reuben may feem in his levitie and unflableness to follow his own mind, and to do his own will, he doth thereby undergo the curse own mino, and to do mis own with all off on the troy minergo the carte which God as by a kin. cof commanding law hath laid upon him, a Brivial observed of Shimei his curling, Sim. 16. 11, and accordingly it appeareth in the holy H florie, that he did not excell either in the number of his Tribe, as v. 33. 6.or in valor, or any excellent atchieve-

divitions and grudgings of the R cubenites among themfelves, Judg. 5.

ment.

Because then wentest up [For a pang of lawlesse lust, and a moment or two of tinful pleasure, he lost the preogrative of his birth-right, which would have been a fettled and perpetual honor to him, and, his posterity's fo far doth fenfuality befot and befool men, when they give way unto it, and therefore is the luftfull wanton by the Wife-man called unto it, and inertione is the initial wanton by the vine-mail and fingle one, a joining min void of understanding. Prov. 7.7 and his going to the houle of an hardor compared to a fouls going to the correction of the stockty vert. 22. Reuben might haply think that this fact of his comthe state of the s onely slipped out of the memory of man, but rased out of all Records, and humane memorials s which must admonth us still to renew our repentance, and in our iper yeares to bewall the wickedness of youth, and to pray for pirdon of it, as David did, Pial 25.7. and withall, to beware that we middern not the judgement of God, when it doth not prefently proceed to the punishment of offenders, fince, he neither winks tor fleeps towards the wicked, but forbeareth, that his goodness may lead them to repencance, Rom. 2. 4. or if they temain impenitent , that upon their treasuring up of weath against the day of wrath, they may be more lyable

to the righteous judgement of Gody v. 5.

He went up] He woke to him before, now, as in indignation at him, turning his yes from him, he directeth his speech to his brethren, that they may take his censure as a caution unto themselves ; whereby we see that z al a ainft fin, may confift with charity to the finner, for Jacob, as R. ubens father, as inspired now by the Holy Ghost, as a dying man, was

mei, King. 2.9.
V. 5. Bretbren] In evil, Provet b 18. 9. not more naturally of kin by blood, then morally and mortally by cruel bloodfied, principally in by mones, then thorsely and mortally by cruent bloodlitted, principally in the maffactor of the sheckmitter, Gente, 14, a. 5 and it may be allo in compliancy against Jofiph, as thore of the Tribe of Levi and Simoni preter against. Intill (of whom Jorey was a type; Joi Levi, it is correcting in 15 Tribe was deeply guilty of his death, for the Priviley, who were followed the many this man them. of that Tribe, were his most buter and bloody enemics; and (as fome fay) Judas was of the Tribe of Simcon
V. 6. Omy Soul come not] By this pathetical Apostrophe, or conver-

ting of his speech from Simeon and Levi to his own foul he professeth his ga, and others.

Annotations on the first Book of Mofes called Genesis. Mine honor, be not thou] By honor, may be meant his foul, which is the honour and glory of a man ; and by the word here used for bonor, or (as some reade) glory, is sometimes understood the tongue; as Pial. 6. o, and Pfal. 30.10. Act, 2. 26, for that also is the glory of a man above the dumb creatures, and by an eloquent use of it one man glorieth above another. The meaning may be, that he neither consented to them in word or thought, and therefore he would not fuffer in his honor and reputation for their lakes; and though fome would glory in the contriving and fuccess of such a mischievous design, he was so far from glorying in it, that he did deteit and abhor it.

Slew a man] That is, Hampr the King, the Prince Shechem his son, and their subjects the citizens; for the singular number is put for the plural, as the plural number is also divers times put for the fingular in the

Self-will] If in Judain wrath the ill deed had been done, it had not been to bad, but there was time to confider of the proice, and reasoning against it, and a wilfull resolution against that reason; and the more iltull, especially upon deliberation, the more wicked.

They digged down a wall] The words (as some render them, for they are ambiguous) are, They buggled an ex. or bull, for the Seventy, by the bull, meaning him who like a bull ruthed upon a rape, and who was at the bull of the herd, the chief of the city but anox is put for oxen, the fingular number for the plural, and to the words are understood of the violent driving away of the spoyl of the Shechemites cattell , Chap. 34. 28. and cutting them with their (words that would not drive them fociably, with the rest of the herd But the best reading is they digged down a wall, arminons and guidgings of the K cusculuses among themselves, judg 52.

15, 16, that not excel. The words in the Oliginal are Imperative, do thought it may be then the every was not walled, they might make the not excel. The words in the Oliginal are Imperative, do found with the control of the walls of particular houtes, or chambers, and there molt likely where Hamor or Shedrom were because their chief

V. 7. Curfed be their anger] He curfeth not their persons, but their wrath ; we must pray rather a sainft the wickedness of the persons, then againft the persons of the wicked, as David prayed not againft the persons of Ahitophel, (as that he might come to nought, and hang himself as he did) but that God would turn his councel into fooliffines, 2 Sam. 15.

Yet fometimes he curfeth wicked perions, Plal. 109, from the 17. to the 20. and elfewhere, whereof we may fay, that his curfing might be prediction, nor an imprecation ; or if an imprecation , yet conditional, upon supposal of their perseverance in fin, or unless they repented) not absolute; or if absolute, Davids judgment, and zeal being guided by Gols Spirit, (as Jacobs now was) that might be fawfull to them, which to perfons not fo qualified would be unlawful? but if it be not lawful to curse, much less is it lawful to do as Simeon and Levi did, for that of So'omon is a good rule in the general, Say not, I will recompense oull, but. wait on the Lord, and he shall fave thee, Prov. 20, 22. And if Jacob by this means any evil to the persons or posterity of these his two sons, it

the fairth, will divide them, he meaning God, by whote Spitit he fosker, would divide them, or that he would divide them by the prophetic, as it were parling his word, they hould be divided as Equipoletic, as it were parling his word, they should be divided as Equipoletic, as it were parling his word, they should be divided as Equipoletic stated to come to define, because Exch. 43.3, where the meaning is (as in the marginal variation on that place it is rendred) [when I camete prophefic that the City should be destroyed] Now Sinton and Levil they were a conductive to the control of the vi, they were not onely divided from each other, (for fo it was with the other i ribes) but their feparation was different from the reft; Firit, for the Tribe of Levi it is clear, and certain , that it had no diftink portion of the land of Canaan but onely certain Cities allotted, disperfedly placed among the other Tribes, which were to the number of fourty eight, Josh, 21. 41. but the Levices themselves had none inheritance, Joth. 13. 14. but ti: hes and oblations which were an occasion of disperfing them abroad, when they went about to gather them. But after their zealous execution of the command of God (by Mofes) upon the principal offenders in the Idolarry of the golden Calf, Exod. 32. 26. &cc. this doub lefs fee from malice towars a himsard all the world 3 So I was with dispersing of their was connected to a biclings for they were confected dispersing of their was connected to a biclings of their was connected to a bicling of their was connected to a biclings of their was connected to a bicling of thei ceptation due to that office, see on Deut. 10. 9. And for the Tribe of Simeon, as it was less honourable then the rest, and had in the more contempt for the wicked act of Zimri the fon of Saul, a Prince of a chief bouse among the Simeonites, Num. 25. 6, 14. (for which cause it is conceived Moses would not vouchsafe to bless it with the other Tribes, Deut, 33.) to it was divided ; for first, it was not provided for by a di-Rinct portion, but was as it were an Inmate to the Tribe of Judah ; and that not to much for Simeons fake, as because Judah had too much therefore out of the portion of the children of Judah, was the inberitance of the children of Simeon taken, Joff 19.9. So that the Tribe of Simton was unting of his freech from Simon and Levi to his own toughe profelicit his contained and the profession of their contained and their his was deal him his heart has been thought, either a favorer of it, or not an enemy to it; Thus they were divided part living there, & part in the Tribe divided him high have been thought, either a favorer of it, or not an enemy to it; Thus they were divided part living there, & part in the Tribe and it is a point of pious produces (especially in persons emigent for a shall be in fail This curfe of their dissiphies is demonated as a mention of the profession of their dissiphies is demonated as a mention. and it is a point of pious prudence (especially in perions eniquent for a shath been laid. This cure of their distilling is demounced as a meet partial and it is a point of pious prudent of the distilling and it is a point of their distilling in the demounced as a meet partial shath of the distilling and the distillent and the distillent and the distillent and the distillent and the distill bution of divine Justice, turning many wicked conspiraces into mutuall Supkisions, as upon their filence might be imputed unto them, with prequisitions, as upon their filence might be imputed unto them, with prefer button of divine Justice, turning many wicked confipraces into mutual dice to the religion they profelled; and for this reason, it is well done by ! hostilities, And we see by experience, none are more bitter against each or many learned and gody Protefants, to make a confession of their faith therethen those whose society hash been too sweet, & communion too new, at their death, that Papills may not be believed, when they report their that hate being mutual, and reciprocal, which was but on one fide in the Apolizite from the true Church to the Popilis, as they did of Calvin, Be- business of Amnon, and Thamar, 2 Sam. 13. In setting down this curse fo fully, we may observe the fincerity of the lacred Writer, who (though

he were descended of the flock of Levi) committee to perpetual record the crime and caste of this progenitor; if his pen had been guided by any Rod or Staff of other matter, in figure and measure like unto the which motion of flesh and blood, he would not have blacked his tin and flames, [grew out of a tree; the fame word is used for MR. Rod with its made in this fort; but this is the manner of those who are guided by Gods Spirit, to dishonour themselves to honour God; So doth Moser spain, Exod.4. and so did David, 2 Som. 6.21, 22. Fonab, Chap.last, Paul and Bar-

Annotations on the first Book of Moses called Genesis.

Chap. xlix.

30.4. sinto on Payary 2 source, 23,722, 70,700, capplaint; see and parabbs, Act, 14,14,15. See on Chap, 38,18.

V.8. 35. 14 [praife] The pailages betwix: Judah and Jo(eph his unknown Braber, but known Lardo i Egypt, Chap, 44, 16, 18, &c. and his pleading and prevailing with his Father for the fending of Benjamin thither, Chap. 43.3. &c. thew him to be a man of good parts and spirit; yer this feems rather to be spoken not fo much of the person of Judah (who dyed in Egypt, and while he lived did no great matters to make him famous, nor did appear in any preeminence, being obscured with the folendour of Joseph, and in a state of subordination under him) but of the Tribe which excelled in courage, ver. 9. in dignity, ver. 10. and in fincerity to God ; for when others are blamed for their deceit, Judah is commended for his fidelity, as in the 11 of Hofea, Ephraimcompasset me about with lies, and the house of Israel with deceie, but studah yes ruleth with God, and is faithful with the Saints, Hoi. 11. 12. The word used by Jacob hath an elegant allusion to the name of Judah coming of fadab, to praise, or to confesse; and while his brethren praise him, they shal confess his prelation above them. It is observable, that Judah having formerly offended with Thamar, his fault is palled here over in filence, while the fin of Simeon and Levi is remembred with reproach and imprecation; whereof the reason may be that as the crime of these offending brethren was more hainous, so their dispositions were mo e harsh and hard heerted; for Judah confesseth his fault with terms of aggravaand hard herered 3, for Judan contelleth his fault with terms of aggrava-tion, Chap, 24.36. and they flubbornly flood to what they had don-gwhen their good father with much grief and anguish of heart-rebaked them for its a fearing the middlet drast might come of it-seen to the ruine of him-felf and all his family. Chap, 24, 21. in the met of thins? This imply the the courage of Judab to purfue his enemies, and his prevailing over them 3, which is observable in that

Tribe above the reft, for it was that Tribe which was first in rank in the Ifraelites marching in the wilderneffe, Num.10.14. and first took the ctorious Warriors.

thy fathers children fhal bow] He faith, thy fathers children rather then thy mothers, as in leaces bleffing of Iacob, Gen. 27.29 for leace had but one wife, to it was all one to have given the bleffing to the iffue of the parent of either fexe; but in lacob the case was otherwise; where they that had all one father, had divers mothers ; some whereof were wives, some hand-

Shall bom down before thee] This was literally most verified in David and Solomon. who were of this Tribe: and spiritually in Christ, the Lion of the Tribe of Judah, Rev. 5'5. to whom all knees shall bows

V.9. Lions whelp] The courage of Iudah is compared to a Lions Whelp; fuch was the Tribe of Iudah in the first assays of War in the time of lothush, afterwards it increased to the vigour of a Lion at full that Tribe was fo wife, that Saul was afraid of his wildom, 1 Sam. 18.5, 14,15, and withal very couragious. See 1 Sam 17, from ver.32. to 51. as the Lion above other Beafts, who by his courage and ftrength, is a King over them, Num 23.24. Prov. 28.1. & Chap. 30.30. Amos 3.8. Mic. s. 8. See on Num. 1 . 27.

from the prey my fon] That is, having taken the prey, thou hast gone

up in a triumphant manner.
he flooped down, he couched I Iacob varieth the person, sometimes speaking as to his son, sometimes speaking of his son, as the Prophetick Spirit moved him; fuch variations are ufual in the Scripture; the meaning is, that as after full fatisfaction by spoil and prey, the Lion meaning 15, that as after full attraction by spon and prey, the Lion coucheth down to reft 3 fo after great victories of the Tribe of ludah, by the fueceful valour of David, there should be reft and pace under the rigg of S slomon his son, of which it is field, Judah and I freel dwelt safe. ly every man under his vine and under his fig tree from Dan even to Beer-Shebs (that is, from one end of Cansan to another) all the dayes of Solo-

mon, 1 King. 4, 24.
who [hatrouse him] His enemies shall so fear him, that they will not dare to rouse or provoke him.

V.10. The Scepter flut not depart] All Christian Writers generally expound these words as a Prophecy of the coming of the M. siah, that is, Chrift, and of the authority, state and condition of the Tribe of lu-Chins, since transmittery, have an a constitute time of the disposition for the pre-eminence entire in proposition of in committee or turning disposition for the McGishis coming; and hereto agree many of the learned lenes, as from between bis feet] To the Scepter's Law-giver is joyned so that the we fee by the tellimonies of Manaf. & Ben. Ifrael, in his 65 Quest.upon power of the Ruler is not meetly arbitrary, but Legalsas a power put into

Chap.xlix, of iton, Pfal. 2.9. Thirdly, it being the use of those which are in Authority to have a Rod or disfi in their hands, as a tign of preeminence, and power (as I udah had his staff or to d. Gen. 28.18.and Mores his, Exo. 4.2.) (though the word be Matteh and not Sheber) a it aff or rodsis taken many times for the rod or ftaff of a Magistrate, but especially for that of Kings; And because, though Kings at the first wed such staves as naturally grew, yet afterwards, (for greater glory and majefty) they were made of gold, as Hest. 11. thence fourthly, by a Metonymie, whereby the fign is fet for the thing fignified, the word Shebes or Scepter is taken for a Kingdom, Dominion or power of Government, as, The Lord hath broken the flaff of the wicked, the scepter of the rulers, liai. 14.5. where the former word is Matteh, the latter Shebet ; and there are many other places where it is used in the same fense. Fitthly, the word Shebes fignifieth a Tribe, Judg. 18.19. either because the Tribes came of one flock, that is, I scob, as many rods and branches out of the bodic of one trees or because every tribe had a several rod, with its name written up on its Numb.17.1,2. though there the word be Matteb, not shebet, which is also divers times taken for tribe; as Numb 1. 4,16. Sixthly, because a rod or ftaff is used to firike withal, and ftrokes are not indured without paine; the word Shebet is taken sometimes for a blow, a wound, or for affliction, because when a blow is received, the body and mind both are afflicted : So faith lob, Let bim take away bis red from me; the word is Sheber, lob 9.24. There be other acceptions of the word Sheber, but they nothing concern the explication of this text. In this place the word Scepter or Sheber, in the Hebrew may be taken fust for a rod, or (cepter,or some other thing which is carried, either by Magistrates, or by (expector tome other thing which is carried senter by magnitudes, or or others before them to import their power, and imprint a terror in the minds of such as are subjects to them, Rom. 13. ver. 34. As before the Roman Confuls were carried tooks and axes, and our Magistrates have a itaff in their hands, and a mace or fword carried before them by others, which are not to be taken only for Ceremonies of State, or power, but for monitories of duty , as of justice in the Governours, and of obedi-

fail, neither in succession, or appellation and title, until Shilob come: finall not depart] He sheweth not when the Government shall begin with Iudah, but when it is begun, how long it shall continue, and hold on, and when be at an end; to wit, at the coming of shiloh : this continuance, or not departing of the Scepter from Iudah, prelughofeth an approaching or coming of it to that Tribe, and both together are evidences of divine favour, if they be so taken and so used, as they should be : when therefore the Royal Scepter is conferred on any Family or Tribe, and continued for many fucceffions in one line, or pedegree; or when Nobility, or Gentry, is with honour lineally drawn down in a when theophily or Gently, is with house meany clean tooman-great length for many defeents, it must not make men proud of the anti-quity, or eminencle of their parentage, or diffainful of others, whom therein they exceed; but humble and thankful to God, gentle, and courtrous to all, contumelious or injurious to none; otherwise, if they be time of colleges, attentions interest on the same pages and old in comparition of a whelp, fuch it was in Davids time, and haughty in themselves, hardhunto others, the dignity or gentility of their then it was by age and experience (lubele, as well as strong; for David of them it was by age and experience (lubele, as well as strong; for David of lubele, and the same pages of the same pag virtue , and indeed rather prophane Gentilism, then Christian Genti-

> from Judah] By Judah, is meant not the perfen of Judah, because the Prophecie foresheweth what shall befal in the last dayes, ver. 1. but the Tribe of Judab , or the Nation of the Fewes, with relation to that Tribe : this bleffing of Jacob looking beyond the person of Judab, and great part of his pofterity, may admonish us to reach out our respects to the good of those that are remote, and far diftant from us; a confideration which may correct the common neglect of most, who confine their care to their own times, not caring what becometh of those, who must come after : hence are some so indifferently minded to the remainders of Idolatry, that while they fear no return of it in their time, they forecast no caveats for the future; so many waste woods, and very few plant any, not thinking what need their pofterity may have of timber to build, and fewel to burn; but many more rafilly rulh into marriage, not thinking to far before-hand, as to their next iffue, not counting beyond the dual number of man and wife, to provide an inheritance for the heritage of the Lord , Pial. 27.3, which may increafe to a numerous pofterity.

nor a Lawgiver] Heb. a Scribe. That is, one that hath the power of making Laws, whether of himfelf, or with others, fo that he hath the pre-eminence either in proposal, or in confirmation of them, or writing

weite by the tellimonies of Manaj. or Ben. I pract, in his of Quettunon forestin, shough in the particular exposition and application, there much difference not only brewlet. Christians and the lewes, but betwith both forts of them among themselves; the words which are into the input of them among themselves; the words which are into importance in the Prophecy, and require the most exact discussion and clearing, are the words, Sector, funded and shifts, are the words. Sector, funded and shifts, are the words, Sector, funded and shifts or the shifts of the practice deferming words having fome ambiguity in them must not be flighted. Fielf for the words weight weight the words weight and the words weight and better the shift of the words weight th words naving ionne ambiguity in them mut not or ingitted. Fitting of under the cutefforering, numg octween instead on the word Stepher, (in the Hebrew Sheber) in its first fignification it is 3, and in his name, or by his power proposing laws to be made, or protoken for a Kad or a Staff, as the Rod which marked out the Tythe, nounting or publishing them, when they are made thut the former typing in the results of the resul

Annotations on the first Book of Moses called Genesis.

thon is the better, as noting the honour and power, not of one that firther hand thin, (who may be of another Tribe) bur of one that conseth from him; and then the modelty of the Serieure phrafes to be the state of the part intended, as from the middle to the feet: So the denyal of a nertel familiarity is phrafe, and thought for the first hand to the feet to the feet. So the denyal of a nertel familiarity is phrafe, and thought for the first Magistrate the Intelligence of the Serieure phrafes and bown the part intended, as from the middle to the feet. So the denyal of nertel familiarity is phrafe to the first Magistrate the Intelligence of the Serieure phrafes and bown the part intended, as from the middle to the feet. middle to the feet: So the denyal of nettell familiarity is phraiced by not heaving of a man, Gen. 4.1, Jung. 11.39. 1. King. 1.4. Mar. 1.25, Luku-1.34; and acting of neture is veiled over with the phraice feetering the fest, Jung. 3.44. 1 Sam. 24.3; Which was done by the fidenteen the super garment in use among the Jewes: See the margivariat, on the feeting of Kings 18.27, and the margivariat, it Arias Montan. Bible common for the See See King Lings. 18.27. And the margivariat, and the second of Kings 18.27, and the margivariat, it Arias Montan. Bible common for the See Lings. The See Lings. 18.27. The All Products. upon (131.36.12. See alfo, 1fai.7: 20, and Exod.4.25. Which may turn to the rebuke of such as apply their wits to impure jefts, as divers do, especially such vito are Poetical 3 it is not much unsutable to the Romane Poets to be obcene in their conceits, as many of them were, for they took a Strampet for a Goddelle, but it is most repug-nant to the profession of a Christian, who believeth in a Virgin God, the Son of a Virgin Moher, to yent such immodest fancies as may make the face of a modelt perion to bluth, when they are read or

until Shiloh come] The word Shiloh, sault the Jesuit Salmeron, Prolog 4. (that he might bring in the Scripture of our Saviour as suspected 108.4. (that he might bring in the Scripture of our Daviour as subjected to be corrupted by the Jews) fignifieth nothing but he is confuted by the best Hebricians in their Dictionaries, and by many of his own side In their Commentaries; the Popish party following the Vulgar Latine, as their Commensates; the commens outside the series where the contract the contrac in an effice, to make is, and io it is put for a proferous, or fale maker or Saviour, the Authour of quietness and faltry to others; it is taker of Savious, the numous or quictions and interest to others 3 it is to ken also for the tunicle or skin, in which the child is wrapped in the mothers belly, because there the child lyeth in peace and quictionly. whence by an ulual Metonymie or figurative taking of the continent for the thing contained (as the cup, for the liquor in the cup; the house, for the people in the house) it is taken for the child that was wrapped in for the people in the houle) it is taken for the child that was wrapped in it. In both lentes it is applyed to 'Chrift,' for he was most equite and passeable, of whom it was forced, that he floud not firite, nor err; mor floud any one best his voice in the firetes, likit, 22. Whe endured contradiction of fineters again hindief; Heb. 12.3 and whethly was re-utiled, revited nois again, i Per. 2.3.3. Who was brought as a lamb to the flanghers, and as a floor hefore the behavers is dumb, he begoened not be floudly from the floud of the lamb to the floud of the lamb to Daviour of Duris 3, 40r as the respire tainty, and confirmment of the peace was upon time, and by his firiper we are healed, ver. 5, that is, the was chalities, the our piece with God might be produced. He was sounded for our transfer films, and bruifed for our transfer films, and bruifed for our transfer films, and bruifed for our transfer films, were 5, that we ea jor our trangressions, and brustea jor our trangressions, yet, 5, case we might fleep in a whole skin, and obsain fastry oy his staughter. And in the other sense, us still bis taken, for a son, Christ is Shilob; that is 2 fon of the lineage of Judah . It Bewident (faith the Apoftle) ibat our Lord fprang out of Juden, Heb.7.14. and therefore as Judah is compa red to a Lion, ecr.9. of this Chapter, for the Christ called, the Lion of the Tribe of Judab; Rev. 5.5. wherein the Elders who used that phrase, might allude unto the title given to Judah, ver.9, and whereto our Translators direct the Reader in their marginal reference fet ubon Rev. 5 5 until Shilob come the Scepter fhall not depart from Judali, but then it shall; whereby it appeares, that God appoints the periods of King-domes and States; whereof, belides many others, there is an illustrious evidence in the finishing of Belfhazzars Kingdom, Dan. 5.26. And as the periods, to the pauces and stops of Government by infurrection and rebillion, are to be referred to the fame over-ruling power, as that of the Irish Rebels, of which we must conceive, that his providence is not a fleep, but his justice awake, and that in their divellish cruelty there is a di ine chastifement, which must admonish us to conclude a peace with God by making war with fin, and to befeeth him to take part with his own prople, and to make good the Cause of his Son Christ Jesus against the band and faction of that man of fin, the son of perdition, designed to de-

ftruction, 2 Theff. 2.8 The lummary sense of this Prophecy made up out of the explications they Reubenites, Oadites, &c. but Judai, Jewes; and that Tribe flall be a diffinet Tribe of it felf, and shall neither be confounded, nor obscured as the other Tribes after their Captivity in Babylon, but which cannot be affirmed of the reft) it shall evidently appear who rightly dericannot re anternee or the text) it that evactiny appear who rightly deriveth his pedigree from that Patriarch; of which honous, when once it is polich; it fall not wholly be deprived until he come who is Shilab, the Profetter or Saviour, the fon of Judah by linesi defcent, and the true experced Merican JESUS CHRIST; and about the time of his coming, but with some latitude of time, as a little before, and a little after, for an orderly accompli hment of the Prophecy) that the Jewith Commonvernour or Law-giver of their owne Nation , and wholly in the had : hereby then it is evident, that the Meffish is come, whereby

their yoak of Bondage, about two hundred years after the death of Jacob, their yoak of Bondage, about two nunareo years after the usant of Jacob, and Moles was of the Triba of Levi, not of Judah; and though the Tribe of Judah were first in the march, and their Standard placed foremoft, Numb.10.14. Yet was Mdies the Supreme Governor over all non, summer of the cost motes me superme coverned over an the Tribe. After him fucered follows, and was not of the Tribe of Judsh, but of Bphrisim; interwirds was the Government by Judge for three hundred years; in which time there were fucerflies fiften after another, of which only two, Othalet and I glan, were of the Tribe of Judah: After thefe Judges came up the Government by Kings, of when the first was Sui', but he was need the Tribe of Fudah, but of Bonjamin; a fire Suil fucceeded David, and he indeed was of the Tribe of Fudah, but of Bonjamin; a fire Suil fucceeded David, and he indeed was of the Tribe of Suil functions. of Judab, and began his reign in the year of the world, 2891, 636 or Junas, and began in reign in the year of the floring 29,193, years after this prophetic of Jacob so long was it before it began to work towards effect; and therefore Facob (aid not when Judab lifould begin to fway the Scepter, but having begun, now long he should holding and the Kingly power continued in that Tribe until the captivity of Babylon ; vig. four hundred thirty feven years : during which time, was that eminently feen which is faid, I Chron. 5. Judab prevailed above his brethren, of him came the chief Rulers, verie 2. and the Royal to the district of the distric ipace of two hundred and feventy yeers, until the Maccabees, of the tribe who put the Disadem on his nead, and caused influence of the cause a King, as folephas themeth, Antiq. lib 20, 429 8, which to Hireans was forbilded no by Pompty. (when he had taken ferufalem by forte) though he committed the Government of the Jewish Nation unto him, Ibid. Thefe were called Affamoneans from the firft of that rank, Mattaibias elfanonama, as is commonly conceived) but Jacobas Bondam labors to preve a misprission in the word Assambaeans, and he will have them rather called Cedmonians; from Onias Prifem, Heb. Cedmonaut, betwirt whom and that Mattathias, there were nine who were fuccellors to the ohe, and predeceffois ro the other ; and he takes them to be a Sed. or Saciety, as the Enofeel or Effeni,far more ancient then the Maccabees; or Sacileyas the Englet or Effent, far more ancient then the Mackaneria and conceived, that though they were Priefts, they might be offered. This of gradeh, as well as of Levi, Sacob Bouldus of the Church Before the Lin, His., eq. 1.7. Their (as he misses the the computation) continued until Hered the Afficientic Enganto raign, which was about the littly fourth year before the Naviety of Christ., For a gives part or shifted in the thirty thurch there was a Street is not a Sachderlin (as some commonly and before the Church Line and Line an corruptly call it) or Senate, which was threefold : the first consisted of three persons, the second of twenty three, the third and principal of seventy two, in whom was the Supreme Power; thefe, though at first they might be chosen fix out of every tribe (except the tribe of Levi, and they might be chosen in our of every time (except the time in Levisita our of that but four were chosen, as Junius conjectured in his expoition on the place) yet sire the Capitiyiy the Sanbedrim confifted most of the Tribe of Judah, of whom the chief were the posterity of Divid 5 thisfe carried the greatest (way in elections : and of this Tribe, with the Tribe of Benjamin (which fluck to Rehoboam when the other ten Tribes revolted) conlifted the main body of the Commonweal, and fo Jacobs posterity were called not Reubenites, nor Simeonies, &c. but femer from Judab. So taking the Scepter not meetly for a fign of Re-Jenet from guldb. So taking the Sceper not merely for a lign of Regal Authority, but for a Phin-legibly and preminence of power, (though with a divertice one of Government), the Tribe of guldb carried the credit from all the each even until Herod (the Muneaum) was made King of Jury by the Romane Senate, glopbur Amiglib, 4 (49,26, which was about the time aboveful before the birth of Christ's but yet the thority of the Christ of Sprach and the Municipal Christ of Sprach and the Christ's but with the control of the Christ of Sprach and the Ch in the thirtleth year of his raigne flew them all, Josephus Amiq lib. 14. Inclummary tente of this propercy made up out or time expirations in the tentileties year of instrugges has a tentileties. The Authority of raling in the highest (24,17, 182,36), yet after that some power and authority till remained degree of preeminence, and the longest time of continuance (though in in the Jewish Nation, and consequently in the tribe of Judah, (which degree of preeminence, and the longest time of continuance (though in a diversification of Government) shall be in the Tribe of Judah; or if in made the principal part of their Commonweal) for they had a Syngar or part Tribe, yet (o, that Judah thall have the annue, and honour of distingtion, Commonweal), and people who are of the posterity of Jaten or Juzah, which hall not be fulled, the Kingdoom, Commonweal, and people who are of the posterity of Jaten or Juzah, which hall not be fulled, the Kingdoom, Commonweal for the coming of
the profit of Ruben, Levi, Gaid or Napshall, &c. but of Judah; nor

Children and the Levis Gaid or Napshall, &c. but of Judah; nor

Children and the Levis Gaid or Napshall, &c. but of Judah; nor

Children and the Levis Gaid or Napshall, &c. but of Judah; nor times leave was given to inflict capital punishments in matters according to their law. See Joh. 19.7. and 18. 31. and fometimes they did as to their law. See Joh. 19.7. and 18. 31. and fometimes they did are much without leave, as Act. 7. 59. wherein they were formetimes winked are formetimes panilled: for though they had a Law to flone unto death; Deut. 21. 21. yer for floning James the brother of Jelius, was Ananisa depoted from the Prichthood, Peliph Antia, lib., o., on, 8. for that the Jewish power or feeper departed by degrees, for it was much thesten by Pempey, 39/69b. Antia; lib., 24.8.3. after that twas much flusten by Herods intrudion, but not finally broken; until the deflection of Jerusalem, by which time it was manifelted, that Shiloh was cent; and affert that the Jewes had no form nor face of a Commonweal, as weal be dittolved, and their Government broken in pieces, they and after that the Jewes had no form nor face of a Commonweal, as disperied and sentered into several Countries, without any Go- before, nor any authority or diffinction of any Tribe as before they

the christians may be confirmed in their faith, and the Jewes convinced the cartains may be common in the real raths, and the preserve convincion.

If the common in the real raths, and the properties by objecting, that this shillow of Mellish mult come in the lift dayes, but our Mellish care many hundred years ago, tone before the left dayes, but to this the care many hundred years ago, tone before the left dayes, but to this the Annot on vert. will be fufficient answer. Sinke will have Sail, and this Tible was near to the River Jordan, in the fruitful region of Gafome Nebuchadnezzar to be'the Shiloh, but With manifest repugnancy both to the tenour and intent of the Text or evidence of flory. Some put both to the tenous and intent of the Text or vidence of flory. Some put in other cavils, but the wifer, and learneder, Jewis Frenouncing, tiembil, pive way to the reference of Judaha Seepite to Shilaba coming, as a five come to path before the birth of 'Cruff', 'But withail they would fain make the word believe that Shilaba the McClinha is not yet come, and thicefore they yet referench where Pluting's of the Tribe of Judah, and lineage of David. So Manaff. Ben. I friether. Rabbi [face Sough, in Gen.65. But all men of judgment know they are but Impostures, and ridicalous pretences, lince their genealogies are perifhed, their tribes confounded, and they no where enjoying any Scepter-like (way, but are meerly in subjection in the several countries where God hath scattered

To him [hall the gathering] When Christ shal be revealed to be a Saviour buth by preaching and doing, the people not of one Nation only, but of all Nations shall be gailtered together into Churches to hear the glad tydings of falvation by him, and shall prefer their fervice and worflile to him ; for he is the defire of all Nations, Hig. 2.7. for though in his passion, his beauty was obscured as the Sun was eclipsed, so that there appeared no form nor comelines, no beauty that he should be defired, Ifai. 52.2. yet even then to spiritual eyes, he was white and ruddy, the chiefeft of sen thoufand, Cantis to, while in innocency, ruddy in thedding his blood with parience; yea, so defireable that the Jews did wait for his Law, and the Gentiles leek him, Isa. 1.10. and put their trust in him, Rom 15.12.and in him find reft, a glorious reft, la. 11.10. to his mounin the Nitions have flowed, [[a, 1, 1, 2, 3]] in thoulands of Temples, and grifterings of the people in them for his service; so that this part of the Prophecy is clearly fulfilled, and the former part, (though in it self ob-

fcure) more cleared by it.

V. vi. Unio the Vine] Because the close of the precedent verse is exhim affer for the spiritual bleffings that he brings with him, are fignified by the mountaines dropping down new wine, and the hills flowing With milly Joel 3.18.by which is meant the plenty of Evangelical preaching, and of divine grace ; and applying the words to him they are transformed from the literal fenfe, into an allegorical, thus, the Meffiah Thall flishd with the cord of faith, and loops, and charity, surabbiv viate a viving opportunity for piracy, and relief of exemption from a sign of the Council of high date of sile-cole, that is, the people of the ordinary judicine, (which is a reddent upon the and), one upon the Section of the cole, and the cole, and the sile of the cole of the cole, and the cole, and the sile of the Council of the sile of the cole, and the sile of the Council of the sile of the Council of the sile of the cole, and the sile of the Council of the sile of the Council of the sile of the cole, and the sile of the Council of the sile of the cole, and the sile of the Council of the sile of the cole, and the sile of the Council of the sile of the cole, and the sile of the Council of the sile of the cole, and the sile of the cole of the cole, and the sile of the cole of the cole, and the sile of the cole of the cole, and the sile of the cole of the col Thall bind with the cord of faith, and hope, and charity, unto his vine of the thickers, Plal 29 6, and reading the words thus, they may (nor-withflanding the interpolition in the precedent verice) be a continuation of Jacobs bleffing of judah; wherein (though we should read the words omy fon,) he might vary the perfon, as in the ninth verie 3 and taking Vines as a part of his bleffing, they may import such abundance of fruitful Vines, that the aftes accordiomed to cat thirdles, might mend their dict, and feed upon Vine leaves; or that the portion of the Tribe of Ju-dah should be so well furnished with vines, so well grown, that the affe might be tied to them as to other trees ; and fo ftored with grapes, that he should not need to be shifted from vine to vine for his load, but might have it from one vincalone. See Namb. 13. 33. And though fome part of Judahs portion were smitten with barrenness by the burning of Sodom, yet the greater part remained untouched, which might by the bleffing of God make a recompence for that lolle; for it was the boft and largest portion of the Tribes, as Adrichom, describeth it, Theur pag 38, and Arias Montan, in his Book called Chalch, saith the like, exprefling the fituation of it, all to be in the South, which mkes much for the fertility thereof; and he addeth alfo, that it was very spacious, and copious in vineyards and pastures, so that in the abundance of provision for meat and drink, for food and rayment, this prophecy of Jacob was abundantly verified after the letter.

blood of grapes] The juyce of the grape is colled blood by a figurative speech, without any reference to a Sacramental sente; no marvel then if it be so called, when it is used to signific the blood of Christ; but it is frange, that they which take upon them to be great Divines, will be to grofs as to flick to the letter, and not admit of a figure, when our Saviour called the Wine of the Sacrament his Blood, and the Bread his Body'

V.12.Red with wine | The redness of the cies is procured by the quan-

White with milk] By the former phrase, the fruitfulnesse of the Vine-

V, 13. Zebilian final dwell at the haven of the Sea | The portion of this Tribe was near to the River Jordan, in the fruitful region of Gatiliee, extending in length from the Lake of Genelareth to the shore of the great fee, which is night unto Mount Carmel; the breadth of it is about five miles from Mount. Tabor extended toward the North; See Jol. 19. 10, 16. and the fituation of Zebulun was commedious for commerce, for it did not only extend to the Sea, but bordered on fuch parts of it, as afforded fit and fafe havens, and harbours. So that when they of Zebulun went out to thip, they might be chearful in their failing, (though the lea be fearful to such as are faint-hearted) according to the blefling of Moles, Rejoyce Zebulun in thy going out, Dear. 12. 18. In this prediction of Jacob, it there were nothing eller in it memorable, we have this to objecte (as of that he foretelleth of some other Tribes touching their portion in the land of Canaan) that it is evident Jacob here spakes by the inflinet of the Spirit; for this (which the whole world knows was fulfilled of Zebulun) fell not out in effect till about two hundred years after Jacobs decease; and then that portion was allotted to him, not by choice, but by lot, for the Land of Canaan was divided by lot among the Tribes, Palan. 26.55,56. Joi. 19. 19. So that howforeer the division feems cafual, it hapned none otherwise then the divine providence nor onely fore law, but fore-ordained; and so it is in all the dwellings of men, For the earth is the Lords, and the fulneffe thereof, Pial. 24. 1. and wherefore the pleaseth to place any, they must be consented with their condition. And for this of the portion of Zebulun in particular, three things are especially observed of it; First, there was situate the City of Nazareth where our Saviour, was conceived, Luke 1. 26, and where for many yeares he was concealed, or obicured, living as one of common and ordinary quality, and (as is probably thought) exercifing himfelf In the mechanical occupation of his reputed father; a Carpenter, Mark, 6.2 Secondly, that here is Mount Tabor, (as hath been noted) where he was lorioully transfigured, Mat. 17. 2. Thirdly, here (that is, in the Land of Z bulun) by the way of the lea, he began to preach, Mat. 4. 1 5. &c. for there it is probably conceived was most need of preaching. For firft, the neighbourhood of the fea maketh rich, and riches make men proud, and pride maketh men many wayes very wicked. Secondly, where there is comerce by ica, there is a confluence of feveral Nations, who fend not out the best, but the boldest for sea-adventures, and they most commonly corrupt one another with the vices of each Country. Thirdly, hat ving opportunity for piracy, and robbery, and a kind of exemption from ordinary justice, (which is resident upon the Land, not upon the Sea) lea-facing-men are often times not only less religious, but more unjust,

name of a fon, as a calle is called a fon of the berd, or beeved, Gen. 18.7. the ugh Zebuluns border reached not to Zidon, yet the coasts of it were and lambs, fons of the flock, Pialm 114.4. and a young Unicorn, the fon over against Zidon, and to fituate as to be fit for casic and ordinary commerce with the Merchants of Zidon.

V. 14 Affe couching beswixt | Iffachar is compared to a firong Affe, or (as it is in the Original) a frong boned Affe, or an Afe of great bones; whose force shall be great, but he shall want courage, to resist his

And the land pleasant] Islachars Tribe placed in a fruitful and pleasant portion, and being of a dull spirit, shall rather give themselves to husbandry at home, then any valiant, or diligent undertakings abroad, as either those of Judah by wars, or those of Zebulun by merchandize; yer being ftrong, they shall be laborious in tillage, and so addiet themfelves to that peaceable and quiet life, as rather to subject themselves to much toll, and tribute within their own portion, then either to enlarge their bounds, or to free themselves from tyranny and oppression. It is to with many of the people in France (as is observed by such as have seen the monner of that Country) whose earthly mindes are so taken with the fruitfulneffe of the foyl, that if they may have a part in it with peace, they submit themselves to a most servile condition, whereby they undergoe most heavy burdens of tribute, and other oppressions, rather like flaves, then fubjects, yet like a generation of Iffachars, or dull Affes, bear all; which is a just ground for the proverbial speech of the French King, and his vallals, viz. That he is the King of Affes, whereas other Countries which hardly will maintain their people, make them more hardy and coursgious.

V. 16. Dan [hall judge] In the Original there is a Paranomafia, br an affinity of like founding syllables, as Chap. 30. 6. for the words are Dan jadin ghnammo; the like is observed of Judah, ver. 8. of this chapter; and of Japheth, Chap. 9. 27. this is faid of Dan the first-born of the hand-maids illue, to encourage him against the conceit of neglect, and contempt, in regard of the condition of his thy of wine, especially of that which is of the best kind, and hath spirits mother; and he shall judge, not only as a diffinct Tribe, which shall of the ftrongest operation, Prov. 23. 19.30. all these are implyed by this have princes, and principal men ordinarily to judge them, as Nom. 1. 4. phraso, which gives no allowance to excellive drinking, no more then our 16. but sometimes extraordinarily to judge and deliver both them, and Pavior doth to theft, when he compareth himselt in his coming to a thief, their brethren from the hands of oppressors; so did Samjon, who was

Annotations on the first Book of Mofes called Genesis.

As one of the Triber of Ifrael Yet not as every one of the Tribes of for every one shall not have that honour, for neither the Tribe of Reufor every one shall not have that homour, for neither the Tribe of Rei-ben, Simon, Gad, nor After that any Judges; they that had, were the Tribe of Benjamin, of which was Ebud, Judg, 2, 15, and the Tribe of Marnath, of which was Jibaden, Judg, 6, 14, and Athientech bin Son, Judg, 9, and Jiff, Judg, 10, 3, and Jephab, Chap. 11. &c. and the Tribe of Intern., of which was Tide, Ohap. 10, the Tribe of Judsh, bot which was Ind. Chap. 18, and the Tribe of Zebulun, of which came Else, 1, the Tribe of Ducksin and Alba Chap. Chap. 12 11. the Tribe of Ephraim, of which came Abdon, Chap. 12.

tion of the Danites in general) it is in regard rather of the suddenness of tion of the Danites in general) it is in regard anter of the fuddennets of a Lious leapwhen he feet the advantage of his preyathen of his freedom or courage. So Samfon of the Tribe of Dan, though extraordinate flowing a state of the tribe of Dan, though extraordinate flowing as the like to a Lion, yet like a Danite the dealed ghigh this nettines as all by his policy, as by his freength. See Judg chap. 15, and 18. of the little rather of the tribe of the Ancients have canceled that Antichnith shall come of this Tribe, partly because it is conceived that Antichnith shall come of this Tribe, partly because it is likened to a Serpent, and an Adder, and partly because Dan is omitted in the fealing of the Tribes, Rev. 7. whereas the prediction of Antiebrift, a Theil. 2. 3. Stc. Rev. 17. and the accomplishment thereof, as we find it by ftory and experience, plainly discover this conceit to be yain and frivolous; and for the omiffion of Dan, it is rather to be referred to the Idolatry wherewith that Tribe was especially branded, Judg. \$8.30. 1 King 12.19. and that upon better ground then to the raifing of Antichrift out of his Tribe, for which there is no probability either of Scriptute, or reason; and they might as well have said, that Anti-christ shall come of the Tribe of Simeon, because Moses in the 33 of Deut make in no mention of him in the benediction of the Tribes; as that he ilial) come of Dan, because he is omitted by John ; but it is most like that the one was omitted by Mofes, chiefly for his bloody treachery sgainst the Shechemites; the other by John, for his notorious Idolstry. But the Fathers, good men, standing to far off the achme, or full growth and progreife of Antichrift, are to be pardoned in their mistaking; which the Doway Translators should not in in modesty fif they care not for truth or probability) have offered unto their Readers liking, (as they do in their Annotation on this verfe) fince that errour (as if it had been taken to ufe by fome erroncous Writers of after-times) is fo improved and increated in ridiculous repugnancies to [Scripture, resion, and fometimes to it felf, that whofoever is not extremely destitute of zefigion, and ingenuity) may be afhamed of it; as our Protestant Authors have plainly discovered, who have exactly discussed the question of

V1 18. I have waited] (Pial. 25. 21. & 130.5. Ifa. 26. 8) This cometh in without any particular coherence with that which went before, or followeth after ; motions of the fpirit are net tied to rules of method, or Logical order; and therefore must not be misliked as impertinent, because they are not led in by a ferles of precedent words or matter, which yet may have good coherence with filent and fmothered thoughts whence their expressions burit out , thence it is that in the writings of the inspired Pen-men we find such various mixtures of comminations and comfort, and as it were sudden ascents or precipices from the one to

the course, for the flavation] Jacob feeing the miferies that his posterity should fall inco, breaketh out in prayer to God for remedy; and this he doth, as for them in general, so especially in respect of this Titles, which by the spirit of prophetic he forciaw in a double danger, both of great adverify, Judg. 1. 34, and of grois idolatry, 1 King, 12. 39, and withal having by the same spirit an apprehension of the Messiah, or Saviour under the name of shileb, his soul no doubt thirsted for the accomplishment of his (21vation, and full deliverance from all trouble by his means and meric; for the Fathers before Chrift had none other Rock of falvation then Christians fince his coming, I Cor.

V. 29. Gad, arroupe shall] (Chap. 30. 11) As in the names of Judab, Zebulun, and Dan, fo in the name of Gad doth Jacob make a nominal allusion for Gedud is a Band, or Army; the condition of the Tribe of Gad situate beyond Jordan Eastward, Josh. 13. 8. towards the confines of the land of Canaan, was to be subject to incursions of bordering enemies, and so might sometimes by sudden troups be overcome yet they must not be discouraged, for afterwards they shall encounter their enemies with better fucceile, and conquer them : this is the condition of Gods Church and children, for a time to have the worft in conflict with their enemies, but with Gad they shall have the best at the conflict with their carefusion of windows they may be used a con-laft; they shall be as fure of the conquest, as of quarrel or conflict; for their great Capain hach overcome the world for them, John 16,33. V. 20. Out of Ashur his breath shall be fat! That is, out of the por-tion allowed to Ashur he shall have plenty of corn, which being town

shall grow up into a full ear, which is called a fat ear, Gen. 41.5. Marg. The chief commodities which most abound in that part of Canaan, are corn, and wine, and oyl, but especially excellent wheat, Adric. p. 1. fo

a Danite by his Tribe, Judg. 13.3.24, and he judged Jirsel twenty years, fied, yet in this place it may be literally taken in respect of the excellency of that grain, which maketh the belt and purelt bread, of the drore of oyl Moles maketh mention in his benediction, saying, Let bim dip his fost in oyl, Deut. 33. 24. And in the next verle he mentioneth Minerals of Iron, and Braffe under his feet, ver. 25. marg. reading.

royal dainties] Which might confift not only of fuch pure wheat as

asth been spoken of, but of fowl, and fish, and fruit of the best kind, which

may be delicates on Kings tables. V. 21. Naphtali is a hind let loofe] Judah is likened to a Lion, Islachar to an Affe, Dan to a Serpent, Napthali here to an Hinde, Benjamin to a Wolf 3 whence it may be their Families are knowne by their Armes 3 and they diffinguished by the formes of bealts, or other creatures, as the Lion is a fit Bulign for Regality, for that with the Scepter is attributed to Judah: and if men fetch their Heraldry to high, as some do, it will do well from the same fountain to derive some relish of religion, to add unto such outward signes some holy Motto, or facred sentence of the Scripture, which may be a memento to them to fet out their gentry, or dignity of birth more by their real virtues, then by painted Scutcheons, or coats of Armes.

an bind let loofe] He faith not, be & like an bind let loofe, nor faith he of Dan, that he was like a Serpent, nor of Iffschar that he was like an Affe, nor of Jugah like a Lion, but he is an Hinde, a Serpent, an Affe, a Lim; which to take in a literal fense were very aburty; so is the Papists taking of the words of the Lords Supper, This ismy Body, This is my Blody, according to the letter, which this and many such like plants. ces direct us to expound in a Sucramental fenfe. Now Naphrali is here ces direct us to expound in a Secremental lentic. Now Nappetti is there compared on a Hind tel 1696, to more the plesanments of his condition, of which Tribe Mofes in his benediction faith, O Naphtail fairing, of which Tribe Mofes in his benediction faith, O Naphtail fairing with fatour, and full of the beliging of the Lord, Duru; 3, 3, 3, So Maphelail placed in a late and fertile foy), is as an Hind (aken, but lee lookagain to be delicately brought up deligibing in a fresh and free pathening aimblendie of feet like an Hinds, either for filight, or partials, and the second of the sec as occasion shall require. Pfal. 18.34. See on Joh. 19.33.

he giveth goodly words] He is gentle and affable, winning favour by fair.

we gave group merely like a ginne and anaevy ment a recompliant words. Representing more by plautible courtehy, hen by perillous yelout. V. 1.2. 34/eph is a fraitful bough? Though we read not by expediention of any more children than Jotsh had, but two, yetk may be he had more, for for the freech of Jacob doth imports, Chap, 48.6. but he had not, he was a fruitful bought in his two branches, Ephraim, and he had not he was a fruitful bought in his two branches, Ephraim, and

Manafeb, who multiplied exceedingly.

a fruitful beugh by a well] The words are doubled for emphasis, and assurance, or because of his two sons, Ephraim and Manafeb; and it is faid, by a well, because moisture is a means of fruitfulnels, Pfal.1.3.

whose branches run over] In the Hebrew, whose daughters, which hath occasioned some to understand that the daughters of the Egyptians, nath occasioned iome to understand unat the daugurers of the Highland, or women of Egypt when Joseph passed by, got them upon the wals to behold his beauty 3 but spift, they are #Joseph daughters, not the Egyptians: Besides, the learned in the Hebrew language, know it usual to call that which cometh from another by the name of a fon, (and fometimes of a daughter, as here) whether it be natural, as a spark is called the store is a magnet, as incey whether to the mang, varies, or artificial, as the arrows are called the font of the quiver, Lam. 3,13. (fee there allot the marg varies.) and of the bow, Joh 4, 18, and by the like figurative specifies the corn called the font of the floor, Is. 22, 10, because it is there caten out of the fheaf, or taken thence.

over the wall] Moisture and heat are the causes of fruitfulnesse; the Well here fpoken of is a means of the one, the Wall of the other; for those plants that are set by a Wall, as Vines, and Apricocks, and Cherries, and the like, by the reflexive heat of the Sun thrive better, and ri-

pen fooner the hole that are planted by themselves.

V. 23. The Archers] The Archers (as this verse sheeth) were those that hated him, and they that hated \$70fepb were his brethren who fold him to the hole that hated him, and they that hated \$70fepb were his brethren who fold him to the hole that hated \$70fepb were his brethren who fold \$70fepb were his him, and would have killed him, Gen. 37. and the wife of Potiphar who falfly accused him, entitling his name to her own crime; and Potiphar himfelf who thereupon imprisoned him, and it may be the Magicians of Egypt, who were by him put down in their art of divination, and the Courtiers of Pharaoh, who envyed to fee a ftranger advanced to fuch honour in their Countrey, whose arrows were such as David complaineth of, They whet their tongues like a fword, they bend their bowes to fhoot their arrows, even bitter words, Pia. 64.3. their were flanders proceeding out of the bitternesse of their own spight, and tending to make Joseph of an unfavoury relish with others, especially with Pharaoh, whose thiet favourite he was : and because these Archers are in the Original called mafters of arrows (which term implyeth a skilfulnefie in flooting, See Annot, on Chap, 14, ver. 13) it is like that some of them were very subtil in their malicious suggestions against him, and their words were as venomed arrows, Pfal. 64. 3. flor by those who bend their tongues like

their bows for lies, Ier. 9. ver. 3.

have forely grieved him] He was fore grieved when his brethren fripe him of his coat, and cast him into a pit, Gen. 37. 23, 24. for then he befought them in the anguish of his foul to spare him, but they would not hear, Chap. 42.21. and it could not but forely grieve him when he was fent to prilon as guilty of attempting a rape upon his Militefle, which his foul abhorred a yet that which fore grieved loteph, may much comfort others, in that in him they may obleve, that fore gi.i.f from the wicked, and great love from God, may meet together in the fame man.

V. 24. But bis bow] That is, the weapon or instrument wherewith he made good his cause against his enemies, namely his innocency, patiences that though usually by bread all necessary provision be figuratively figni- and other virtues, which were more vigorous against them, then their vices againft him.

but made ftrong by the Divine power affifting him, and resisting his ance to be like unto them, and not onely to be plennistal in matature, but enemies, so that he mightily prevailed over them all; Which may perpetual in duration, and to hold out as long as the excellating hils; teach us to take heed that we neither truft to our felves in any undertaking, nor boaft of our good hap when things succeed as we wish, but the faith bilt, rather then villess (though they also be prepared) because that using our best providence to repose our assance upon God, and to the implyeth an happinesse miners, like as an high hill, as well as an give him the praise of all prosperous events; according to that of the Pfalmift, I will not truft in my bow, neither shall my sword save me ; But thouhaft faved us from our enemies, and haft put them to shame that hated us. In God will we boast all the day long, and praise thy Name for ever, Pfal.44.6,7,8.

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from thence] That is, from the power and providence of Almighy God. his father Ifrael in the time of famine, and a flone. on which he built but it is a prophecy of men, not of flones, or fire; and of that Tribe his hopes for a comfortable habitation for himfelf and his family in the Land of Egypt; in which words likewise by the Spirit of Prophecy he might looke as far as to Chrift, of whom Joseph was a type, and to before his convertion ravined like a Wolf upon the flock of Chrift, Ad. whom as a shepherd Joseph was a sheep, Pial. 80. 1, And he is also 9.1,2. Gil.1.13. but the prophecy is rather to be understood of the whole called aftone, a tried ftone, a precious corner ftone, a fure foundation, lía. 28. 16.

V. 25. with bleffings of heaven above] That is, in the kindly operations of heaven to on the Sun and Moon, which are named in Moies bleffing, wit; the precious fruits brought forth by the Sun, and the precious things put forth by the Moon, Deux, 33, 14, with which the favourable and fruitful influences of the Sarres are imployed; and from the heaven below, that is, in the fweet dewes and showres coming from the ayr, according to the promise mentioned in Ezckiel, I will cause the shower to come in his scason, and there shall be showers of blessing; Ezek. 34.25, and in the wholesome temperature of that elements

be in the Mines of the earth, whereof tome are most necessary, iome most,

of the breafts, and of 3 By multiplication of creatures, and of mile poken better, it head foreken of himself, and of 3 By multiplication of creatures, and of mile poken better, it head foreken of himself, its natural and indulton nouth them: the bleffing of the breafth; is natural and indulton nouth the provided before the creature be brought forth; for, V. 28, All the feare the twelve Tribs of [fact] That is, of the fact of the provided before the creature be brought forth; for, V. 28, All the feare the twelve Tribs of [fact] That is, of the fact of a mouth but he fends meat for it : of the joyning of these two (viz. the bringing forth, and breeding or nourithing) in one person, See Annot.

on Chap. 21. ver. 7.
V. 26. bave prevailed That is, I have bleffed thee in thy two ons, more than my facher, or grandfather, bleffed their two lons; for my grandfather Abraham gave was that Ithmael one of his fons fhould be eaft our, and my father I faac gave the bleffing to me from my to them both, though I gave the preeminence to Ephraim the younger; and longer in continuance; or I have more exprelly, or with more tenvoured of God and man, and so good a son to me, and so kind a broby the greatnesse and generality of the famine, I cannot but inlarge my multiplication of bleffings upon thy head, above their measure ; and my bleffing added unto theirs, will make thy condition more happy then mine hath been.

utmost bound of the everlasting bill] Moses in the 33. of Deut. proness of them growing there) commonly called in the Scripture the mount of Olives, as mat. 21. 1. Luk. 19.37. Act. 1.12. Sec Adrich. Velph. Thesir p 170. And on Mount Libanus there grow Olives, Ceda's

by the hands of the mighty | Joseph was firong, but not of himself, (worlds end, and Jacob here meaneth the bleffing of Joseph for continuand fo it must imply the condition of obedience; as Deut. 28.1.15. And happin effepermanent.

that was feparated] (Deut. 33.16) When he was fold from Lis breth: en in to Egypt, and exalted to tuch an height above them, by his

high and g'eat authority in Egypt.

V. 27. Benjamin shall ravine These words some understand of the City of Jerufalem, ficuate in the Tribe of Benjamin ; where was the shepherd, the stone | That is, Joseph was made a shepherd to feed the Temple, and the Altar, that like a Wolf devoured the Sacrifices; was Saul the King, who was a great Warriour, and made a prey of many people, 1 Sam. Chap.11.& Chep.14, and Saul the convert, who tribe, which was greedy of the prey, rather of perions then of goods, and therefore had the heart to encounter with the other tribes, when they were about fixteen to one , for the Benjamites were but twenty fix thousand seven hundred, and the rest were no fewer then four hundred thoaiand, Judge. 20. verf. 15, 16, 17.

in the morning he shall devour the prey | That may be meant of the persons of his enemies, devoured with the sword, 2 Sam.2.26. This prophecy, some apply to the victory and prey of Saul, Esther, Mordecai who were of this Tribe.

and at night he shall divide the spoil] As the Wolf watcheth his opportunity for prey, early in the moining, and late in the evening; for which is more necessary for health, then good diet; for, of this men will the Tribe of Binjumin watch up on all advantages to spoyl his enefeed but at certain hours, of any (which they draw in with their breath) my: He beginnth in the morning, which noteth his forwardness, to wat 5 every moment: and in the bleffings of heaven may be comprehended, and helding out until the evening, noteth his conftancy in battel until the fruitfulness of delicate fowl, who fly about the carth in the open fir he conquer; for dividing of the fpoyl, is a confiquent of victory. In manual of beavers, Gen. 1.20. beliffings of the deep That is, Springs and Rivers, (which watch God likacth himself to a Leopard, and a Bear, as well as to a 1906, Hot, the earth and refresh both man and beast) the uteful creatures that are [13,7,8]. in regard of his wrath and rage when he taketh vengence in the waters: And withiall fince it appeareth, both by the benediction on his enemies; or if he mean it of Benjamin in an ill fenfe, to figure of Jacob, and Mofes, that God mean very varioutly, and abundantly five a mercitche disposition, and an unfatable greedingle after spoyl, to blefs the Tribe of Joseph, the bleffing of the deep that lich under, may (as it is probable he did) it is an argument that his affections were overruled by the Spirit of God; for Benjamin, as the fon of his old age, was most dearly and tenderly beloved of him, of whom he would have

V. 28, All thefe are the twelve Tribes of frael] That is, of theig God in his fatherly providence (according to the Proverb) never fends twelve fons of Jacob, descended and were denominated the twelve Tribes of Iirael: they are usually numbred twelve, though there were thirteen, reckoning two Tribes descended from Joseph which came of him; fo that though sometime a Tribe be omitted (as Simeon in the benediction of Moses, Deut, 33. and Dan in the scaling of the tribes, Rev. 7, whereof see the reason Annor, on ver. 17. of this Chapter) yet the number of twelve is fill made up, for where others are omitted, Levi is taken in ; otherwise Levi is commonly lest out. And the brother Efau; but I have bletled thy two fons with a fatherly affection reason is, because they are reckoned according to their distinct portions in the Land of Canaan, which the Levites had not. See Annot, n De-Or the bleffings of me thy father have prevailed above the bleffings of my foother theoretic former than the father have prevailed above the bleffings of un. 10.99. And for their order, fometimes they are brought in recording progenitors, for though thou haft had croffee notwithflanding my ing to their birth, as Gen 49 22,8cc. and Chup.30. from the fixth bleffing , I , though I had their bleffing, have had more in number, verie forward, without any respect to their mothers , whether wives, and longer in continuance; or I have more exprelly, or with more ten-dernefile of affection bleffed thee, then my progenitors bleffed their rity, or acceptation of their mothers; as first the sons of Leah, then children; because from a child thou wast mon dear unto me, both for the sons of Rachel, afree them the sons of Bilhah Rachels handthy beloved mothers sake and for thine own : and finding thee alive, maid; and last of all the sons of Zilpah Leahs hand-maid; so when I supposed thee to be flain, and not onely so, but so highly sa- are they ranked, Gen. 38. 23. &c. Some times they are brought in according to the order of birth, partly of dignity, to Julab is named ther to thy brethten, that by thy means we enjoy'd a fafe, and comfor- first, Revel.7.5, partly according to their lot in the Land of Canaan, table, and honourable condition in a strange land, and in an hard time, and for that reason is Zebulun placed before Islachar, in this Chapter, though Islachar were the elder brother by the same father and motherbenedictions towards thee, and strive to out-blesse my forestathers in Gen. 13.18:20. Sometimes they are ranked so, as we cannot give a reason of their order, as in the benediction of Jacob here, and of Mofes, Deut 33. where they both spake as they were moved by the Hoy Ghoft; but for the most part, Reuben is named first, not alwayes, as not in Num 2.3. Rev.7. Whence the Papifts argument drawn nounceth his benediction of Joseph in these words; Bleffed be his land, for Peters great preeminece from a nominal precedence is convinced to for the chief things of the ancient mountains, and for the previous things of be vain; for Reuben did not excell, but loft the birth-right, for Juthe lafting bits 1, 2013, 3,1315, for there be precious birflings upon the hith-right was given to Joseph, and the price and the was alwyes named first, for James was named before him, Gal. 2.9

and bleffed them] That is, having called them all together, and spoken to them in particular, he dismited them with a general benedicti-Pine-trees, sweet Cypress trees, Frankincense, and other sweet gums; on, praying for them all; and though that which he spake of Reuben, beidet, out of it slow many excellent veines of water, and from the many famous Kiverstheir Original Adrith 1bit 1sg 110.expounding more then hath been noted, his whole speech might be called by the no more timen many samons according to the words of Modes, the meaning is, fast the within time of bleffing, the denomination being made according to the greatists the within time of bleffing, the denomination being made according to the greatists the within time of bleffing, the denomination being made according to the greatists that the within time of bleffing, the denomination being made according to the greatists that the within time of bleffing, the denomination being made according to the great that the within time of bleffing, the denomination being made according to the great that the bleffing with the cases and far off, to come upon his head, as water falleth from the hills to the provide the provided by the provide thren, and their names were fet in the precious stones of the brest-place everlafting bils] Some bils, are hils of fand, or rubbilh, lately heap- of Aaron as well as the reft, fixed, 28, 21. and of their Tribes are as ed up; See on Chap.8.11. fome are raifed up by industry of men, some many saled as of the 1cft, Rev.7.557. and that severe reprehension of are made, and some are swallowed up by Earthquakes; but there are them by their devout and dying Father, might work upon them to refalls of more folidity, and firmnesse, and such as are like to last to the pentance, and thereby make them more capable of their portion with

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though hitter in tafte, yet of wholesome and healthful operation. See

every one according to his bleffing he bleffed them] That is, the blefon veri.7. fing are fee down, as they were particularly applyed to every Tribe, according to their feveral references to his twelve ions.

Cording to their teveral recordings on successions.

V. 29. guithered units on propely. That is, his foul to the fociety of the
Sims as ves, with the inpurise of just men made perfect, as Heb. 12.

33. Secannos, on Chop. 25.8. who are the prople of his finitual kin tred, and his body to lodge with the bodies of those to whom he had RILLITER, and the object to the accounts himself a pilgrim here. See Chap. 47.9. and those his people, who are gont to the relt and peace of a better world, to which he now apprehends himself ready to palle ; for his holy life makes him not doubt of an happy death, whereof he can bith think, and speak, with cheerfulness and c mtort. See on Chap. 25.8

bury me with my futhers | See Annot. on Chap. 47.30

V. 30. In the cave, &c. | He repeateth many particulars of this be entertained without offence; and withal, having been absent thence by the face of feventy yeares, and laving no written ovidence to flow (for they were not in the at that time) he fetteth down the matter the more exactly, that his right to the burial place might be the better cleared, if any other thould lay claim to it, or question, or doubt of his in-

tereit in it.

V. 33 he gubered up his sect into the Bed] Which (haply) hung down before as he isse at the bed side; and so he composed himself quickly and deliberately for the fleep of death, having enjoyed the use of memory and speech unto the last; and so in the one hundred and fourty (eventh of his age, and the year of the world, 2256. he yeelded up the ghalt A life and death whorthy our most serious thoughts, for mark the ferfest of man, and behold the upright, (taith Divia) for the end of that man is peace, Pial. 37.37, and though as perfect and upright as man may be, his peace may be put offstill towards his end; few men had more croiles in their lives, none more comfort at their death then Jacob; if it be our lot tofollow him in affliction, let us hold on our piety and patience, as he did and we fluil be fure of peace at the last, a lasting peace that never fhall have end.

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Verf. 1. A Nd Toleph fell mon his fathers face] All the breihren of Joseph ir is like (unlesse Simeon and Levi through offence at their Fathers reproof and imprecation, were more disposed to anger than grief) shewed themselves mournful for the death of Jacob; but, Joseph as in other commendable endowments, so in this, exceeded them all : every word of the Text imported a fad weight of forrow whereby we may observe him a better son to his father, as before, and afwhereay we may observe min a better for to his hatter, as being and atter this a better brother to his brethren then they were to him 3. Religion doth not reject natural affection, but rule and govern it, formetimes intended to the control of the ding sometimes abating the force of it, that it may be preportionable to the caule, and the person; and here we see in Joseph the combination, of piety and charity in an eminent degree. None of all the fons of Jacob more deyout towards God, or more kind to his kindred, whether in dire & or collateral line; if then parents would have their children to be good children to themselves, let them by prayer, and precept, and example, do what they can to make them good children to God. See Deut. 6.7,8. Ephel. 6.4.

west upon bim] Some men account weeping an argument of womanith weaknels, but we finde that men of an excellent spirit have been noted for their weeping, as David, 1 Sam. 20 4. 2 Sam. 3. 32. & Chap, t 2. 22. & 13.16.& 18.33 the min of God, King 8.11. Hezehiah, 2 King 20.3. Nchemiah, 1.4.vea, (hrift himtelt, who was never known to laugh, is recoded twice to have wep, once over dead Lazarus, Joh. 11. 3, another time over the forefren defolation of Jeruialem. Luk. 19.41, and Fofeth ne produced from diftruft, norproceed :o excess yea the want of it is a fault, 1fa. 57 .1. See Act. 8.2.

and kiff d bim] Though many things were in use with the Patriarches, which after were put into precept in the Levitical Law, that which made men unclean by touching of the dead. Num 19.11. was none of them syet forme take it that the touch of the dead was not forbidden, but if a man did touch, he was ceremonially unclean feven dayes, and was to putific himfelf by precept in a ceremonial manner there preby touching simply, of which there was none expresse prohibition Howloever it were then, now there was none, and Joseph expected his dear affection to his dead father, yet on the earth , and not long after to ther. Here we fee that though there be great difference betwist a living and a dead body, and that difference cause a perpetual separation of the dead from the living (how kind foever they have been in communion of neer it. So Bellarm de nois Ecc. 1.4. 1.4. Tom. 1.9. 1.174, and of their

the 18th, and to it was a hiefling to them; and like unto a portion, life, yet filial affection in a good for towards a good father dyeth nex afterward, and there are the like workings of good will in other relations, both of kindred and of frienoship, which cometimes are manifefted by the lips, when they are closed to kifs, as well as they are opened to profitis a dearnels of relpter: In was it with Joseph towards Jacob in this place; wherein there might be (and some say there was) somewhat of place; wheretn there might be came order to your way following to ceremony, as a funeral unge in former times; which half defended to later ages, and is used in fome places among Christians to this day; though not alwaies with such sincerity, as in this act of Joseph, for fometimes it is done with so much hypocrific, between such as have been unequally yoked, (as where perional liking is not reciprocal) that they have killed those when they are dead, whom they could have tound

they have killed those when they are easn, shown thay could have round in their hearts to have killed, while they were alive.

V. 2. bit forunant the Phylicians [The word for Screents , in the Original, is ghadbadim, which is used of serving God , Deut.6. 1; Ha. 19.23. Pial. 2.11. and of man , Gen. 25 23. 1 Sam, 4.9. 1 King. V. 30. In the cave, 8C.) He repeated many particulars of this 112-19-23, Plat. 2-11 and of man. Gen. 25 23, 13 m. 4,9-1 king, blace, to make his fons the more mindfull of the Land of Caboraia; and in particular to furnish Jofeph with more matter of exodic to Physical when he thould make report of his request; that he may be the carthy 2.5 m., 9.0. And the word rendred Physicist to Physical when he thould make report of his request; that he may be the carthy 2.5 m., 9.0. And the word rendred Physicist to Physical when he thould make report of his request; that he may be the carthy 2.5 m., 9.0. And the word rendred Physicism of Raphy, which properly fignifich to be at orange of the carthy 2.5 m., 9.0. And the word rendred Physicism of Raphy, which properly fignifich to be at orange of the carthy 2.5 m., 9.0. And the word rendred Physicism of Raphy, which properly fignifich to be at orange of the carthy 2.5 m., 9.0. And the word rendred Physicism of Raphy, which properly fignifich to be at orange of the carthy 2.5 m., 9.0. And the word rendred Physicism of Raphy 2.5 m., 9.0. And the word rendred Physicism of Raphy 2.5 m., 9.0. And the word rendred Physicism of Raphy 2.5 m., 9.0. And the word rendred Physicism of Raphy 2.5 m., 9.0. And the word rendred Physicism of Raphy 2.5 m., 9.0. And the word rendred Physicism of Raphy 2.5 m., 9.0. And the word rendred Physicism of Raphy 2.5 m., 9.0. And the word rendred Physicism of Raphy 2.5 m., 9.0. And the word rendred Physicism of Raphy 2.5 m., 9.0. And the word rendred Physicism of Raphy 3.5 m., 9.0. And the word rendred Physicism of Raphy 3.5 m., 9.0. And the word rendred Physicism of Raphy 3.5 m., 9.0. And the word rendred Physicism of Raphy 3.5 m., 9.0. And the word rendred Physicism of Raphy 3.5 m., 9.0. And the word rendred Physicism of Raphy 3.5 m., 9.0. And the word rendred Physicism of Raphy 3.5 m., 9.0. And the word rendred Physicism of Raphy 3.5 m., 9.0. And the word rendred Physicism of Raphy 3.5 m., 9.0. And the word rendred Physicism of Raphy 3.5 m., 9.0. And phaim, as Nephilim, Anachim, Emim. Zuzim, and Zamzamim, and commonly conceived to be Giants; but Jacob Bulductakes princs to prove them to have been eminent men for religion and holinelle of life,lib.1 cap.3,cap 10.80 cap.15.of his Book of the Church before the Laws but here doubtlefs the word is to be taken, not in a religious, but in a civil, or physical, or medicinal senses where we see the phrase of phyfick, and the approbation of Phyficians, is very ancient; and it was groffe ignorance, of the Romanes, who when they came from Grecce to Rome, to banish them by the counsel of Cato, as sent by the subtle Greeks to torture the Romanes, Morne, de, verit Relig, c. 8. p. 101 And yer fome ignorant phylicians, there might be, who might be as like to kill as to cure, for the knowledg of Phylick at the first; (as it falleth out in other professions) was but little, elfe should not men have been Deifed for so small a matter, as the skill of drawing of a tooth, and of loofening the body by a purgation, as A Esculspius was, Cicer, lib, 3: de Nat Deor. p. 248 Nor would Menecrates have taken fo much upon him, for the curing of his Patients; as to affume unto himfell the title of Jupiter, Acilan.Var. Hift. 1.12.6.51 .But though Phylicians, how excellent foever be not to be effected gods, yet their calling is honourable, and of their callnot to be extremed goos, yet their caning in nonuncoregate of their calling have been very excellent men, as Luke, who was one of the four Evangelists, called by Paul, the beloved Phylician, Col. 4.14. who though he began in the flesh, ended in the spirit, contrary to those carnal and unconstant Galatians; Gal.3.3, and was constant to his holy companion Paul, when all others for look him, 2 Tim.4.10,11. And though the Physicians calling be so honourable, yet might they without diferagement be servants to Joseph, because he was so great a man, that throughout the whole Kingdom of Egypt, none might life up an hand or

a foot without him, Gen.41.44. a root without him, Gen.41.44.

embalimed] That is, befored, or sweetned the dead body, that it might not be of an offensive smell to such as came neer it. The Egyptians, because they wanted convenient and seasonable burist places, by reason of the inundation of Nilus, and would not burn their dead bodies reason of the inundation of Prints, and would not out their uead books (because they thought fire a wild beast, as the Persians did not burn the dead, because they esteemed fire to be a God) betook themselves to the act of embalming ; and therein have been fo good proficients, that they have kept fome dead bodyes thousands of years, which from Egypt are transported into other parts of the world, to be used for medicine. And hence the Jewes brought their cultome of embalming, which they used in the burial of Kings and great men, as of A(a, 2 Chron. 16, 14, and of Christ, for which they made use of Mirrhe and Aloes, Joh, 19.39. Mirrhe (lo called from the Hebrew word Mor) is a gum illuing out of a tree, in tafte bitter, but in fmell very fweet 3 and therefore the Graces tree, in tatte duter, but in intell very lweet and interestore the Graces of Christ and his Church are compared to it. Canta. 13. This was a principal ingredient into the pretious oyntment of the high Prick, Pfal, 133.2, which with other spices, was made into a curious confedien by the Apothecaty, Exod. 30. 25. Aloes (in named of the Hebrew word, abalim, or abaloth) is a fweet wood, whereof perfunes were Chip-49, vert. 29, tile µ107, in this vert. the µ107-vert. 20, and the few orth, vert. 17, of this Chapter. Jacob mourand much for Joseph when made, with these, other fives doorlierous ingredients were compoundhethought ne was ucau. Chap.37, vert. 34. now Joiegn repaise timelet ed, and the more for that the body was to be curried a gettar way to the tender care; and nowighthanding his Courly dignity, his natural burial, and because the Egyptians were curious this way, as Heroldt.

[Industrial of the Egyptian were curious this way, as Heroldt.]

[Industrial of the Egyptian were curious this way, as Heroldt.]

[Industrial of the Egyptian were curious this way, as Heroldt.]

[Industrial of the Egyptian were curious this way, as Heroldt.] picty terouny amount the ects of the Arter animal management of the colors and the colors and the expectation of tears is lawful, if it neither colors vanily, for fonctions they furnished tables with meat, and men; and they used to keep their parents bodies at home; and some-times to pawn them, and he that did not redeem such a pawn, was held infamous. By this empalming, the godly which furvived, might be admonished of such a corruption of nature by sin, as makes the body of the most holy Saint, subject to an ill and unsavory scent; onely Christ was embalmed without necessity, for his Body was seoured from corruption, Pfal. 16.10: Act. 2.31. & 13.35, though haply they that and was to putting minimum of precise the sectionnial manner three pre-feribed, ver. 12. which if he did not p. forme, he was an offender, but not beflowed that coll and pains upon it, did not think to of it; the Ps-Saints partners with Christ, in other his prerogatives, do they in this; for they tell us of Fr. Xaverius, one of the fust ten that fet up the Society of the Jesuites, that his dead body, after fifteen moneths, Saint Catharine , he faith he faw her body at Bononia entire, and uncor- of the gates to the common-dunghil, where dogs and fowls may devoure upor, though the dyed above an hundred years before his time; and his body, as the body of an Alle. Dub. But is not burning butter the leftath the tame of the body of their Saint Clare, though the had been burying 2 Anfw. In some respects it is, for so, neither men nor didead about three hundred years before ; Bellar, de Relick, fanti, lib. 2. vels can abuse the body of the dead ; but in some, burial is better ; First, 640. 3. Tom. 2. p. 933. Laftly, religious persons hereby meant to remem- because it is more answerable to Gods decree and doom concerning mans

with the Egyptians, in the long and curious ceremony of embalming for cap.4. fourty dayes, which were dayes of fadnelle , because they were fpent in applications to the dead & and the Egyptians agreed with the Hebrews in formed. their thirty dayes of mourning , according to the places forementioned. There is afterward mention made of a mourning, by the space of seven dayes, ver. 1 o. those were folemoized in Canaan, tomewhere near the burial, but whether next before, or next after it, is uncertain; these were fpent in more ferious forrow, the greater number were rather ceremonies of mourning, and confifted much in forbearance of white and glorious

or mounting an experience of the property of chicago in decling, and trimming the body and the hair.

V.4, 50fph fake unto the houle of Pharaba That to great a favourite, and to honourable a person as Josephwas, should need mediatours to the King or that he should use them without need, may feem not to consist with his preeminence; of prudence 3 yet there might be many reasons for it; it might be his modelly, to be beholding to some Courtiers to mediate for him with the King, who haply had done the like office for them &by making them mediatours the took occasion to give them ful information, and (atisfaction touching his motion; and to engage them to ipeak for it, who otherwife would be forward enough to frame exceptions against it, and to traduce him for it, as if he meant to defere the King, or alidain his Kingdom, as not good enough for the interment of his dead Father, which had kept him while he was alive : And he might have Father, which had kept him while he was alive : And he might have titude of brambles or thilltes, for Atad lignifieth a bramble, or thiflte; caule to fear offence the rather, if (as it may befal the best and worthieft in after times it was called Beshagla, that is, the houle of the waste. times of necessity, which caused his advancement, being now expired. Or it may be the Ceremony of mourning, required his residence about the dead corps. Or last of all perhaps it was against the Ceremony of the

V. 5. Made me [wear] Chep. 17.31. That he may feem to difdain the burial of the dead among the Egyptians, he pleads the obligation of an oath from his dying father, that io, if any exception should arise, it might die with him ; tor men are not fo apt to cavil at the dead, as at their jurwivers, nor at what is pleaded by necessity, as what is in our liberty to do. or to leave undone; least of all that is oftenfive, which is done out of conscience to God, and fidelity to the dead, whereof the light and inflinct of nature, makes men ploutly and affectionately apprehentive, though they want the inflitution of the truo religion.

same root, is put for buying, Deut. 2,6, Hol. 3.2. So they that think it title might be questioned, and his possession disturbed, and so he might journey. be compelled to pay for that again, which his grandfa her had purchased before. But it is most probable, that the burial place, which Abraham bought, was fo spacious, that he and his son, and grand-children, might dig themselves (everal cells, or repositories for their dead bodies in it, as they conceived they might have occasion to make use of them; and it was the manner of many in former times, so much to mind their mortality, as to build fepulchres for their dead bodies, as well as to build houfes for living habitations, 2 Chro. 16.14. 1(2.22.16. Mat. 27.60.

bury me] The bodies of the dead have, in divers ages and countries, being diverfly disposed of ; some have been embalmed and not buried as hath been noted of the manner of the Egyptians ; fome buried without embalming, as the ordinary people every where 3 fome embalmed and buried, and of them some had the Aromatick spices incorporated into their bodies ; and some had their dead bodies laid upon them, and so were buried; for forme, fweet odours were burned at their buriais Chron. 16.14. and Chap. 21.19. and fometimes the bocies themselves were burned, 2 Sam. 31.12. And this among the Jews; among the Romans, burning was taken up by Sylla, that others might not do by him, as he did by Marius, whose Relicks he removed from their burial place, and scattered them abroad Gic.lib 2 d leg.pag. 340.341 Plin. Nat. Hift. lib.7. cap. 54. and some people wrapped their dead in skens, and hanged them up upon trees; so did the Colchi. Aclian. Var. Hift lib. 4. cap 1. Yet burial, as it is most ancient, so it is most ordinary; lo that to want it is com-Plained of as a calamity, by Gods people, Plal. 79.3, and threat-ned, as a Judgement on the wicked, in general, Jetem. 7.33 and on Je-hojakim in particular, of whom the Lord faith, He shall be buried with

her themselves of the refurrection of the body, and the preservation of it Gen. 3.19. Secondly, because it is a sowing of the body in the earth personally afterwards. V. 3. Threefeore and ten dayes] The time of mourning for the dead , to which the Apostle compareth it, 1 Cor. 15. 36,42,43, and in these reamong the Hebrews, was thirty dales, Numb 10, 29. Deur. 21:13. and fpects, it is not fit that any creatures, who are not raifed from the deads and the Egyptians mourtains feverned dyes, may ferm to out-for-fed with great following to the things of the end of the the Egyptians and Maelites custome together; the Israelites agreed which is noted, as a luxurious vanity by Aelian; Var. Hift lib. 8.

V. 6. as he made thee [wear] The very infidels would have oaths per-

V. 7. all the fervants] A very great number of them : for all, is fometimes used for many, as Matth. 3 5. as many is put sometimes for all; as Rom 5. 19. By one mans disobedience, many were made finners, that is, all, It is not usual for Court grace to hold out fo long as Josephs did, especeially to one of another nation; but being the favourite of God, he made him the favourite of great men; and fuch was his prudence and sweetnesse of disposition, that he kept the height of honour without hate

V. 8. onely their little ones, and their flocks, and their herds The little ones could not look to themfelves, much leffe to their flocks and herds; therefore some great ones were to be left, to take the charge and care of

V. 9. 4 very great company] Some for defence and inforcement in cafe they thould be all ulted by the Canaanites in the way, or their way stopped, or the burial place denyed; and for Jacobs more constant and ho-nourable memorial, for as he honoured God in his life, so he is honoured at his death; for them that hononr me (faith God) I will honour, 1Sem 2-33.

V. to threshing floor of Atad] The place is so called from the mulmen, by the ficklenels of the Kings tayour, or the falthood of supplanting cuit, (as many expound it) for the first part it is Beth, a house, and for Courriers) his authority and acceptation was any whit weakned, the the reft, some conceive it is derived from galal, which signifieth (among other acceptions) to lead or compasse about, as those that mourned for Jacob, went about to bring him to his burial place, or compassed his corps grave, about with great folemnity.

Court, for a man'in a mourning habit to appear in the presence of the bejond fordan Is they went the next way from Egypt, to the burial King, as Est. 4, 2 2. For such reasons as these (and it may be there were place (the cave of Machpelah before Mamre) that was in respect of Eenhets, which folephs widome might keep to himfelf, or communicate gypt on this field folders and then their morning at And or Berhenglas, unnote fervaints of Pharach) might he archites time make use of use in executions, on make known and prefere the reputer of the pulse of use as well towards fifty miles beyond the fepulcher; if flo, they builed the executions, on make known and prefere this request for Opharach. ming back to do it, for which no good reason can be rendred. It may be more probable that they went about though not for fear of the Canaanites (for the Egyptians at that time were more formidable to the Cansanites. then the Canaanites to them) nor that they mystically went that way, by which the Itraclites afterwards were to passfrom Egypt into Canaan, yet for more commodious passage for so great a company, which could not conveniently travel in a narrow way, they setched a compass about, which occasioned them to pais the River Jordan, before they could come to Atad or Machpelah, which were beyond Iordan, not only in-ref ect which he digged] Or, bought, For a word which is a descendent of the of Moses his abode when he wrote this Story, but in respect of the local fituation in the order of their journey. Some learned Hebricians make and to try, that Josob digged the butal place, which was prepared by it is a great difference between the former they grant-father Aberham, (upped it to be more like that. Jecob might buy will have to fightine at his plate, the latter beyond; but they make not to make it may be more they are the search of the it, (for so he might as well be said to dig it; as to buy it) but because his with the situation of places, according to the exact topography of this

great and very fore lamentation] The Egyptians made very great shews of much mourning 3 fee the Annot on verte 3. They mourned by them-felves, and loseph and his company by themselves 4 and howsover the mourning of the Egyptians were full of vanity and superstit on, yet that of Ioteph (it is like) was grave, religious, and fincere, with fuch difcouries as to holy an example migh minister unto them.

V. 13. field of] The most ancient burial, even of the best believers , and most religious persons, was in the field, for that purpose Abraham bought this field of the children of Heth, Chap. 22. v. 17, 18, 19, And Moles was buryed in a valley, though the particular place of his fepulchre be unknown, Deur. 34 6. And to were Kings also buried , feme in their fields, 2 Chron. 26.23. and iome in Gardens, 2 King. 21.18. And fo was our Saviour buried, 10h. 19.41. The Heathens in their burials obferved a double caution ; the one that the dead fhould not be buried in Cities; which was forbidden by the Emperour Adrian, upon a penalty. of fourty crowns upon them that did it, and upon the Magistrate that suffered it, [al Rhodig Antiq.Leff.lib. 17 c. 19. The other, out of Cities burial places should not be made in fruitful, but in barren ground, ib. e. 20. So Plat. in his second book of Laws, among the laws of Lycurgus, one was that burial places should be in the ground near to Churches, & round shout them, that youth accultomed to the fight of graves, might be the, more hardned against the apprehension of death. Plutarch in the life of Lycurgus, p. (8, among Christians, the places of interment are used with much difference; some bury in places remote from the communion of men, some in Churches, and Churchyards; At the first, but ial in the Church was allowed only to the patron or incumbent; after, such as were the buried of an aff. Jerem, 22. 19. that is not buried at all, but cast our of eminency for holines, or estate, were admitted to it 38 by especial

priviledginow it is to common that it becomes very incommoditous to hu- furnished with corn, out of the store which Josephs providence had laid mane lociety; besides, many are so rainted with superstiction in it (though mane lociety, beades, many are to tameed with tuper union in accommodition they be not Papits, who not abound with that vanity) that if their friends, children, or other kindred die of the peffilence, they think they triends, conseren, or other amorea are of the generative, they think they are not but red like Christians, unfelle they be laid where others are, who did not die of a contagious difease. Dub. But is it not hetter ordinarily an not are of a contagnous uncare. Doo, not us there outpains to-bury in Churches and Church-yards, then eliewhere? Anjm, First, to-bury in Churches and Church-yards, then he drowned, or burnt, or In sespect of the dead, it is all one whether he be drowned, or burnt, or buried; and if buried; all one where the gave is made for him. Se-candly, In respect of the living, it is noylome and unwholome to bury there, whither the living have often occasion to make their recourse; tained. especially in petitiential times, and most of all if the graves he not digenjociny in permental times, we use to an a true grave age not egged very deep. Thirdly, shough we put no Religion in places; institute of the Gordel, ye it is not comly for religious perions to make the loude of Gordel to the Dubb. But is zirole lawful for any to be loude of Gorde lawful for any to be benefit three! A drift Y23 for the bodies of the Saints; having been illustrational to the loude of the Saints. ving Temples of the Holy Ghoft, 1 Cor. 6.19, are better then the material Temples of wood and stone. But yet they that survive (if a living doz be better then a dead lion, licelei.9.4) are more to be respected then the bodies of the deadselectally in this local extensory, which doth them neither good nor hurst and fo it were simply better, that none at all flouid be buried in Churches, then that it thould be fo common as now it is, of M1. bpelab] See Annor, on Chap. 23.9. and Chap, 49.30.

of all openal of a runner, on a upp. 13-9, and a imp. 49-30.

16. [ent unefferger] Hebr. they gave charge, or advertigement to Volcehi without any experis mention of a mellenger, or mellingers; yet such were uted two, lay some Hebrews, and they name them, Dan and Naphthali, who were brought up together with Joseph, and fociably imployed in attendance on Jacobs flocks, Chap. 37.2. Others take it to be

need no fuch message, to do his brethren no hure; it is probable then, that their guilt making them airaid, they fained somewhat in their fathers name, that might deliver them from their brothers dipleafure.

thers name, that might deliver them town their brothers disputative. V. 17. 16 ftails e [st min 46 [49]]. To make their peace with Joleph Monde geodnells was simplected by their guilt, they plead for packfeedom and pardom, by many arguments | Firth, by the petite of his motivation and pardom, by many arguments | Firth, by the petite of his motivation and pardom, by many arguments | Firth, by the petite of his motivation and period which he might have charged upon him with an only, as were \$1.00 min and the power of a command which he might have charged upon him with an only, as were \$1.00 min and misses, would not might asset opinged upon turn with an owin, as verice 5, nomine may remain another with the feed of 5 feed, as the feed of 5 feed, as the feed of 5 feed, as the feed of 5 feed of 5 feed, as the feed of 5 feed pardon and as unwestign be called Jacobs fons, they call him Joseph; as in Chrond. Tab. next before this question, and in cop. 50, on accordingly. Thirdly, aspenitents, they confesse a fault, and crave dather, wherein allo they infinites his paternal tendernelle to objects being immune this paternal tendernelle to objects his more then all his other children, Gen. 77.3. Fourthly, they add to these monites of charley, a motive objects, which is, their agreement and confent in the fervice of God ; Forgive the trefpafe of the ferment and content in the territor of tool 3 pergine the trippage 13-the fractions of the Ged of the father; by which phrale, the Ged of thy father; they feet no imply, that as loteph loved his father for Gods fake and his own, for they would have him love God for his fathers fake; and by pleading thus, they mean that having one God, they should be at one among themselves.

mong memerives.

2009: As physing their perplexity, and grieving that they made doubt of his good will towards them, of whom they had to good proof, before his fathers departure out of this life. See on ver. 1.

V. 18. fell down Here again they confirm the prediction of Josephs

dream, Chap. 37. ver. 7, &c.

V. 19. Am I in the place of God] Or (as some Hebricians render the words) am not I under God? Friel, of the former reading; They had colled themselves Gods fervants, ver. 17. and prefently they fall down before him, ver. 18, and call themselves his fervants, as if they put him in Gods flead, by fearing him more then God : for it feems they feared his revenge, more then Gods vengeance: This might make him think worse of their homage done unto him, then at other times befor ; and give him occasion to ask this question; Am I in the place of God? Bind give into occasion to the time querion y 2m 1 in the party of the That is, in Gods stead to revenge my self, or take vengeance into mine stands, which belonges to him? See Deut. 32.25. Rom. 12.19. Heb. 10.30. Or, may I take upon me to turn that to your hurt, which God hath ordered and disposed for your good, as if I were a God as well as he? The former exposition hash best coherence with the words that went before, and the latter with those that follow after ; and either may be true. Secondly, the other reading, am I not under God ? may bear this fenfe ; If God who is rich in mercy doth abundantly pardon the peniteht, why should I, who am under him, and in subordination to him, be obdurate againft my relenting brechren ?

V. 20. but God meant it unto good] You plotted, but beingbut men could not perform; but God, whose will is his deed, really made good his gracious purpole towards you. Gods goodnesse over-masters the malighty of men, turning their evil into good, and making a medicine of a poylon. See Pial. 119.17. In this acknowledgment Joseph taketh off the thanks and praise of their prefervation from himself, and givesh it to God. See Gen 45.5. Ad.3.12,13.

much people] The Eguptians, and other people, who in the famine were

up in the years of plenty.

V. 21. nourily you By their plot Joseph was like to perifh, or familh in a pit; but be, when he had them in his power, was fo far from returning them like for like, that he recompended their wrongs with benefi-cance, doing good for evil, (which our Saviour requireth of Christians, Matth 5.44.) overcoming evil with good, as the Apoftle prescribeth, Rem. 12.21.

V. 22. fathers house] That is, his houshold, or family, called the honse, by a figure, which puttern thething containing for the thing con-

V. 2 . of the third generation Inthe Original they are called fons of the third, that is, grandchildren to Ephraim in the fourth, and to Joliph in the fifth degree ; fo Ephraim (though younger then Manafich) exceeded him two descents; for Joshua was the seventh from Ephraim inclusively, 1 Chron.7.26,27; but Zelophehad (who was contemporary with Johns, and dyed in the wilderneffe) was but the fifth from Manaffeli inquisvely, Num. 27.1. and fo Jacobs Prophecy of Ephraims more numerous posterity , Chap. 48.19. took effect betime, even

while totage tives.

the children also of Machir] Or, the sons of Machir: (for the word in Hebrew as of the Malculine gender) whereby some understand only in klebgewis of the Masculane genoter) whereby some understand only Gileda's by an Enallage of numbers to be plural number for the fungallar, as Gen. 46, 7, 32, 'Math. 27, 44. Luke 23, 24.5 '47. we find in the Genealogy of Manafikh, thue Machir had two wivers, and though the one he had but one for, who was named Gileda, by the other he had two forms, 'Dereilh, and Shreelli, 2 'Chir, 7, 16. but their of the frond merriage habol were one born intellephenies. For he lived how file marriage haply were not born in lofephstime, for he lived but fifty

three years after his father lacob. employed in the mellings, who was no firsager, and fuch aone as was worthy of fuch truft.

by faiter did! It is not like their father knew it, (to charitable was loften bank known, he would have given found to the final sec, gen, ao 3. as that or long fathers delight to faith have given found to the final sec, gen, ao 3. as that or long from between the feet of the final sec, gen, ao 3. as that or long from between the feet of the final section, and the final sec, gen, ao 3. as that or long from between the feet of the final section, and the final section of the final s were broughs up upon Josephs knees] The words according to the O-

sing on the lap.

V. 4. furth vifts] He speaketh this by the Spirit of Prophecy, to
exhort his brethren to have full trust in Gods promises for their deliverance, and to shire up their memories and mediations of them, by bringing of his bones to take possession for him, though dead before.

V. 25 took an outh] Ashis father took an oath of him, ver. 5. fo did he of his brethren and kinfmon, though nor for his buttal, yet for the bringing of his bones into the promised Land, upon their deliverance from the Egyptian Tyranny, which was not to begin until Josephs perfeth partly from the diverse account of the birth of Abraham; which some refer to the seventieth year of Terah, some to the one hundred and thirty; and partly for that some place Cainan in the gencalogy, and al-

low thirty years to his age, whom others omit.
of the children of fired! It is not faid, of his breibren, because they
might all of them be dead before the Hirelines departure out of Egypt, and ie is like were fo ; for all of them (but Benjamin) being elder then Ioleph, it is not probable that they, or any of them, outlived him one hundred and fourty years; of Levi we find that he lived one hundred thirty feven years, Exod. 6.16. the Scripture being filent of the age and time of the reft; therefore it is most like that this oath concerning the Translation of losephs bones, was so often renewed and reken again, or at least remembred and reported by the parents and their children, that it might be furely performed by that generation, in whose time their deli-

verance was brought to paffe. je fhall carry up] After God hath vifited you in mercy, you shall deart bence, and take possession of the promised Land ; in the mean time he defired not his body to be carried out of Egypt, as his fathers was, for the Egyptians would have taken it ill from him, though from his father they did not : besides, it was some comfort to his surviving kindred, that he was (though but in his body, and at laft, but in his bones) remaining with them 3. whereby his memorial was had in more honour with the Bgyptians; and the liraelites might expect the more favour from them, while Ioseph their brother was remembred among them.

my bones from bence | From Egypt, which was accordingly done, Exod. 13. 19. and the place whither they were brought, was the Land of Canasn, promifed to Abraham, Ilaac, and Jacob, as is faid in this place, ver.14 and they were not carried thither, or kept here, for relicks to be worthipped, but to be buried, as Josh 24 32. Nor were they brought to Canaan, as by way of restitution, because. Joseph was sold thence; for that had been but as if he that had ftolen a bag of gold, should reflore the chapty bag, when the gold is gone; befides, he was fold from Dothan, Gen. 37.17, &c. and the remainders of him were buried at Shechem, Jofh.24.32. Nor did he defire to be removed into the Land of Canaan, because (as some Jews have conceived) there will be a readier refurrection from that foyl, then from any other, for that is but a vain fancy, which Josephs witdome could not imagine : But to testific his #1fured belief that God would make good his promife for the lifactites deliverance from Egypt , and their jettlement in the Land of Canaan

and his love to his Progeniors, with whom he defired communion both living and dead, a nad to fit up the memories and mediatations of his fecondly we will fird gather up what is without controveific a fecondly we will fet down the feveral doubts which articout of the ferm

V. 16. An hundred and ten years old] Whereof fouricore years palfed in an honourable Principality in Egypt; for he was advanced in the thirtieth year of his age Gen. 41. 46 and about nine years after he received his father in Egypt, and presented him before Pharaoh, after the seven plentiful years, and two of the years of famine were expired. See Gen 45.11. & 47.1. after which time he held on his dignity and authority feventy one years; which added to the thirty, and the nine years forementioned, make up the just number of an hundred and ten years. embalm d him] See on veri. 2.

in a coffin] Cheft, or Aik; for the word aron, here ufed, is the same which is uted for the Atk of the Testimonic or Covenant, Deut. 31.9. yet though they agreed in name, they differed much in their fabrick, both for matter and figure; and were placed at a diffance one from the other; for the Ark of the Tellimonie was kept in the Holy of holies of the Tabernacle, where no other Ark or Coffin was admitted : fo there were two Arks when the Temple was built; that of the Covenant, and another which had an hole in the top of it, to receive the oblations for the repair of the Temple, which was placed neer the Altar on the right fide, at the entrance into the house of the Lord, 2 King, 12,

An Appendix to the Historie of the Burial of faceb and fofeph, clearing the doubts of Stephens Speech, Att.7.16. concerning the burial of facob and the Fathers in Sichem, in the Land of Canaan

THere is none, that frequently, and with an attentive mind is conversant in the holy Scripture, but upon his reading the History of this liftieth Chapter of Genesis, will transmit his thoughts, as far as to the speech of Stephen, Acts 17. verse 15, 16. and he that reads that pallage will reciprocate them back again to this story, and it may be allo to the 23 Chapter, verse 16, 17, 18, 19, 20. and the 33 Chapter, and 18 verse of this Book; and to the 24 of Josh, verse 32 and therefore it is not out of place, nor out of feafon, here to fearch for a folution of that difficulty, which, while it is doubtful in the Acts, cafts back a shadow of obscurity upon those places of the Old Testament bich will not vanith until that Text break out with some more brightnelle of illustration, then from fo thort an Exposition as a marginal note can be expected, and fuch an one is that which is upon Acts 7. 16 forementioned; for when that was made (and the same may be said of some others) the Printer had no purpose to publish a Commentary on the Text alone, but to affix the expolition of it to the margin of the Bible, otherwise they (who have made brief notes) as they were well able, so would they have been very willing to have made large Annotations ; though in such variety of Agents as have contributed their pains tons y mongh in that variety of regents as new continuition their pains to this work, it may be form (according to the divers inclinations and bent of their genius) laboured for Laconical brevity 5 that they might fay much in lew words, while others gave more way to an Affatical length, left they should be so short, as not (by an ordinary Reader) to

Now for the more clear and full discussion of the doubts in the speech of Stephen, it will be convenient briefly to fet down, first, the words of Stephen, which are, Acts 7. 15, 16 So Facob went down into Egypt, be and our fathers, and were carryed over into Sichem, and laid in the Sepulthre which Abram bought for a fun of money, of the fons of Emor, the fa-

And fecondly, the original Stories of the Old Testament, whence they are taken, and whereto they refer; as first, that in Gen. 23.16.20. A-braham weighed to Epbron the silver which he had named, in the audience of the lons of Heth, four hundred shekels of silver, currant money with the Merchant. And the field of Ephron, which was in Machpelah, which was secrount. And we jeek of experon, while was the estacopeido, while who before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made a poffession of a burying place, by the fons of Heth, verse 16,17,18,20.

braham bought with the field for a poffession of a burying place, of Ephronthe ers of Egyps, though we find them not in the Book of Exodus, nor in

Thirdly, that of Joshua, Chap. 24. verse 32 And the bones of fo antically mate of Johns 2. Lap. 24. verte 23. Juna toe bones of you have been all jude knew of the proposed in the following to pour of Egypt, buried they in Sc. was no mention in the Old Teltament, Jude verte 14. Thirdly, It is come, in a parcel of ground which faced bought of the font of Hamer, the very probable, that what Joseph required concerning his bones, was done futher of Sechem, for an hundred pieces of filver; and it became the inberitance of the children of fofeph.

To which we may add (and it will help to folve the doubt) that passage out of the Gospel of John ch.4.5, Then cometh he to a city of Samaria, which iwer is divers. is called s, chra, neer to the parcel of ground that Jacob gave to his fon Joseph.

brethren and kindred, concerning, the promifes that God had made to their Progenitors for the possession of the Land of Cansan. dit, and authority to the Scripture.

Fir [, It is clear, that the field, and burying place which Abraham bought, Gen. 23 from verse 16 to ver. 20. and Chap. 50. 13 is not the fame which Iacob bought, G:n. 33.18,19 & John 24.32. For they were diverse in respect of name, fituation, or place, of tust, of price, and of per-

1. For the Name; that of Abraham was called the field of Machpelah; that of Jacob had no fuch name, but was called a parcet of ground which be bought of the sons of Hamor, Josh. 24, 32, which he gave unto his son Holph, Josh, 4, 3and which became the inheritance of the children of Joseph, Josh, 24, 32.

2. For Situation, the field of Abraham was before, or over against Mamre, or Hebron, in the Tribe of Judah; that of Jacob was near the City Sichem, or (us it was corruptly called in our Saviours time) Sichar, Ioh.4.5. a City of Samaria, in the Tribe of Ephraim, diftant from Hebron about 22 miles, accounting for a mile, as much in length as takes up an hour in ordinary travel.

3. For Price; that of Abraham cost four hundred shekels of filver, Gen. 23.16 that of Iacob coft but an hundred pieces of filver, loth 24.31 Heb. an bundred lambs, or an hundred filverlings , flamped or marked with the representation of a lamb.

4. For Use; the field of Abraham was bought for a burying place at first, and there Abraham and Sarah his wife, Isaac and Rebekah his wife were buried, there (faith Jacob) I buried Leah, Gen. 49. 31. and there Iacob beipak his own burial place, verfe 29, 30 Chap. 50 verfe 55 and there was he buried, Gen. 50.13 but the field of Jacob was bought for another purpole, and was first ufed, not for a burial place for man, but for an Altar for God, Gen. 33.20. although afterwards the bones of loseph were buried there, and it is probale alfo, the remainders of the other Patriarches.

Fifthly, and lattly, they differed in Persons, both byers and sellers; for Abraham bought his field of Ephron the Hittite, Gen. 23, 17. lacob bought his field of the fons of Hamor, Iofh 24.32 Acts 7. 16.

Secondly, It is manifest that these two purchases, being so distinct in themselves, seem to be confounded in the speech of Stephen.

Thirdly, It is evident, that though that were granted; and therewithal that Stephen erred, that yet it cannot impeach the truth and authority of Saint Lukes relation y for a true Historian may write that which is not true, in the name of another; and there may be an Historical truth, where a moral truth is wanting; as where Males writeth that lacob faith, I am E fau thy first born, Gen. 27. 19,24 and Ezra, Icremish, or Hezekiah; or whoever was the Pen-man of the first book of Kings, wrote an Historical truth, Chap. 13.18, where we read, that the old Prepher faid to the young, that an Angel had spoken to him, to bring him back to take refreshing at his house, though in him that spake it, it was a meral ile. See on chap.46,27.

Fourthly, That is also clear, if Stephen (making, a long speech on the sudden) did mistake, and mistreport somewhat of the story of the Old Testament, that cannot prejudice either the truth of Scripture, or the holinefle of Stephen , or that affiftance which he had from the Holy Ghoft , though it be phrased [he was filled with the Holy Ghoft :] for that doth not import a perpetual, and infallible guidance of the Spirit in all particulars, 28 hath been observed in Annot. on Chap. 46.

Secondly, These propositions premited, the doubts to be discussed are

partly general, partly particular.

First, The general doubt is, how it can be faid, that Jacob, and the Fathers (whom Stephen calleth our fathers) were carried into Sichem, and there buried, Acts 7.16 fince we read only of the burial of Josephs bones in that place, Jolh.24.62.

Secondly, For particulars, the doubts are two; First of Abraham, Jow becoming to particularly the counts are two Fup of Automator, 100 the Fathers can be faid to be laid in the fequichre which Abraham bought of Hamor, when Abraham bought his burying place of Ephron, Gen. 23.16. and Jacob purchased the field of Hamor, Josh. 14:32.

Secondly, Of Hamor, concerning whom there are three scruples. Firft, whether he were the father, or the fon of Sichem.

Secondly, whether the Father of Ephron were called Humor. Thirdly, why Hamor is faid to be the Father of Sechem, rather then of any other of his fons.

the tree in the personal area of a personal area of the children of the things of the Thirdly, For resolution of the doubts ; To the First (how it may be *Figures 0, entring rate, by nee join by rate, yette 10,173 (5,500).
Secondly, that in Gen. 50.1 — bit fort entered bin into the land of Canan, and barted him in the cave of the field of Machphelab , which A-vealed to Stephen 3 as the name of James and pattern of James and pattern of James and J be faid, Firft, That the affirming of Joseph, is no denial of the reft, any other of the Old Testament, S. Paul knew and wrote their names, 2 Tim. 3.8. and Jude knew of the Prophecy of Enoch, whereof there by the reft in conformity to his example.

But the greatest doubt is concerning Jacob, who was certainly buried in the sepulchre of Abraham, as the rest were not. Whereto the An-

First, Some say, that they were buried in Sechembut were removed

was done by Simeon and Levi, against their people and citys but it is not probable; that they that liked them fo little, would hanour them fo much; as to bring them to far to an honourable bury-

ing place,
Secondly, Others conceive the words may be distributively taken; for, as there be two forts of persons spoken of, and two places of burial; the one, that is, Jacob, might be buried in Abrahams burial place, the reft at Shechem 3 but the words feem rather to be spoken of one burial

place then of two.

Thirdly, Some hold there is no necessity of either of these an-Thirdy, Some bold there is no needility of either of these an-facets, for though Jacob and the reft be joyned together in a state of mortality, Ad. 7-15, yet he 16 ver. of their butial may be confined to them, as the next Antecedent, in System our father's without taking him into their number; though he, and none but he, of those that dyed in Egypt, were buried in the Sepulchte of Arbeits.

To the second Doubt (how the Fathers can be faid to be laid in the Sepulchre which Abraham bought) divers answers are gi-

First, Some conceive there is some misprisson in the Transcribers of the Scripture, who miltook the name of Abraham for Facob 3 but that is not like to be true, nor fafe to admit; not the firft, because all, or most copies have it fo; ner is it safe to admit not the second, for if the original, wherewith so many copies are concurrent, should be corrupted, it would extenuate the authority of the ho-

ly Text,
Secondly, Others rather think (and it is more like, and leffe dangerous) that Stephen miftook the name of Abraham for Facob. Against which answer, if it be said, that his adversaries, if he had been so miltsken, would have taken him with it, and reproached him for it; the reply may be, that their rage against him was so great, that they cook no notice of his errour in a matter of no great moment; or if they did, it might be omitted in Saint Lukes Narra-

Thirdly, Some conceive they avoid the inconveniencies last men-1011ay, Some conceive they arone the inconveniented an inter-tioned, by faying, that Abraham is not here to be taken in the Nomit-native cate, but in the Gentitive, understanding Jacob the grandchild of Abraham; for the word forn, or grandchild, may as well be underof Adraham 3 for the word 19th, or granacours, may as well be unset. Broder, 3 km *1.19, where Elbanan is laid to flood, as the word Broder, 3 km *1.19, where Elbanan is laid to flay Galida the Gittle, that is, the brober of Galida, as the word if the group of the the granacours, or as the word filter, 3 km *1.18, where it fupplyed, a Chronaco, or as the word filter, 3 km *1.18, where it is laid, be took the frue four of Mithal, that is, the filter of Mithal, is laid, be took the frue four of Mithal, that is, the filter of Mithal, is laid, be took the frue four of Mithal, that is, salad, or 1000 sate from 100 per canonas, there are the configuration of first had no children, 2 Sm.6.33, or as the word matter, Mark 15 do as is noted afterwards; all which words, matter, brother and fifer, acc omitted by a figure called Elleipfis, or Ectiffis, which is clearer in the Greek by the Article of the Genitive case, then in the Hebrew which bath no fuch diffinction by various terminations of cases, at the Greek rough tash. Others fay, the name Abraham may be taken in the Nominative cafe. And indeed the name of the parents or progenitors, is fometimes put for the posterity, as the name of Ifrael or Faceb Jacobs,

to Macheelsh by the Shechemites, as not enduring them to by a sput for his off-spring, many degrees of descent distant from him, and the name of David is put for the Messia the descendant of David is put for the descendant of David is put for the descendant of David is put for the descendant of Da and the hante of Davin is put for the energian the determined of Davin its put for the same for an analysis and for put is named where Rebeloum is mann, 1 King, 1-1.6. and Abijab the fon of Rehoboam, is called Rehobeam, in the report of the war betwixt Jeroboam and him, when Rehoboam was dead, as will appear by comparing 2 Chron. 13.3 with 1 King. 15.6. Now by fuch an exposition, though Stephens speech 1 Ring, 15.6. Now by fuch an expotition, though Stephens (pech (if that were his meaning) might be freed from terror, yet if he were not underflood in fuch a (ende (which is not obvious to an ordinary apprehension, and hardly light upon without fludy) he might by the, Besters be thought to slifflire, in putting one name for another; therefore some endeavour to remove the doubt by that which followers.

In the third Doubt, which is concerning Hamor : where were three In the third Doubt, which is concerning Hamor! where were three feruples: First, whether he were father or fon to Shechem. According to the vulgar Latine, and the Geneva, it is the fon of Shechem; others say, the father of Shechem; the original lath neither, but say sybom, that is, of schem, which in respect of Grammar, may be cluber; but the original toey, Josh. 41, 22. (whence the word must be subject) such that the original toey, Josh. 41, 22. (whence the word must be supplyed) saith, the father of Shechem: the like construction we have, Math. 1.6. and 10.2.1. and Luke 22.10. where we read Mars of General. Math. 1.6. and 10.2, 3, and Luke 24.10. where we read Mary of Fames, which is made up by addition of a word, Mary the mother of James, Mark which is made up by addition of a word, Many the mother of James, Mark 15.40. The scenar, Whether the father of Ephron were called Hamor, io some lay, that Zohar phytones father, with whom Abersham bregained for the field of Machpelah, Clap. 23 17, was called Hamor's and so they think the difficulty of this place is belt clared, making the burial place to be that of shribmans, not that of James and the state of the shribmans in the state of the shribmans. The shribmans is the state of the shribmans in that of James and the shribmans in the shribmans. movel of the Doubt ; for though it be true, that it is not ftrange in Scripture for one man to have divers names, yet it doth not appear to be fo in this case, nor that this Hamer had a son calappear to be 10 in this case, nor that this range has a ton called sheebern, as that Hamer, of whom Jacob bought his portion of ground, lad; where we are to answer to the third feruple, which is, Why sheebern only of Hamors sonnes is mentioned, when on thers, and not he, made the fale of the ground which Jacob bought?

Answ. Shechem was among Hamors sons of chief note and accompt; for it is faid, be was more honourable then all the houfe of bis fathers Gen. 34.19. and fince he is named, the rest not mentioned, and it is most probable that he had most to do in this businesse, and that the rest consented to his transaction.

The fum of all is, That whatsoever contradiction may seeme The sum of all is, That whatsoever contradiction may feeme to be betwirk the report of Stephen, and the flory of the Old Te-flament, Luke relating only what Stephen isid, is a true Hiftorian, though Stephen were not. Secondly, That by the stood Anjewer to the second Doubs, a sudden slip of memory in Stephen may be conselfed without inconvenience, or avoided by the third Anjewer. And if (as some say the father of Ephron had two names, and there there should be such that the same should be such that the sa Hamor was one of them (which some learned men think the readi-eft way to resolve the doubt) that may sway the resolution for Abrahams purchase, as the third Answer to the second Doubt doth for

ANNOTA

ANNOTATIONS

On the Second BOOK of MOSES, called,

E \mathbf{O} \mathbf{D}

According to the Greek: (which fignifieth a going forth, or departure, viz. out of Egypt) and according to the Hebrew, VEELLE SHEMOTH; that is, and, or, Now, these are the name: which are the first words of this second Book, after which manner the other three enfuing Books, are named,

The Argument.

THE second Book of Moles, (containing a story of about 146 years (towit, from the death of Joseph, to the single-ing of the Tabernacle) sheweth the multiplication of the posterity of Jacob, from a small number, (even 70 souls, (i.) per son, which came with him into Egypt, Gen. 46.26,27) te six hundred thoussand men (brides children); so they are numbred, Exod. 12.37. and afterward the accompt given of them, in the second year, and afterward the accompt given of them, in the second year, and second month after their departure is six hundred thoussand, and three thoussand sive hundred and sifty, Numb. 1.45,46 wherein none ter their departures in x munarea coujana, and sorres rougiand que ounarea and jist, Nutto. 1.45,40. worrein none under trens jears eld, now emit un enterviseable for the Wart; none of the Tribe of Levi, nowemen were numbered. This people (for their numerous increase) were feared and bated by the Egyptians: whereupon (for their own fectority they endeavoured by murstering the male children, and by manifold syrantics over the rest, to reduce them to a smaller number. But the more they were opperssed, the more they mustiplyed, and God their of the sold in monour over their oppersor, exercised his spice on them, but compassion on his people, and bir poliver on both, in a mirraulous deliverance of the one, and destruction of the other. And having brough his people out of Egypt, he led them who extraordinary considered and those other constants. in the wildernesse, and there both cherished and upheld them with extraordinary supplies and support, and jet chastised them for their manifold offences, (especially murmuring and Idolatry.) Nevertheless, he made a covenant with them at Horeb, where he delivered them Lams, Moral, Judicial and Ceremonial, for their Government, both as a Church, and as a Commonweal.

CHAP. I.

Chap. i.

ters next precedent, but to their owne foregoing thoughts, to which the words following do agree. But it is more reasonable, to suppose that Words following do agree. Dut a is more reasonable, to tappore that from what of the beginning of the Book is wanting, or that the Books are divided, which before were united: And so it was with the five Books of Moses, which Originally made but one Volume, though now they be divided into five, as is observed in the general Argument of the Pen-

houshold] That is, his Children and Nephewes, for servants (who were not of the tribes of Ifrael) were not taken into this ac-

V. 2. Reuben, Simeon The children of Ifrael or Jacob, are often reckoned, as Gen 35.22, and chap.45.8, and 49.3. Exod.6.44, 1 Chr. 1.1. and in a diverte order, upon divers occasions, as in the next verfe,

V.3. Benjamin Benjamin was the youngest, and so should have been named last, if he had been ranked by his age: but he is here placed the feventh in order, as the youngest of the lons of Jacobs wives, and before the reft, because they were the sons of the handmaids, and of them the fift named are the children of Bilhah, (Rachels handmaid) Gen 30.3 and then the children of Zilpah (Leahs landmaid) Gen. 29.

24. Joseph is not written in this Registry, because he was in Egypt be-V. 5. the foult | That is, the perions.

long: | Heb. thigh, |

fevent foult | That is, the perions.

long: | Heb. thigh, |

fevent foult | Delto 12.2. See Annoton Gen. 46.27.

jeventy jours 1 Leat. 10.22. See Anno. on Cen. 40.27.
V. 6. And Joeb died, and all his brethren 1 Here Joseph is named first, in regard of the p. ceminence of his dignity, not by the precedence of his birth; for many more of his brethren were elder then he s nor of his death, for fome died before him, and some lived af-

all that generation] Or kindred, as some read, but the Hebrew word Helor, properly fignificth a generation and by generation is meant all of that age or time with Joleph and his brethren, whether H. brews or Benefactors. Byptians; this (by probable computation) was about the 109 year of the Ifraelius abode in Egypt.

V 7 The land was filled with them] Ver. 12. not the land of Egypt, but the Province or land of Goften, (allotted to the Ifraelites for their feveral Cels for Conception, wherein may be formed fo many diftinct leveral Cers for Conception, wherein may be formed to many until the Embryons, which proceeding to a perfect shape, may be so many children: and as supon experience) it is reported, that some have brought forth sive at a birth sour times over, that is twenty, Ariff. biff, animal. 1.7. 6.14. And as by such frequent conceptions, their number might much increase, so also by Gods with-holding of abortion, whereby that which was conceived, was happily brought on to a perfect

V.8. A new king] Act.7.18. whom some Historians call Mephis, some Ramesses, some Armess single Amonophis, or Amenophis tes: but as this King knew not loseph, though dead not much above fifty yeers before him, to may this King well be unknown to Writers, which were many hundreds of yeers in time behind him and he might be called a new King, because he was of another race or family from the former, or for that he took up a new way of government, or had new devices to bring about the innovations he had deligned.

V. 9 Moe and mightier then we] Not absolutely moe and mightier then all the Egyptians; but comparing the Province, or Country where they were planted, with any of the like compaffe, the liraelites in number far exceeded them, and so (by their increase) grew stronger then their enemies, Pial 105.24.

their enemies 1/21 1/2/24.

V. 10. dat milefy 3 See Acts 7.19.
left they multiply] They were multiplyed before, verse 7 and that the Egyptians confessed, and complained of in this verse; therefore they take new counsels and courses to prevent their further in-

Get them up out of the Lind] Into Canaan , and fo we shall lose the commodity, which we miglit resp by their riches, and fervice, while they are kept under our subjection. Envy at their number, fear of their power covetoufness of gain by their fervice, and hatred of their Religion (whereof fee Exod.8.26.) made them desirous to retain them, as captive flaves, whom their fathers receive as guefts, and enjoyed as friends, and as be-

V. 11. Taskmasters] Heb. masters of tribute : which may be exacted as well in work, as in money.

Afflitt them with their burdens] This God forcold Abraham, Gen. 15.15. the cause whereof, was not meerly the suspicion, subtilty and malignity of Pharash and his people; but it is like the Ifraelites procared this unto themselves by their provocations of God, by their Idolatries; as appeareth by Josh. 24.14. Ezek. 10.7,8,9. and Chap.

23.3.

11cafure Cities] Or Cities of Tabernacles, as the Vulgar Latine turns the Hebrew word, mis chenoth, which may be rendred rather Repositories; and they might be florchouses of Artillery, Granaries for Corn, and trea uries for royal and publick riches; but certain it is, that the Egyptians employed the I raclites in raising to many and to great buildings (whether of cities, caftles or treatuties) as might ftil keep them in a paintul and fervile condition.

Pithom and Raamfes] Two Cities fituate in the confines of the kingdome : and for the latter it is to be observed, that there was a part of the Country of Egypt, called the land of Ramefis, which was given to the Jiraclites by Pharaoh, (for their policifion) at their entrance into E-gyr, Gen. 4.7.1. called the best of the land, there they built a City, and called it by the name of the whole Country, because it was the best part of the land of Egypt, Gen. 47.11. Or Mofes might give it the name, which it had when he wrote his Hiftory, though it might be called by another name, when it was built : fome take it for a city called Pelulium different from Ramelis forementioned, Gen. 47.

V.12. The more they afflitted them, the more they multiplied] Heb And as they afficied them, jo they multiplied. Fear and hard ulage was in ordinary operation like to give impediment to procreation of children, but that their fruitfulnels might appear to be by the especial bleffing of God, the more they are molested, the more they are multiplied; as is faid of Camomile, the more it is trodden, the fafter it groweth : but with this difference, that it is natural for that herb to thrive by oppression; but it is not to by the nature of man, but by the favour of God that the godly prevail against perfecution; which may be one great cause why they should wish well, and bear good will unto their enemies, since though they mean them never fo much hurt, their malignity, may become an occasion of very much good unto them; as the grudg of Joiephs bre-thern was converted to his honour, and to the comfort of himself and them, and of many thousands more, Gen. 50.20. And hereby we may observe that of the Wise man made good, against the wicked policy of the world, There is no wisdom, nor counsel, nor understanding against the Lord,

they were grieved because of the children of Ifrael] They meant to grieve the liraclites, and themselves are grieved : to their punishment is furable to their fin (and a great fin it was to grieve not for their own wickedness, but for anothers welfare) and envy becometh both [their crime, and their curfe.

V 14. All manner of fervice] Both in the field and in the city, to man and to bealt : many whereof were so base, that such as were ingenuous might difdain them, and so toylsome, that those who were weak and tender could not endure them.

V.15. Shipbrah and Puab] That thefe were Egyptian and not Hebrew midwives, is conceived by their answer, ver. 19. wherein they speak of the Hebrewes, as differing from themselves; but some rather think they were Hebrew midwives; 6 occause it is not like, the Hebrews would admit Egyptians at their labour, and that to have obtru-ded such upon them, would soon have discovered that the male children were made away by the Kings command: yet that feemes more probable, then that the Hebrew women should either for fear or hire be drawn to destroy all the males that were born of their own people: and though these midwives be said to fear God, ver.17. that phrase doth not necessarily infer, that they were right in Religion, as we see Jonah 1.16. But the greatest doubt is, Why these are mentioned, and none elie; why two, and no more? Some conceive, these midwives were such as were of note and use in noble families, and so might do cruel execution upon the chief of all the Hebrew children : but the Egyptians made no such difference of the Hebrewes, how noble so-ever some were by birth, they were all made base by slavish servitude, yet these midwives might be Mistresses of that Arr, and so by them others might receive that charge, which they received from the King, and they might receive it from him, being much imployed by the women

V.16, Stools] The Hebrew word, Obnajim (found only in this place) istaken particularly for a itool, or feat framed for the ule of women in travel, that the midwife may do her office, with more case and safety to the mother and the child.

kill him] By firangling or otherwife, so as may be done with most expedition and certainty, left they should do the like to the Egyptians, if they were suffered to live to be men : and yet it must be done cunningly and (creetly, with fome private pinch, that the child might be thought to have had form milhap in the birth; which cunning practice (though for a while it might) could not long be concealed; but malice is fo blind, that it feeth but a little way beyond it felf; the foyles and failings with the just recompences of it, are neither forefeen nor feared by the malicious, until they are furp ized by them.

but if it be a daughter] They were content they should live; being by realon of their infirmity, unable to relift their rigour, and because they were defirous to referve them for their fenfual fatisfaction, being more beautiful then the Egyptian women. See the last Annot, on this

V. 17. Frared God] To fear God, and honour the King, are the foci- an hundred years after, they were forbidden, Lev. 18.12.

able duties, of pious persons, and Loyal subjects, 1 Pet.2.17. while the subordinate power doth not control the supreme; but if so (as in this place) the resolution of the same Apostle must be our rule, We ought to o-

by Gol raiber then men, Acts 5,29.

V. 19. Hebrew women — are lively] The Hebrew word Haisth
which fignifieth the quick, or quickning, may note (as the vulgar Latine rendreth it) a skill, quickness, or dexterity in doing the office of a midwife, which is many times prevented by the expedition of the birth a and it may be (as some Rabbines conceive) they might expresse the promptnelle of the Hebrew mothers, in this manner, by a comparison of contempt (that they might be the lefte suspected by Pharaoh , of pity or concerning (time tany migrat be the time time time time and to be taken to be like unto be taken to be like unto be taken to be like unto bealts, who (white time to be individue affiliations, they are fo quite and lively in their deliverance. But it is most like that the Hebrewes (acquainted with the cruel command of the King), might rather the set (acquainted with other problems). for affiltance to travelling women, then commit themselves to the hands of professed midwives of the Egyptian Nation, and (if obedient to the Kings command) professed murderers: yet it might be true of many of them, that they were delivered before the midwives came unto them . for those that are laborious (when they are with child) have quicker labour, when their burden cometh to the birth, then others have. Howfoever this answer of the midwives is diverfly censured; for some from their fear of God, mentioned, v.17. and the recompence of their pity, v.21. infer, that they made a free and bold profession of their faith, a vowing to the face of Pharaoh with adventure of their lives, that the ower and fayour or God was with them ; and therefore notwithflanding the Kings command, they would do nothing against them: and yet it is generally conceived, that herein (10 save the little Jewes alive) they old the King an officious lie,as Rahab did, Joth, 2,5,6, and David, a Sam 1.2. and Elisha, 2 Kings 6.19.

V.21, Made them houlet] In this or the like expression, God often professions to those he loveth 3 as 1 Sam. 2.35, 2 Sam. 7.11, 1 Kin. 2.14, and Chap. 11.38. Which phrase importeth not so much the place of habitation or abode, as the blefting of families with increase and pro-ferring, as by a numerous, long lived and proferrous off-fpring; a not the off-fpring; in the off-fpring of the off-fpring between the off-fpring of the proferrous off-fpring; and House, because the word Ben, a fon, is derived of the word Bana, which lignifieth to build, for of children are families made up, as houses of the ngament to outsine for our clinates are familites made up, as houles of the materialsyshretes they are composed. Hence form infer, the officious lye of the Midwires was shawful i but their 20. being a mixe sky, confiling of piety to Godphy to this peoples and fallacy in Jung to the King i the two little were gracefully accepted, and rewarded by God, the third was metterfully palled by and parlomed by him.

V. 12 And Pharash charged all his people] The Midwives being as kind to the male children as Pharaoh to the females, yer. 16. and 22. he giveth the charge more generally, and, that no doubt, with commination of crueltie on those who could not find in their hearts to be so cruel, as he would have them; which took such effect, at least for a time, that the parents of Mofes could not long conceal him, Chap. 2.3. yet this vio-lence did not continue all the time of the Ifraelites continuance in Egypt, because there were many young Hebrewes under twenty years old when they went out of Egypt; and it is like this bloody decree died with the death of the Tyrant that made it, and that he died the sooner, because he was to cruel, according to the prophecy of the Psalmit, Psalm

cast into the River] That is the meaning of his command, whereby it might be known whether the Midwives obeyed it or no; where is ob-fervable the practice of Tyrants, which is to make up their bloody plots, fometimes with fox-like fubrilty, and fometimes with lion-like cruelty 3 fo, according to the proverbathe Lions skin pieceth up the Foxes, as well as the Foxes doth the Lions, as they fee occasion to make use of either.

and every daughter] When the charge was given to the Midwives to murder the males, it was with caution and exception, to fave the females alive, y. 16. and now it is enlarged to all the people to be flaughtermen to the fons of the Hebrews, the Tyrant ftill continueth his refervation of the daughters, that they might be spared and kept alive 3 but this was not out of pitie towards them, but because he had no such fear of them, as of the other fexe : and it is like, the daughters of God were more pleafing to thefe fons of men, then the daughters of men were to the fons of God, Gen. 6.2. then their own native Country women, and so they would keep them either for their luft, or to raife a fairer and more beautiful breed then their own. For some such reason was it, that Abraham feared the beauty of his wife, would be a fnare to his life among the Egyptians, and that, according to his fear, it came to passe, that the Princes of Pharaoh commended her, and thereupon the was taken into his houle, Gen-

CHAP. II.

Ver. t. A Man of the house of Levi] The Levite was called Amram : and of Amram it is said, Chap 6,20. Num. 26,59. that he took him Iochebed his fathers fifter to wife; which marriage may feem to be inceftuous; but in that place, the word fifter may be taken for a kinfwoman, as the word Brother is taken for a kiniman, Gen. 13.8. & chap. 14 12,14, and if the were indeed his fathers fifter, or his aunt, fuch marriages were then tolerated, while there were but a few of a Tribe; but about was made by the King against the children of the Hebrews.

Chap.ii.

a goodly child] Ad. 7.20. That is faid here to be done by affection, which Heb. 11,22. is attributed to faith , his parents trulled in Gods protection, for his perfervation, notwithfill ming the bloody Decree of Pharaon, and their affection became ferviceable to their faith, when it quickned them up to use all the good means they could to reprive him from

V.3 No longer bide bim] By reason of the severe charge given by Phoraoli, Chap. 1. v. 12. and the ftrict fearch for the male children, which (no doubt) was feverely enjoyned, as a means conducible to his end , though by Moles it be not mentioned.

an Ark of Bulrufher | Made like an Ark or Cheft, and capable of the child 3 of fuch materials they made veilels of greater capacity, which were used in fleath of boats or thigs, for in such veilels the Armballadors of Ethiopia croffed the fenglia. 18. 2. that is, the Red Sea, which divided betwirt the Baftern Ethiopia, which was part of Arabia, and the Western; and in Egypt the manner of old was; to use boats or veilels of ruftes of reeds. Plin. Nav. Hift 1.7: 0.56.

reeds. Plin. Nas. Pijf: 1,7:0.50.
put the child therein] It was pitched, as Noshe Ark was.
Genel. 6.1.4. Thus by humanic predefice, they feeved the divine
providence, and fliewed fish the affection without precump-

flags] Which are a water reed; long, broad and sharp pointed like as word; among these he was charily laid; both because they were near the brink of the river, where the child might colily be feene, and that being flaid by the flags, he might not be carried away by the

V.4. His fifter flood afar off] That is, Miriam, who being a Propheteffe, Hxod, 18,10; might be guided by God to give this savice con-cerning the child, or if the were but about ten or twelve years of age and then no Propherers, the might be taught by her mother, what to do

. V.6. This is one of the Hebrews children | So faid Pharaohs daugh ter, whom Josephus calleth Tharmutis; the faid fo when the had opened the Ark, and viewed the child, which might be known to be an Hebrew by his Citcumcifion : for at this time the Egyptians had not receibeew by his Citchincillon: for set this time the Egyptians had not received circumfion, though afterward they did! or the probably conjectured thus by her fathers decree against the Hebryws: or by the beauty of Moles, for the springer being more beautiful then the Egyptians, and he extended the springer of the spring minently beautiful above other Ifrachites, ver. z. of this Chapter, and

AGO, V. 20.

V. A marfe of the Hebrem women] Gods providence excludes nor manis pudence? the making of the Arks, and dawbing it with filmen and pitch, the placing of it, and the child within it; among the fifting neer the Rivers bring, ver.3: and texting his fifter to warch it; and the weathful need it with cultimarts and the difference and feeling his davide to Pharaohs daughter, Were all effects of humane wildome, and fubordinate means to the providence of God for the prefervation of the

V.10. Her fond Heb. 11:24. By adoption or free choice not by conception and birth; haply the had none of ther own, or if the had, the had none to beautiful as he: But as freely as he was chosen (in his infancy) to he freely resuled that relation, and all the credit and comfort that belonged to it, when he came to maturity in manhood, but especially in grace; for when he chose to be a fellow in affliction with his brethren, rather then to have no fellow in Court-favour and honour, and yet he loft no honour by his change for afterward he grew mighty in words and in deeds. Act, 2 a prevalent in discourse and counsel, and powerful in many great and miraculous operations.

a many great non mireculous operations bit name, Mose, because Josepha Antiq. lib.2. cap. 5. (and many from him) concrive the word to be a compound (in the Buypethn Tongue et Mo, water, and yes word to but the word is rather to be thought an Hebrew word, called Mosses, derived from Masses, fightly ling that taken aut, or drawn out ; because he was drawn out of the water ; and in that fthle, that is, as fignifying, not fimply drawn out, but drawn out of the water, it is used, a Sam. 22.17. and Pfal. 18.16, and in those two places only is the word to an in the Hebrew Topque: And it is like his percentile in a man before, as his birth or circumcition, though V.2.2. Gerstom Chap. 2.3. The word significant defolate stranger. Pagnating that in a matter before, a this bitth of cincumction, whose was purely that it was is not feldown, but his name was pur upon him as a memority that it was is not feldown, but his name was pur upon him as a memority that it was is not feldown, but his name was pur upon him as a memority that it was in the construction of the construction of Mofes his district that the construction of the constr was the more useful to such a purpose-

V.11. Was grown To the age of forty years old, Act. 7.23. an Egyptian (miting] Philo the famous Jew, conjectureth (and it is like enough) that this Egyptian was one of the rigid Governors of the

one of his breibren] The Hebrewes call all brethren which are of the fame family or nation.

V. 12. Slew the Egyptian] By which act, (wherein he was warranted by revelation from God) he meant to intimate (to his Hebrew brethren) that he was to be their deliverer from Egyptian bondage, though at this

V.2. The mourer conceived: This was not her first child; for Aaron | ny wrong from any. Malice and anger is very forward to stander; as here Mastes his brocher, was elder then he by three years, Chap 1, 2, and their Mastes is made an usurping executioner, so was Lormade an usurping filter Miriam was elder then Aaron, both born before the bloody Edict Judg by the lews So lomites. Gen. 19.9.

Moles feared] Not without good caule, and therefore he fled, ver. 1 5. but in the eleventh to the Hebrewes, the Apolle faith, By faith Mofes, for fook Egypt, not fearing the wrath of the King, ver. 27. which that it may not been contradictory, to this of Moles himself, we must diffinguish of the departures of Moles from Ligypt, which were two the former that here mentioned, wherein his fear appeared to be more then his faith; the latter, was after his contestation (oy miracles) with Pharaohs stub-borness, Chap. 10.28, 19 and in this his departure was not by way of fearful flight, but of faithful and courageous conqueft,

firely this thing is knowned. Though in verse it he looked this way, and that way, left any one should see him; but he that sele him, or his brother who was beaten by the Egyptian ; yet some body faw him, or the Hebrew made some report, so that the secret came,

Out.

V. 15. But Mofer fled] He (aved himfelf by flight from Pharacha-wrath, whereby he was referred for a better opportunity to conteff with the 1 yrant in the cause of his Master and brethren; that this is no way repugnant to religion, or to that courage, which the profession of it re-quireth, doith appear by many places of Scripture 1 as by Gtn. 28.6,7. John 19 Mills 19 Mills Photo of Scripture 1 and Scripture 1 an

urah, whence the Region round about was called Midian.

V.16. Prieft of Midian] The Hebrew word Coben, figniffeth, Prieft,and fomerimes a Prince, or chief Ruler, as i Sam, 8:18. text and margine ; and it may be he was both, because the principal men in those dayes were Priests; as Nosh, Melchisedee, Ahraham and others, Eusebis lib.; caput. deprapara Evangel colls him, Jether King of Aya-bis, of whof: Kingdom Midlan was a Province; but he feenith here, rather to be a Prieththen a Prince; because his daughters were so meanly imployed, fo little respected by the Shepherds, ver . 17. Of this name, fee

to water their fathers flock] In those dayes the calling and course of a fhepherd was no disparagement to worthy persons, though it were not so honoutable, as that Kings daughters should be imployed in it. See on Gen. 24.15.

V.17 drave them away] The men shepherds uncivilly wronged the women, taking the water which they had laboured for, to spare their own paines, and frieving to have the first turn at the time of watering, which was usually done by many together, haply for the removal of the cover of the well, and drawing of water with more case. See Gen.

But Mofes flood up, and belped shem] Being so great a man in Egype, he might have some servants to attend him, who might affilt him, in refilling the wrongs done to women 3 if he had none, he shewed more goodnels and courage, in taking part with the better cause against the

V 18. Revel their father] He was, as some think, their grand-fathers. nd in Scripture the Ancients in a direct line, are called fathers, and their Nephewes children, Gen. 31.43. and so one man may have many fahers, Act. 24.14. But here it is more probable, that one father had many names, and that this Priest of Midian was called Revel in this place, and Fethro, chap. 3.1 & chap. 18. often, and Hobab, Judg. 4.11. whole fa-ther was Raguel the Midianite, Num. 10.29. he is also called, Jether chap.4.18.

tript, 1 a. "Fepritan" So Mofes scenned by his habit, and he told them (haply) that he came out of Egypt. V.11. Canten! The word fad! in Hebrew significant no more of telescope to the willing, but the Vulgar Latine foreeth it to signific an outh which she six will not a would be able it. oath, which fenfe it wil not naturally admit 3 in 1 Sam. 1 4 24. the fame word is ufed for adjuration, but it is with an Acculative conftruction, which here is not.

gave Mofes Zipporah] Children are the goods of their parents, which may not be taken from them, unless they give them : how loon it was that Moles had this gift, is not extant in Scripture, it may be it was a good while after his admission into Jethroes family, because forty years after

them of their inheritance in the land of Canaan, where they were to expect a more permanent abode.

V.23 In proceffe of time] About forty years after Moles fled out of

Egypt; compare chap 7,7 with ACt,750.

[ghdd] Though the tyrant was deadyet tyranny was not, Gods people were fit loprefiled, albeit that Pharaoh were supprefiled; for another Pharaoh succeeded him in power as great; and in opprefilian as grievous to the children of Ifrael.

came up unto God] His eye feeth what the wicked do unto his peo-ple, ver. 25. of this chapter, and his ear heareth when they complaine of in the wasto be their derivere from legipus Dondages, though at this pice, veras, or this tangers, though set, and the set of the se

V.14 Remembred bit coverant | Sec on Gen 9.1.
V.15 Had respet unto them | Heb. Karin them ; that is, schnowledged them for his people, and ordered the course of his providence for their deliverance, to as might be most profitable for them, most honourable for

CHAP. III.

Verf. 1 | Epr the fleck] Moles (from his childhood) had been a Courtier about forty years, and then he council down to the condition of a fleeherd, and continued in it forty years more; and for a fine forty years, he had a more honourable, and lefs quiet condition, being a politick Pattor and Governor of the Nation of the left.

ed ferbro! See Annot on chap-2 16,18.

of ferbro! See Annot on chap-2 16,18.

bi Juber in law! The wood Chapten fignifieth not a father in law alone-but gentre fly a kinfman 3 yet here it is to be contracted from the Beneral acception, to the particular relation, betwixe Jethro and Moles,

upon the marriage of Zipporah.

backfide of the defart Proceeding further and further in the defart, to

bickfile of the defar! Proceeding further and further in the defart, to fluid one fresh passfures for his flocks: the Helcew Scholialt thinks, the name of the place to be the further defart.

"mountain of Gel." Which was not focalled until God made operation of the publication of his law, Erong 11. and it was named allowed to the flow of the Bamble bushes in that place, for Greeth in Holo Staniform the large of Bamble bushes in that place, for one the directly and the state of the

Heb cw is such a bull; it was called likewise Hareh, from the drindle and inflused of the place; jee might this thill, like Paranslus, have two tops, the one called Sinat, the other laced of the place; it was called Sinat, the other laced of the Covenary, the Angel of the Lord Paranslus, have two tops, the called Sinat, the other Lord, have the Covenary, Live Nice and the Covenary, Live Nice and the Covenary, Live Nice and the Lord, have the Covenary, the Covenary, the Covenary, the Lord, have the Covenary that the Lord of Angels, the j. 167, not [by opposition], the Lord day Angels, the j. 167, not [by opposition] the Lord day Angels and Lord jor he is called, Osd, ver. 4, 63, 3 febrush, ver. 3

Jehorub, ver. 7.

Appeared to bim] As some conceive, in an humane shape, as a presudi un), or foreshewing of his Incarnation in time to come ; but the Text faith in the next words, it was in a flame of fire.

in a flame of fire] A representation of glory and terrour; to make him awfully apprehensive of the Divine Majetty, and withal, as well to creet him with confidence, as to humble him with reve-

rence,
bully was not configured.] The word Sendy, figurifieth a dry bulls, the
more fixange that it, was not confumed, times, God is a confuming fire
Hib. 22.29. but that is to the wicked, who are compared to briase and thorner, fisi. 9.18. to such his indignation is a devouring fire, an everlate coornet, (131, 9, 15. to tucn ms inaugnation is a accounting pre-par eversally-ing bursing. [13, 33, 14, But this buth fignifiesh the Church, and thece-fore though it feem all on fire-chiebe by resion of the divine prefence-or-human perfecutions, it is so preferved by God, that it is not capitumed-

See Ifai.43.2. & Dan 3.27.
V.4 eAnd when the Lord [aw] See the first Annot, on v. 2. Moses, Moses The doubling of Moses his name, imported not only favour, but tamiliarity, and an affectionate mind to the matter in hand

as Luke 22 31.
V.5. put off thy [boes] So Joffus 1.5. Act. 7.33. The (thoses being V.5. put off thy [boes] So Joffus foul, as the foot of fuch as go barefoot, next the earth) are usually most foul, as the foot of the feet, is figniand therefore by putting off the shoots, and washing of the feet, is fignified the purity which is required in our approaches to God. See Hich, to

2.2. Joh. 12.10. holy ground] Because of Gods presence, and in relation to it, not by any inherent holines, whereof the place is not capable, nor any permanent

holineis, when the presence is withdrawn. V.4, Afraid to look upon God] Ever fince our first parents were rebels againft, and runawaies from their Maker, the most religious of their race against and sunawates from their master, the montengous of their rate have been affected with fear of the glorious prefence of God; for this, fee Heb. 12.21. Dan, 10.7. Mat. 17.7. Rev. 1.17. He grew to more ta-

miliarity afterwards, chap.7

V.7. I have [urch seen] Heb. seeing I have seen. 1 Sam. 9.16. See

the Annet, on Exod. 2. v. 23.
I (now) See Annot, on chap 2. ver, 25.

V. 8, Came down] See the Annot. on Gen. 18.21.

v. a. came arown) occure Annot. on Sen. 18.2.1.
and a large[] Judge contribute in length, from Danto Beetfhebs,
but an hundred and fixty miles; in brettli from Joppa to Jordan; but
fixty miles; yet it is called large to them in compartion of Gothen, where they then dwelt, or in regard of the plentiful increase which it afforded to support and nourish the inhabitants. See on Josh.

flowing with milk and honey That is, abounding with all things ferving for necessity and delight.

the Cananites and the Hittites, Ge.] Sometimes the inhabitants of the land of Canaan, are fignified under one name, as the name of Canamics, or Amorites, or Hittites, here they come under fix appell ations, Deut.7.1. we find feven nam. d, yea tometimes their diffinction aons, Deat.7.1. we intracted months by year machinest mere antification artificit to ten feveral denominations, as Gen.51.19,10,21. and yet that enumeration and Nomenclature forms to be imperfect, because the Hivites are not numbred among them; the reason hereof may be, because some names are more general, forme more particular, forme more, forme lefs eminent, forme observable on one occasion, forme on another; as the people of Israel are sometimes noted by their common name Israellier, as the sons of Jacob or Israel; sometimes by the dillinst names

of their leveral tribes ; fometimes one name of eminence comprises the reft, as the . Jewes have their name from Judah, the Prince of the tribes."

See on Qua.13 7.
V.9. Now the cry] He heard before, but now he will make others know, that he did, both oblerve and pivy their oppressed effact, and meant to take a course for their deliverance out of it.

to take a course for their deliverance out of it.

Yet, 1879a.m. J. He specchaeth first the meannels of his own person a barning mannel a Country Shepherd) and then not doubt the greaters of the person with whome the found have yo do, the prejudic to deliver an appendid people from the difficulty of the terview of the difficulty of th

V.12 Certainly I will be with thee] So that thou needeft not fears: either thine own feeblenelie, or the power of them sgainst whom I fend

this fhall be a token unto thee ere.] Tokens and figues, given for alfurance do usually go before the thing whereof they are fignes or tokens, furance do usually go before the thing whereof they are figure or tokens, and Judg., 6, 37,350 or are concentions with it, at Judg. 6, 31,350 the Nec Morie (the having frozen amiraculous figure). Gods special preferees, and God barving froken unto him, and affuredly promified his preferee with him, he had evidence, and confirmation; enquals, for the understaking of his charge but now he would have, him to enjarge and freech, out his faith. (become the second of the second confirmation of the charge of the complete of the charge of the project of the which was a confequent upon hydrody and did in extension prefumode it. 1 on the the artistial memory of their the deliverance of the people) to thus which was a consequent upon my and did in resion presuppose is a to wis, the grateful internory of their deliverance, when God would appear to him againe, and the people with him, as the Mountain where then he was a night would be meet for him, facilities treature Jo to have an especial Memorandum, that the Lord was with him full, for his encouragement to undergo the furnishment of the high of Command and find him to the contract of the second of th ther conduct of his people to the land of Canaan; and (in the meane time) he was pleafed to give him full affurance of his powerful prefence with him, and affiftance to him by many fignes, and tokens, precedent to his contestation with the Tyrant, which had their place before this fervice (now foretold) and favour promifed, came to pais; and therefore, he giveth him (as a prefent earnest of more miracles to come) inerctore, he given him (as a preint earnett or, more mureter to come-inot only this vision of the burning, but not burned bush, but och cemi-raculous experiments, whereof tee chap4 ver. 314. See examples of figures taken, as this here, from things to come, t Sam. 2134. [12.7.14.

thenes taken, as this net; from tinings to come; a sama a; 4, 144, 7, 14, 8, 96, 8, 37; 16, 8 Jon. a. 18, 19.

Val. I this taken same! Moles an ambaffagor from God, etc. ince particular direction from him, rouching what he mult fay unnot be proceed, for Amphaffagors are not to feeth their own words, but his that lend; them! and God before called by many names, it was of form embartical them. ment , by what name he would now be mentioned unto them, efpeciment, pp, what there he wegen too, so mentioned unto them, elected ally, ince many of his names were abused, by application to Idols; To this purpose form observe, that when God judgerh, ha is called Blabins, when his waterth, Sabsath, Lord of Hostes, when he profession meecy, 3 choush, Exo. 34.6. Howfoever, Mofes (doubtlefs) had good reason (shough it be not apparent in the Text) why he moved that question, and God by his answer sheweth his allowance of it.

V.14 I am that I am] Or, I will be that I will be. For (in the Hebrew) the Future tenfe is often put for the Prefent; the word imported an eternal being, according to the expression of the Apostle, Heb. 13.8. an eternal being, according to the expection of the Apolitic, Excelling, Revised, an incomprehensible being, an independent being, on which yet all other things do depend, both for beginning and continue reforming of his promite, having both and a conflaint performing of his promite, having both confirmation of the power, and immunable, will to make good his word. See

chap.6.2,3.2 Cor.1.20.
V. 15 The Lord God] In the Original the word is Jehovab, the fame in fense with the name Ehich, in the former verse, but more in use then it and better known; and so by two names

but more in use then it and better known; and to by two names the impression was to be made the stronger; that their faith might be more sim for belief of his promites, see on chap, 6. 3. When them a place, where they should serve him purely, without mixture with Idolaters; and sidely, without angers from Idolaters, and strong when the strong with offer them before their eyes, would provoke them to ftone them, Exod.

V. 19. not by a mighty hand] Or, but by a frong hand, Exod, 6.1. & 13.3. Pfal. 136.12. Wherein is no contradiction: for though God had done many miracles, which could not be done, but by a mighty, yea; an Almighty hand, yet the stubborn Tyrant would not yield but by a very strong hand, to far stronger then his own, that he could but by a very ittong nand, to tar titonger titen in sown, that it clust have no hope to prevail by firegling against it: by fuch an hand at laft hele tit their go, because (against it) he could not hold them any longer. By the same hand, God could have wrought their deliverance (comer, but that is long contesting with the contumacy of the Tyrant, made much for the manifestation of his Power, in multiplicity of Miracles; of his fuffice, in variety of judgements, upon the Egyptians, and of his Mercy and faithfulnedle to his people, in their to strange redemption

from such intolerable bondage.
V. 12. savour not go empty] See Annot, on Chap, 12. vers, 36. Chap.

V. 12. Jacour not go empty J. See Attitus, on Chap, 11 vett, 30. Chap.
1.vett. 3: Gen. 15, 14. Plal. 106.46. Prov. 16.7.
V. 21. every woman flatt borrow jewels of filver, ore.] This sheweth, that (though Gofhen were principally possessed by the Hebrews, yet) there were Egyptians among them, as among the other Egyptians, therewere fome Hebrews: as is plain by the flory of the Paffcort Chit?

Chip.iv. And these things they borrowed, or asked, (for the word doth not necesfarily fignific borrowing) might be either a reward, or wages for their farily lightic borrowing) might be either a reward, or wages for their former levele, as 50m.31.9.0 or a mulck, or tipol of their Ementes, fraifang an unjust Warre against themshe might a lioteve for provisions of precious materials for the Tabernack. Of this example fome make very ill use: But it mult not be a prefilerer for the like precite, but in the same cast, and upon the fame warrant, which were both extraordinary; and therefore this act of theirs mult not be taken for a putern in after times. Which is to be noted, against the injustice of the Anabaptifts, who pretended a right to every mans estate (especially if they take them to be wicked, and out of Christ) by virtue of the Apothles speech, 1 Cor. 3. 22, 23, take upon them; (without either saking, or borrowing, or buying, to take from them what they please : wherein they lay a ground for the greatest injustice that may be, even to the confusion and ruine of all Common-weales; for which they can have no fair or probable presence out of Scipture, but very much against it. And for that distinction they make, of the godly, and the wicked, though there be great difference betwirk them, in R. ligious, there is most the like in Civil respects; for No man knoweth love or harted (i. of God). by these things, Eccles. for (as touching temporal things,) as it followeth in the next verse) all things come alike to all, to the view. erificeth, and to him that facrificeth not; to him that fweareth, as to him, that feareth an oath; and even of those, that belong to Gods election fome may feem for a time to be reprobate, and contrariwise; (as it was with Paul and Judas) fo that had they lived together, Judas (who was a thief, Joh. t z. 6. (and a divel. Joh. 6 70.) (hould by their doctrine have had a right to rob and spoyl Paul of all he had. But their opinion and practice is yet more pernicious : for from this liberty (which the Anabaptifts ufurp over other mens effaces they proceed to deprive the owners of them of their lives sthinking them unworthy to live upon the earth, as the enemies of Paul centured him, Ad. 21.22. Of the injustice and cruelty of this Anabaptiftical fpirit, much is written by divers Protestant Writers, especially by Bullinger and Sleydan, 1.5.& 10. of his Commentaties , which if it were well confidered, would awaken and quicken our spirits, for discovery of them, and for caution against them,

CHAP. IV.

Verl.1. They will not believe] By the Speech of Stephen, Act. 7.25 (it feemeth) he was too credulous of the peoples apprehension, and of their affent to his successeful undertaking of their deliverance, for he supposed they would take his killing of the Egyptian for a figne that by his hand God would rescue them from Egyptian rigour; and now (on the contrary part) he is too diffident : It may be, he might millruft his Countreymen (the Hebrews) by the experience of his own fears, and doubts : otherwise, he might have been confident, (having Gods promise for it) not onely for their deliverance by him, but for their obedience to him, and belief of him at leaft for the Elders of Ifrael , Chap. 3.

V. 2. arod] The question is, What is that in thine hand? in Hebrew Mage : the answer, is a rod, Heb. matte : where is noted by some ters Marge: rice answer, is groat, rice, master where a noteu py tone littlewer Criticks a Paranamight, or illulion to the fimiliated of the words, in fymphonie, or likenefle of found; the like is obtered in Nonhabelfing of Japhert, Gen. 9. 27, and Jacob's bleffing of Dan, Gen. 9.16 And 85 in Hipberty for in Greek Rom. 1.29.31.

V.3. the frame a ferger of the Greek, Com. 1.293 t.

V.3. the frame a ferger of C So Exod. 7.9, 10.) To change one creature into another (not in appearance one), but indeed) requires a divine
Power and is a divine proof of any thing to which is fet fuch a miraculoss feal and therefore the divels argument was good, (though his meaning was naught) when he would conclude, our Saviour to be the Son of God, by changing froncs into bread, Mar. 4 3. The greatr the change is, the more evidence of a divine Power at appearing in it. See the annotion

V. 4. and it became a rod] The rod, and serpent, might signific the different condition of the Ifraelies, and Egyptians: a rod to correct those uncernt condition of the timetires, and Egyptiens a too to the change, as children, a ferpent to filing and kill thefe as enemies. In this change, Mofes his faith overcometh his fear, and by faith the greatest evils change their natures, and become not ferpents to kill, but rods, or flaves (as Piel 23.4.) to comfort and support. Or the rod and serpent may note the different condition of the Itraelites onely, as fuft, under Josephs rod of government : fecondly, under Egypts Scorpion of perfecution, which was the rod converted to a ferpent: thirdly, that ferpent turned into a rod a-gain, might intimate their effate and condition under the government of Mofes.

V. 4. take it by the tail] Some curiously note, that he was bidden to take the ferpent by the Tail, not by the head : because that part was referved to be bruffed by his Mafter, Gen 3. ver.15.

became a roll. The ferpent being the embleme, or figure of the devil, this power over the rod and ferpent by alternate change, is thought (by of wandard to the prevailing of Christ over the devil, in the working of wandard to the prevailing of Christ over the devil, in the working of wonders, by changing the nature of the creatures, as well as otherwise.

V.5. That they may believe This miraculous power was not to be thewed, for oftentation, or vain glory, but for confirmation of the faith of the Hebrews, touching Mofes his calling and doctrine, and touching their deliverance from bondage by his meditation, divine and miraculogs operations concurring with it.

V. 6. leprous as [now] That is, white as inow. So Numb 12.10. 24 5.27. By that Mcfes might be humbled, and the leprofie of his han d might be a prefervative to his heart against the fin of pride; and so he might the better beware of afcribing any of those miraculous operati ons to his own handy work, which were to be effected onely by the fin ger of God.

V. 7. turned again] Herein the power of God appears, in that difsease and soundnessee come and go, at the turning of an hand, by his command : and therein it is very observable, that the same act producommand: and interent it is very opiervance, thus the interest parc produ-cesh fuch contrary effects, and in the very fame place 3 as to put the hand into a clean and whole bolome, and to take it out leprous 5 and to put a leprous hand into it again, and to bring it out whole, and to leave no leprofic behind, was many wayes miraculous: Whereby we must learn to fubmic our felves wholly to him, in what he commands, and to put our whole confidence in him, (for whatfoever he foretels, or promileth un-to us) as alfo, for the cure of difeases that come upon us, to address our felves to him by prayer, who with meanes, or without meanes, with imall meanes, as well as with great, yea against meanes, is able to af-

inain meanes, so wen as wing great, yea against meanes, 13 abre to arted, what pleafeth him. Math. 8, 15, &. 6, 2, &. 7, 0.8. Luk. 5, 13.

V. 8. voyce of the first fign. The fign is faid to have a voyce, because it speakes that to the eye, which words do to the car : and (on the conrepresented, as if it were afted, and exhibited to the eye, Gal.

V. 9. river] That is, Niles 1 for though God speak to Moses in the wildernesse, (as he did concerning the rod and serpent, and putting his hand into his bosome) yet this of turning the water of the river into blood, was referved for the land of Egypt, and not put in execution until Mofes came thicher.

[ball become] The words (in the Hebrew phrase) are doubled, shall be and shall be, noting both earnestness in assertion, and assurance of execution

blood] The Egyptians thirsted after the blood of little infants, drownng them in the River, and their fin is shewed them in the same colour, and punished in that wherein they had offended : Gods judgements are not onely just and equitable, but fit and fultable to the fault of the offenders, Judg. 1.7.

V. 10.I am not eloquent] Heb.I am not a man of words. After to many fignes, he yet makes excules, that he may flun the fervice, wherin humane frailty bewraies it felf, which by fuch affuring evidence of faying and doir g. (as he had heard and feen) was not yet fufficiently/confirmed. How weak is the faith of the strongest? how reluctant is humane reason to divine commands? if God do not work his own will in us, and obey (by grace in us) as well as command by his authority over us. See on Chap-

V. 11. who bath made] See Pfal.94.9.

V. 12. I will be with thy mouth] Notwithstanding the former impediments, God could make him fluent and eloquent; how/cover he gave power to his speech, so that he was mighty in words, as well as in deeds,

power to us special to make the ways might up in words, as well as in accou-Act, 7:23. See Might 1:0,9. V. 1.6. inflead of mustb] The gifts of God are diverify diffilibu-ted! Moles had alphit of governmen; A zoro (from the fame Spirit, had a faculty of freech, (which Moles had not) one and the fame Spirit, dividing to every one feverally as he will, 2 Cor. 12.11. And this diverfity is the maintainer, and upholder of unity, where prudence and plety have any (way in humane fociety : for it engageth men (according ety have any lway in numane loctey: 1 or 1 tengageth men (according to the light) on mutual beneficience: 10 Aaron mutig graifie Mofes by his uttranecand promptnesse of speech; and Mofes must fortific Aaron by the authority of this place; and efficacte of his power.

V. 17. histand of god | The Hebrew word is Edoliny, which is attributed to God, and to Rulers also ; as Evod, 21.18. and therefore the

meaning may be that, though Aaron were the chief Orator, (as Paul was, Act.14.12.) yet Moles was to be the chief Governour; or if Mowas, Activities was to be the their a civil notion, the mean-ing may be that he shall instruct him in divine matters: for though Asron were a Priest, Moses was so also, Pial. 99.6. and somewhat more then Aaron, viz not onely a Commander in chief, but a familiar Favourice of God, more then Aaron was, Exod. 33. 11, & Num. 12. 8. But especially Moles was to be as a God to Aaron, in telling him (from God) what he was to fay to others in this Name, ver. 18 30.

What it was to say to cheers in the avenue, verses 30.

V. 18. Let me go I pray thee] In this condefcending to low, as to ask leave of his Father in law to wift his brethren in Egypt, (after fo high and divine acceptation) Moles theweth an example of great modesty and humility: his familiarity with God did not puff him up to contempt of men, especially of such, as (by a subordinate relation) he was obligor men, especially or men, as toy a moorannate relation; ne was ounged to reverence: yet this mannerly respect of man, did not abate of his obedience to God, nor did he think his Father in law would diffiwade him from what he defired 3 or if he did, no doubt he was refolved to obey God; rather then man, See Act. 5.29. See chap. 2.28.

10 [ce] He mentioneth nothing but a vifit : it may be he was charged not to reveal his Commission from God, until he came to the place where be was to put it in practice : if fo, it was his piety to conceal it ; Where we was to put it in practice: It to it was nus piety to conceal it; if not fon his prudence, left his father in law (by peopoling difficulties, if not impossibilities, in the undertaking, and dangers in attempting) should endeavour to bring him back to his former diffidence, and in difficulties. polition to the service, and so make him, if not wholly to desert it, yet more faintly, or less cheerfully, to go on with it, by reafon of doubtse and perils before him , and discontent left behind him, with his disfenting and diffwading Father in law.

it to nad not need modelt and munner, he would aske made martinon of them with follity and forty. See Either 58.12.

19.1a.Millian This may be a fecond apparition of God to Mover, there to give him his charge for preferr address, there to give him his charge for preferr address; to the fervice, tes, either to give min nis charge or pretent adurent to the tervice, (which before he did nis) or to urge him, (upon his too much deliberation or delay) on once expedition in his day, make for the properties of the properties of the deliberate of the tracking forght ub/life] in the deliverance of the tracking forght ub/life] in the deliverance of the tracking forght ub/life.

tian boundage, Moles was a Type of Christ, and therefore his deliverance and fafety, and our Saviours, both are fet down in the like phrale,

N.3.1.20.

V.30. took bit wife, and co. But finding incumbrance by their company, he fear them back 5 for they met him (with Jethro) in the

wildernetie, Exod. 18.5.

ple red of God | Thar rod which (by the miraculous power of God)

pss turned into a ferpent, and (by the fame power) returned from a

(repent to a rod again.

V 21. I will harden his heart] By withdrawing or withholding grace from him, (as by withholding or withdrawing light, he caufeth darkfrom nim, (as by withmoning or withur awing right, in Courter date; nell() and permitting Satan to work upon him, and to excite and four on his corrupt nature to all manner of contradiction and contumacy aon his corrupt nature to an manner or contranaction and continuincy assainth God: and herein (vit. in respect of nature and grace) it was with him, as with a Greyhound held in by a slip or coller when an Hars, (according to the disposition which is naturally in him) and note put into him by him that first held him in, and after let them loofe, put into him by him that first held him in, and after let them loofe, put into him by him that first held him in, and after let them loofe, and into him by him that first held him in, and after let them loofe, and into him by him that first held him a liberty, so exercise his hurst streetly as a week of control of the control o Hare is in fight, for (if that be lettoofe) he runneth violently at the of Stranically tempted. If it be faid, that the not hindring fin maor oranically compact. It to a saw 5 mes use manufagin ma-kerh 8 guilt of fin , as Neh. 13 : 75 : 16 , 17 and therefore that Fairins (though branded for a heretick by the ancients) was in the Fight, when he held, that God was the author of fin a it will not follow a for though it be true in men, that they are bound to hinder it all they to though it be true in men, that they are bound to miner it as they can: it is not so in God, for he is bound to none, and therefore is free to bellow or withhold his grace, as he pleafeth: and (when the devil and wicked men have done their worst) he knoweth how to make the best of any evil act, and to turn even a great evil into an occasion of great or any corn acc, and to the even a great even into an occasion of great good, as the passion of Christians, Ita. 53.

(who was allo called line!) Gen. 23.28, and here is his, oil fipring na(who was allo called line!) Gen. 23.28, and here is his, oil fipring na(who was allo called line!) Gen. 23.28, and here is his, oil fipring nalined, not only Godd 589s, (a title oil fayous) four his fifth bornes, a relatniced, not only Godd 589s, (a title oil fayous) for this prophe bottom

CHAP. V. tion or nonour s pressure me made the mix choice or that people before any others and as firth born, the people fo called have (in much sub-there well enter a more all other random) that God will not effect them to remaine flaves: for as the first-host were conferenced to for his, as a pressure regame, appeared people, Exo. 19.5, and of them was to come (according to the fleth) the first born of every creature; to of the Elders appointed, chap; 3, 18. God feemen to have appointed people and the first born of core of creature, (in A according to the Alders appointed), chap; 3, 18. God feemen to have appointed and some form of the Elders appointed, chap; 3, 18. God feemen to have appointed and some form of the Elders appointed, chap; 3, 18. God feemen to have appointed and some form of the Elders appointed, chap; 3, 18. God feemen to have appointed of the Elders appointed, chap; 3, 18. God feemen to have appointed of the Elders appointed, chap; 3, 18. God feemen to have appointed of the Elders appointed, chap; 3, 18. God feemen to have appointed of the Elders appointed, chap; 3, 18. God feemen to have appointed to the Elders appointed, chap; 3, 18. God feemen to have appointed to the Elders appointed, chap; 3, 18. God feemen to have appointed to the Elders appointed, chap; 3, 18. God feemen to have appointed to the Elders appointed, chap; 3, 18. God feemen to have appointed to the Elders appointed, chap; 3, 18. God feemen to have appointed to the Elders appointed, chap; 3, 18. God feemen to have appointed to the Elders appointed, chap; 3, 18. God feemen to have appointed to the Elders appointed, chap; 3, 18. God feemen to have appointed to the Elders appointed the Elders appointed to the Elde God, (as his peculiar portion) fo were the children of Ifrael accepted

inspect of his eternal generation) and the interborne other easily vert. asof the fame Chapter, bescule his refurred on in vertue; though noritime, was before all others.

As fuggles to kit him. Or, provaled have kitled bim. That is, made
the way on the too kit him, the cause whereof (as some conceive) was
charted the control of his difficult, manifested desore in als aversion from the lervice, (where to God called him) and so many excuses as he made to shift it off, which diffrust he cerried with him, on the way, and for that he was met withall , in a minatory manner, it may be as Balsam by the Anone withall 3 in a minatory manner, it may be as Salasm by the Angel, with a drawn fword, as Noma. 3.1. but the more received a fon of Mode deally danger (at this time, and in this place) is, that he andertook this Ambufute to the Egyptians, before he had perfected what belonged to a true litestile, which was to drewnich his child's for what belonged to a true literate, which was to circumcute his child : for having two, it appears, that one of them (at least) was yet uncircumcifed; the conificon of which ordinance, but especially the contemps, of it, (when the omittion of which ordinance, our especially the contempt, on his winds. God required it) was a capital crime, Gen. 17.14. and though death feem there to be threatned to the uncircumcifed Infant, (who may be cut off in this life, aspunishment or chaltifement to his parents) yet the greateft danger both of an and punishment, befallesh those, who should circumcile their children, and do not : and therefore here we read, that the father, rather then the child, is threatned with death.

V. 15. Then Zippporab took Being admonished of the danger, either by an angel, or by inspiration, either immediate to the canger; petuct by an angel, or by inspiration, either immediate to the felf or mediate by her husband: This act was extraordinary, for Mosfer (to whom it most appertained to fee the Sacrament administred) was either wholly disabled persance to recommended, (whether by fickness, or any other impediment it doth not appear) at that time to do it simfelf.

a fharp flone] Or knife, or a knife sharpened upon stones, or sharpned

and note generate the mission many gauger : in at the mission of the power over the morament, etc., it might be, either by way of angry upbraiding; or to them power over them both.

whether they be jet alive He pleadeth a reason of common chiraty and him that she had exercised that severity on her son for his sketcione unfortered the creation of divinity, so wit, the revelation from Godan artification to the creation of divinity, and the child several sheet and the childs feet, and sheet mean that Zionevah her full down ar Masse his same feet; and sheet mean that Zionevah her full down ar Masse his same feet; and sheet mean that Zionevah her full down ar Masse his same feet; and sheet mean that Zionevah her full down ar Masse his same feet; and sheet mean that Zionevah her full down ar Masse his same feet; and sheet mean that Zionevah her full down ar Masse his same feet; and sheet mean that Zionevah her full down ar Masse his same feet; and sheet mean that Zionevah her full down ar Masse his same feet; and sheet mean that Zionevah her full down ar Masse his same feet. nun tunt ine nad exercisea tunt teverity on ner ion vor nis taketione un-deritand the childs feet, and fome for cassing at his feet, read touched his feet; and they mean, that Zipporah her felf fell down at Moses his seet, to forbeareth the reasons of divinity to wit, the revetation from Oscillation of John School and Marketine of the Half on John School and John Sc

man, (not wonted to fuch a fevere Sacrament, as fome support) and five being a fond mother, as well as a shrewd wife, caufed the delay in adminitration of circumcition; which was to dangerous to her husband; and indeed it was fuch an harth welcome of little Infants into the world, that it would never have been received, if Divine Authority had not appeared in the proposal of it . See on Gen. 19.23. but yet there is no earpeased in the proposal of it. See on Sun 19.33 our yet after is no cause to conceive, that Zipporah was no stranger to circumction: for the was a Midianite, and therefore descended from Abraham by Keturah, and the feed of Abraham (by whomloever) were circumcifed 3 years a libraral was circumcifed, not at eight dayes oil, but at the thirteenth year of his age, forome of his poltrity circumcifed not their children in their Infancy, but forbore to do it untill they attained more years and growth, and through; and to fach a circumcifion Zipperah might be accultomed, and yet might not by ing her fear to confent to circumcifie her fon fo young 25 Gods Ordinance required, Gen. 17.12. and fo fine might callMoles a bloody bubana, because her marriage with him engaged her child to be circumcited at a time when five was weak, (being, as fore it, but newly delivered) as well as her child. The word Chatan, (renit, but newly deliverted) as wen as net canno. Ane wond domain, clein dred bushand) fignifieth a Spoule, or Bridgeroom, a (on in law, or kiniman: a Spoule or Bridgeroom in refpect of the Bride; a fon in law, in relation to the Parents, (when they are married) and kindman to his relation to the Parents, (when they are married) and kindman to his wives kindred; and by a Metaphor; the circumcifed child is called Cha-

50 Deter titum gol 1 has 1s, the Lord, or the Angel of the Lord, that thereased him, let him go, with a threas, without any hurt. Some under fanal it of Mote letting Zipporah gob back to her Countrey, Excl. 18... V. 16. Beging of the etramentium I Heb. (fraumafigus). Belike the remembers (with a freth displexime) the circumstion of her former for, and the state of the country of

and putteth both together in the Plurall Number.
V. 27. and kilfed bim] See Annot, on Gen.29,11.

V. 30, and did the figner] Or, he did the figner, that is, not Aaron, but Moles: or it any wonder were done by that Ministry of Agron,

we proces: or it my womer were one by that animity of Agron, it was usually by the commands, or appointment of Mofest.

V. 31. hey bread their heads and worfpinged] The joyful tydings of their deliverance was constrained with hushility, (whereotheir lowly ingulate was a tigne, as Gen. 77.5) and this humility is feelonables not finding the single of their confections of their confectio

Veti. 1. Moses and Aaron] With the Elders, as God appointed, Chap, 3, 18. but, as some thinks they went alone 5 because they alone are named here; and in the fourth verfe, and because instead

total grassaso J they both space the same things or one of them by confern of both; as Peter and John, Ad.4,19.

build sfass. J Chapt.n.g. Addess directed to define leave to offset fabrication the Lord; it is fo also, veri 3, of this Chap, ver in graps; nance for part of the facrifices fevered for a feast, and both belongs to the form a more and in both, the beauty belonged to God. King & the form a more and in both, the beauty belonged to God. King & the same persons, and in both, the honour belonged to God, 1 King 9.

V. 3. 14ho is the Lord Job 21.15.
V. 3. 14h br fall Though the wicked (through hardness of best)
V. 3. 14h br fall Though the wicked (through hardness of sind bins;
contemn the Lord, the godly much, and will be affried to offend bins;
and they must fear him, nor onely with a loving reverence, as a saher,
but with an awful dread of his displayures a sowerful Judge, with
but with an awful dread of his displayures a sowerful Judge, with
util sour on the demonstration. will pour out his plagues on them, who, wilfully barden themleyes a gainth him. See a king 17.35. Ezra 243, Aghn.4.17. 2. Chr.347.8. 26 Chap.4.9. 3. In this demunication of amper to themselves, they imply fome petill to Pharaoh, which afterward they fet forth in expedie

V. 4. Wherefore doye] It is strange that such a Tyrant dealt no with Moles and Aaron with more leverity, then rough and reproachful words: fince (in the wicked) the tongue of flander, and the heart of murrouse-interface the window of the configuration in specific so that the configuration of the

gather together the Elders of Ifrael, it is like these came with him, and Asson, and it may be many of the ordinary workmen left their work to hearken after the fuccesse of their Mediation, and to them, not to Merken after the fuccesse of their Mediation, and to them, not to Merken after the fuccise of their Mediation, and to them, not to Merken after the fuccise of their Mediation, and to them, not to Merken after the fuccise of their Mediation, and to them, not to Merken after the fuccise of their Mediation, and to them, not to Merken after the fuccise of their Mediation and to them. fes, and Aaron, (who had not put their hands to the work) Pharaoh (aid) get you to your burdens.

V. s. are many] Hence it is probable, that the bloody Decree of drown ing, or killing the male children, did not prevail at all, or but for a while.

(c. 6. 0) (first) The Officers were Hebrews year, 4, and 19. like the edg of a flint thone, to John 5,1-3,3 with them an intrument, the cut of the forekin of her for.

4. September 1. If at the Angels feet, it was to packie him a faff in the high 1. If at the Angels feet, it was to packie him, and to deliver her hubband from danger? If a her hubband from danger? If the Cofficers were Hebrews, year, 14, and 59.

4. The solution of the foreign and the solution of the solut

V.7. no more [fram] The use of the straw was, either to bind the of their deliverance s immoderate passions are a great prejudice, not clay together, lest it should be too brittle; or to cover it, that it might onely to Gods truth, but to mans welfare. not be chope with heat, or wind sor to harden it (by burning in the furnace) or at least, to kindle other fewel : this was brought to their hands king, or burning brick, will be allowed.

as heretofore Heb. as yesterday, or the day before yesterday. So in

Chap.vi:

the word both of God , and the worthiest men, if it found not according to their corrup; and destempered passions.

V.12. scattered? Part of them tempered the clay, part formed the bricks, part of them went abroad to gather ftraw.

V.19 . daily task] Heb. Matter of a day ; in his day, V. 20. they met Moles and Aaron] As they came from Pharaoh. the Hebrew Officers of the people met them, to know what answer the King had returned to them.

V. 21. ye have made our faviour] Ignorant and passionate people (by mistaking occasions for causes) charge the injuries of their greateft enemies, upon their best friends.

to be abborred] Heb. to fiink. The like phrase is used by Jacob, concerning Simon and Levi, Gen. 34. 30.

V:22. evill intreated] By giving an occasion of more assistation to cobs severe commination against them, Gen. 49. thy people, against whom the Tyrants rage is not mitigated at all, but more aggravated fince I mediated for them , then before : In but more aggravated fince 1 metasted for them, then before: 1n which pleading with God, Mole flowerth himself (though with form mixture of displeasure) rather zealous for God, then concumacious against him, and this rather by way of inquitition, then of peremptory refolution

V. 23. neither hast thou delivered this people at all] Heb. in delivering thoubaft not delivered : God, though he promife deliverance, leaveth a liberty to himfelf both for the time, and manner of performance, and must not be thought to deny it when he doth bur defer it.

bast not delivered Heb, in delivering thou hast not delivered. That

is , thou haft not at all delivered them.

CHAP. VI.

Verl. 1. THe LOR D faid It may be by inward inspiration for here

is no mention of any outward apparition.
with a firong hand] My hand shall be so strong and heavy upon him, that he fhall not onely be content to dismife you, as Exod. 3.20. but ready allo, (with all his power) to expell you , rather then to keep you captives any longer.

V. 3. by the name of God Almighty] Heb. Elshaddai. By that name he manifested himself, first to Abraham , Gen. 17.1. and afcerwards to Ifaac and Jacob.

with the part of the same of the same is derived from Family, and his brother, both by the fathers and mothers fide, and in High, which figalificity is or bath been. The former name fignificith more honour and favour with God, then Aston when the same is same in the same in the same is same in the same is same in the same in the same in the same is same in the same in the same is same in the sam (but in pare) the nature of God, especially his Almighty power; but the name Jebouah, importeth all his infinite persections; especially first his being of himfelf, before the World was made, Ifa.44.6. Secondly, his giving being to the creatures, Act. 17.15. And thirdly, bis mixing good his promities, by full, and aniwerable effects. The Justice of the creatures of the creatures of the conditions of the creatures of the creatur

was I not known to them I it feems to have been known to Abra-bam, G:n:12 14. to Isas; Chap.26.44 and to Jacob, Chap.27.20. The first mention of it we find, is in G:n. 2.4, when the Creation of the world was perfected, and not before : but though the Ancients, before Moles his rime, knew him by his Name Jehovah, and according to all the importance of it forementioned , yet was not God to fully known by that name unto them, (especially as it importerh performance adominy that name unto tuens supering as it important production of promile) as he was to their polterity, in Moles his time, by the second admirable accomplishment of his promile, in their deliverance of the production of the p rance from Egypt, and conduct to Canaan. Their Ancestors had but a dimme and dark apprehension of that, which they are promised to have in tull view, and experimentally to know, in respect whereof, the pre-cedent knowledge was but as the light of the stars, when the Sun appeareth. See Gen. 22:12: So that the words are not to be taken as a pre-

clie negation, but by way of comparison, as Mat. 9. 13. Sec on. Gen. 32.29
V. 3. beard their grouning] Sec the second Annotation on Exod.

V. 6. great Judgments] That is, with plagues, as a just and judiv. o. great magments 1 1 nat 15, with plagues, as a junt and p cial tevenge for their great contempts of me, and tyrannies over you.

V. 9. into the land concerning which 1 Gen. 18. i 3.

1. June 1 H.b. Iff up my band, Gen. 14.22. Exck. 20.15.

1. Search of the mindfelle of remedy, or redemption from it; and then mindfelle of remedy, or redemption from it; and the mindfelle of remedy, or redemption from it; and the mindfelle of remedy, or redemption from it; and the mindfelle of remedy, or redemption from it; and the mindfelle of remedy, or redemption from it; and the mindfelle of remedy, or redemption from it; and the mindfelle of remedy, or redemption from it; and the mindfelle of remedy, or redemption from it; and the mindfelle of remedy is not redemption from it; and the mindfelle of remedy, or redemption from it; and the mindfelle of remedy is not redemption from it. altogether incredulous, for a time, as thinking the tydings too good

Chap.vi.

V. 12. of uncircumcifed lips Circumcifion was the feal of Gods Covenant with his people, and so an horourable badge; though on a dishotill now, by those on whom the task of brick, (whether by tale or heap) nourable part; and it noted the cutting off of the corruption of nature, espethin may of touch under the fame men must disivite the feered be deally in natural generation; but the circumcifion of the lips, (which tween them, as to do both, and yet no abatement of their labour in marive meaning importeth, that which is commendable, and free from fault : lo were not Moles lips. See Annot.on Chap. 4. 10.

w. theretagned 1 ten as spin-may on the many spine yentrology so an energy of the next verie, and write 1.4 See no. Gen. 36.3.3. V. 9. more work upon them 1 The more that Tyrants are intreated, the more they tyrannize, taking occasion by the triquest f, (as sin by the last, and Jacob, to the prefers people; but especially to obsteve the the most energy and many commanderments, Norm-7133) to rege the mover. See Rom 7.13131.

Jime of Levi, of whom himfelf, the first Capeain of the people, and his vain words] Of Moles and Asron: willfull, wicked ones contemn brother Asron the first high Pricts, were deteemded; whose Prietshood was derived by succession to his posterity: and this might be done the rather for an antidote against the fabulous reports of heathen Writers, (as of Justine, and Tacitus) who tell untruths of the Original both of hoises, and of the people of the Jewes: which, though they were many ages after, were apprehended as prefens, by the Spirit, which effifted Moise in the penning of this flory. For the like reason it is ploufly conceived, that the Apoltles made the decree sgainft eating of blood, Act. 15.29. to fecure the credit of the Christians spainst the calumny of the heathens, who charged them with bloody banquets, as is evident by Justine Martyr in Dial. cum Tryph. Tertullian Apolog. and o-

the fons of Reuben] Gen. 46.9. 1. Chron. 5.3: Reuben , Simeon and Levi, may be especially mentioned, rather then the heads of the other Tribes, lest they should be thought to be rejected by reason of la-

V.15. and the fons of Simeon] 1 Chr.4.24.

V. 16. [ons of Levi] Num: 26.57. 1 Chron.6.1: and 23.6.

not.on. Chap. 2.1.

V. 21. Korah | Moles and he where brothers children, whose rebellion was punished, Num. 16.11

V. 23: Aminadab] Who was a Prince of the Tribe of Judah , Num:

2.3: & Chap.10.14. Ruth 4.19,22: V. 23. N44[hon] In the liraclices return from Egypt, he is brought in as a Prince of the Tribe of Judah, Num. 1.7: whose fifter Asron married, though himself of the Tribe of Levi: for the law of restraint of marriages (within the several Tribes) was not yet made; and when it was, it seems it did not so restrain the Levites, who had no distinct It was, it remist on no to retirain the Levines, who mad no online portion, as the other Tribes: and it appears that the Tribe of Judah, and of Levi, matched often: because (as some conceive) Christ was typified in this Tribe, and so was to be a Priest, as well as a King; yet typened in this 1 ribe, and to was to be a Prietl, as well as a King; yet Chriff was not to be a Prietle according to the order of Aaron, but of Milchieldee. See Heb, 7; of the law of marrying within the Triber, fee Num, 46; if the genealogy themodify of Moles is manifel, free in the jetting of it out, behonours his brother Aaron more then limitelf, naming him before himfelf, and bringing in himfelf as an acciliary, and affithan to him, yet, 46; though he were a forn of the fame

V. 26. that Aaron and Mofes]. Forementioned in the precedent flo-ty, and now Ambassadors to Pharaoh 1 to also vers. 27: but there it is Mofes and Aaron ; and indeed, Mofes was Aarons superiour, Chap. 4.26. yet he carrieth the matter of preeminence with so much moderation, that sometimes he seemeth to be, if not subordinate, yet second to

armies]. For their Families or Tribes were fo great, and fo compoled in order, that they might be compared to Armies let in array, x Sam. 4.2 marching in Rank and File, in a military manner.

V. 29, the LORD [pake unto]. So the Chapter began; and Gods speech to Moses being broken offsby this genealogy; he returnesh to the flory he had begun.

V.30. Before the LORD] That is, to the Lord, as present with him

how fhat Pharach] Mofes reflecteth too much upon his own infirmiy, and unfitness to be Gods messenger to Pharaoh, and thinketh too illite upon that which God faid he would perform; elfe confidence on Gods word and power, would have bred more boldenfie and courage in hims in his Ambuffage unto Pharaoh. It is good to take fufficient no tice of our insufficiency for any great service, yet so, as that we serve God (in what employment foever) with belief of his promifes and obedience to his commands, and not to think fo much on opposition to our proceedings, as on the predominance of his power, who must and will prevail against all the might and contumacy of men.

CHAP. VII

Vers. 1 A God to Pharaob] The word is Elohim, which is ascribed fometimes to men in authority, as Chap. 22, 28. Here it is given to Mofes as an Ambaffador from God, for God, and in his flead to command Pharaoh (though a King) and to punish him (as a Rebel) if to bettue,

anguils of firit! Heb fraitneffe , or floatneffe of firit, which made
them indispoted both to believe, and to apply themselves to the means

means a partition (monga a range, and to punion mm (25 a recei) at
the will not obey the words of Mofes, feesking in Gods Name, and God
them indispoted both to believe, and to apply themselves to the means

mation of his message, and the conviction of Pharaohs contourney, in

(ach fort, that it might plainly appear God was able to deliver his people,) though the Tyrant opposed to the timost of his power: and in this repect Moics was to be respected by Pharaoh, not as an ordinary messenpect Moses was to be respected by Anaraou, not as an ordinary meters ger from man, but as one comeing with extraordinary Authority and power from Gad: forthat in Moses God would account himself obeyed,

Aston my pressure point or my eropeos Or than speak for thee, beface Pharaoh: thou shalt be a Prophet unto him, in revening the feface Pharaoh: thou shalt be a Prophet unto him, in revening the feface Pharaoh: thou shalt be a Prophet (so, or face the pharaoh); thou most cheep the pharaoh is the pharaoh in the player of the pharaoh; the pharaoh is the pharaoh in the player of the pharaoh; the pharaoh is not properly
errors I my unto thee, and he shall be a Prophet (so, or face thee) to be face from this player, electably milk, for that it is not properly
errors. Pharach in speaking again to Pharach, the Elders and people what I have already, or Itall hearafter declare unto thee: (for that is a Prophecy. See L. Cor. 14.) and though Mofer were of a better fpirit, Aaron was of

abente speech, See Chap.4.10.14.
V.3. 1 will barden J Veil.13. Chap. 14.8. See Annor, in Exod

V.4. gress judgments] So God had faid before, Chap. 6.6. but he repraced it again, for further confirmation of Mafer his faith, and the

repratch it again, for further confirmation of Mofer his faith, and the incease of his courage. See Anne on Chip Ace.

See Anne on Chip A

Val. four fore years old] Moles lived in the court fourty years and in to Gods commands. affliction and banishment fourty years, before he entred upon his office to deliver his opposited Brethren all that while 3 and before Moies was to solver ms oppressed betteren autous white; and before Motes was borne, were the children of lired affilted by the King of Bigpts, and his people; which may teach his fervants in all ages, to wait upon God with fairly and parience, bocaute, though he forbare their entitles for a with faths and patienter, sociating imagin necessary their extensions to time, he doth not forget his fervants at all nor will fuffer the red of the wicked siwaics to lye upon the lot of the righteous, Pial. 12/3. And though Mofes and Aaron were foold, yet as it was faid of Mofes, (that though mores and canon were to one, yet as it was said to solve from when he lived to the age of an hundred and twenty years) his eye was not dimme, nor bix natural force abated, Deut 34-7. To might it be with Asron, though three yeares older at his death, Num.33.39, and the rot of them by the abilities of their bodies, and minds, and the reverence or mem by the solutions of their bounds, and almost, and the reverence and respect due to such a venerable set, they were the more fit to undertake a service, which required all qualifications of honour, and energy take a service on make it effectuals. Besides, the noting of the segs of such eminent perions maketh upthe Chronology or computation of time, whereby the accomplishment of the Prophecy (Gen. 15.13.) may be cleared. [her amirate] The very heathens expected miracles for confirms-

tion of new things.
V. 9. Take thy rod] The Rad which was turned into a Serpent, and returned into a Rod again, Chap 4.2.3.4. which is formerines called Gods Rod, because he socompanied it with a miraculous power; iometime, Mafes his Rod, and fortesimes Aarons; because they held it in their hands, when God wrought wonders with it. there was another rod called Arrens rad, Num. 17.3.

V. 10. a sergent. So. Excd. 4.3. where the word is Nahaft, as Gen. 31. but in this place the word is Fauvin, which is used for the whole, Gen. 3. 25. here it is Translated Dragon, by leatned Helbricians, fo, alfo Mel. 1.3, & veri, 10, 22. Be like, the change before Pharaoh was not into an ordinary legents, (called Nata(b) but into lome greater creature as Drigons on Crocodile.

V. 11. Soretrers]. Ged permitteth much to the power of the Devils Impollure, that Pharaols heatt might be the more liardened, fo that at last Gods conquest over them and him, might be the more glorious: as tart conscorquest over them and min, mignt up the more glorious; and herethe functity of feripure flow, is to be obleved, which give the Divel his due, and unters the truth of his Agents prevailing force, as well as of his and other foyl at the laft : among their enchanters, it leemeth, that the thief of chese were fannes and fambres a Tim.

3.8. V. 12. shey became serpents] The word here is the same which is ver. to. this change was either in appearance only, (for neither the ver, (c). This enample, was entire in appearance only, from neither the Devil), nor his Ageitts is can make any creature, or change their nature) or elic, (by the hip of the Devil) Septents or Dragons might be brought into the place of the Rods, and the Rods removed them also

[mallowed up] That is, the Serpent, or Dragon , into which Mofes justioners up] Insens, the extreme, or Lengton, into white Mojer his Rod was turted, foullowed up his Serpents, into white their rods were turned, for 6 whitch, they were changed, by the Inchantment and art of the Divel; not making, but brioging true Seppens in their

V.13. And he hardned] See Annot on Chap. 4 21.

V. 13. eana or varanca ; Oct Annou on Chapta 21.
V. 15. the Rivers brink] To wit, the River Nilus.
V. 17. in mine band] The words are Gods words, yet the Rod is in Mofes hand; it is in Gods hand by vigorous influence, and in Mo in Mojes name; it is in Gods name by vigorous innuence; since in the fer hand by outward ministration; as the sword of Gideon; and the sword of the Lord, Judg 7.18, may be one and the same; Gideons in respect of use, Gods in respect of force, and the power of prevailing with

running by Egypt, had the plague, which (when it passed the borders thereof) might be clear as it was before.

To discuss the control of the number that were brought against them.

V. 18. [link] by the ill fent of the dead fift in it.
V. 19. all their pooler of water] We mutt not think that Moses we must not talk the Nofer-went particularly to every pools to firetch his Rod over it, but that hav-ing fretched his Rod towards the River, he afterwards did the like oang attricted his kod towards the kever, he aircrawards out too like over fome ponds or pools, or gathering of water, in the name of all of the like kind i or he might. (directhing out the Rod.) make mention low far the Curfe flouid reach; and it is like, it was rather upon the

comprehended under the name of water.

V. 21. and 16 ffl yetc] Which was an evidence, that it was a true miracle, and that miracle a spigue to them, by whom fifth was used for excelling dyet, as Num.11.7. And to fome it ferred, no due, for admirts, and then plague upon filters, may conflue the superflict admirts, and then plague upon filters, may conflue the superflict materials. ther means, because they came not under the curse, as other creatures, by

the ricoa.

abroughest all the land of Egypt] Of Egypt, and of Gothen also, the bloom of the life of the land of Egyptians, and not the Ifraelites.

V. 2. the Magistan did [6] Exody, 1.5. & Chap. 3.7. When all the waters were turned into blood, how could they do [6] unlife they first from blood to make a said. first returned them from blood to water again : Anfw. It might be in Gothen, or if that Province were free from this as it was from the other plagues, Chap. 8.22. & 9.26. & 10.23. k may be, that all the Rivers and Pooles were not turned into blood, (at once) but that fome of them being turned into blood, the Magicians practifed their Inchantments on others; or they might dig new Wells, verf 14, which had no comon oners: or any migriculg new years) years 24, minet mean continued but merce with the blood waters 3 or (becaute this plague continued but fever dayes, year, 24,); the Magicians might play their prantes when the dayes were expired; and then make their falle appearances of blood, by

their magical impollures.

V. 24. digged] But it is like, they loft their labour, if h were V. 24. digged] But it is like, they loft their labour, if h were within the compais of feven dayes, after mentioned: for they were within the compain of the department of the control o

the period of it.

CHAP. VIII.

Verf. 3. PRogrinto thy bed chamber] Notwithstanding Moses and Aaron were harthly entertained upon their first message, Auton were menny entertaints upon uter int intensity Chapt, a fact the Tyrant were entraged, and the miterable condition of the people aggravated, and Pharson by the enchantments of his magicines more hardened into before; yet abolts and Auton refolucity partite that committees, and command from God, and perfs into his partite that committees, and command from God, and perfs into his presence, and perfift in their comminations; an evidence of their side-

privates any perfect in the community of the control of the contro where; the former was but upon liquor, nor upon all neither, this mod all their victuals; that afflicted them, but when they were thirty, this all their victuals; that afflicted them, but when they were thirty, this all thinks the data and afficient with the formation of the matter than the state of the att their viceurs; in the article attern, but when they were theirly, this as all times that being often out of fight might be formetimed but of mind, this was a continual offence to many of their fences, to their eyes the number and figure of the Frogs were a most horid ipectacel; to their numers and ngure of the rings were a most normal pectace; so cut was oddient, and their crawling upon them, and a mong their meats mod abonimable: laftly, the bloody waters came not up to their chambers, beds, or mouther, shout their frogs with unceffant importunity haunted them in every place, and invaded them on every portunity haumed them in every place, and invaded them on every lide, on every part. Hence it was, that this plague humbled the Tyricane for far, as to defire to be prayed for, yet, 8 which the former did not. V. 4. and the frage fluid come up both upon the! (NotwithHanding alblodes and bobts) the frogs cannot be kept out of the Kings bed-chief, and for all the cared, they will come to unton his Vanel pareform and

isblocks and bolts) the trogs cannot be kept out of the Kings bed-chum-ber, and for all his guard, they willcome up upon his Royal perion, and crawl upon his boitome; and croal in this centre when he is in hed, blow deliciable shall the dignity even of Kings become, if the Kings kings be placed to earl contempt upon them I See Plat 32,10, and how frourtable is God unto man, by his ordinary approvidence in making incollections with the contempt of the plate of healthcare. fuch creatures loath to come, where man hath to do, who are fo lothfome

to him, that he cannot endure to be touched by them. to num, the the cannot endure to be touched by them.

V. 5. the Lord state unto Moser By secret inspiration, because it was in the presence of the King, and so not convenient to speak of him,

And not to him in his hearing.

V.6. over the waters] That is, over against them, or towards them, from Pharaohs Court, where it is like that Aaron was at that time-See

on chap-71 and 10.13.

on they 12 and 10.13.

covered the land | Goften, where Gods people dwelt, was excepted
as from the piegue of fites, ver.22. unlefs the Egyptians that were among
them, were infitted with them, which might be without annoyance to the Ifraelites.

V.7. The Magicians did fo] That is, they firetched out their listeds had be mirach and bissal. The Egyptians were blood-thirtly men, bloodily minded against the Hebrews 3 and thus they might have blood over or towards the waters, and either by falls garances, deceiving tenoup, their waters are turned into blood. Thus God requires the the fights made feeting frogs or the David brought rune Frogs to the whole without in this third, there was no need toward, when the whole river into place, where the controllation, was because. Most and Aaron on the blood, fo far as it runned to reachible, it was enough, that the firest one fold, and blazand had been been the controllation on the other through it is like the falls are the controllation of the controllation of the controllation of the firest properties of the number that were brought uninto the two controllations. power hath God Almighty over Kings, though they be mighty in power, and haughty in spirit, that what they will not do for love, or reverence, he can make them do for fear. See Annot, on

ver. 3. V. 9. Glory outr me] Or have this honour over me.

Chap.viii

when shall I intreat for thee] That may be , I will give thee this honour to appoint, or prefcribe a time when I shall pray and prevail for thee : and if my prayer take no effect, do thou glory over me, and fay I am no better then one of thy Magicians, who can rather bring a plague upon thee, then remove it.

upon tince, then remove it.

V. 10. To morrow] Why not p efently? the plague being to grievous, he migh, think, either that by that time they might be withdrawn some other way, and so they should not need to be beholding to God, or Moles, for that favour : or he might think, that though the Frogs might come on a sudden, it was not so casie a matset to remove them again, and that therefore Moles must have some time to mediate with God for that mercy, and to make it take a sul-

V. 12. Mofes cryed] Though he were fure of the miracle, v. 10. he did not forbest the meanes to obtain it, wit prayer unto God, which is fo prevalent with God, that it is next to Almighty, in efficacy and power, See Chap. 32, 10. See the like 1 Kings. 18. 1. 42.

et, See Chap, 32, 10, See the like: I stilling 10.1.42.
V. 14. the Land flank] The plague was not wholly removed at once, that it might be known to be (not a counterfeit, but) a true miracle, for their clearer conviction; and the frogs being gathered on heaps, that their flink might be offensive to the Egyptians, as their fins were to God; afterward it is like, they were purely cast into the River, and partly buried in graves, or pits digged for them; though it be not to exprelled.
V. 15. that there was a respite] This respite was but Gods Paule for

Pharaoh to make a good use of the precedent plague, that when Gods hand was taken off him, by withdrawing of his Judgement, he might by repentance have made himself capable of mercy, But this is the manner of fuch as are doomed to destruction, to take more heart to go on in an, when they should take most liced, that by finning again , they prowoke not God to punish them again.

V. 17. became lice] The hebr. word Cnim, in the Hebrew, is varioutly rendred ; fome take it for gnats ; (but they are rather comprehended in the plague of flies afterwards) tome for fleas ; but they were no like to be plague enough because they were more movable, and less loathsome then other vermine ; the most and best Interpreters render the word fome then other vermine: the mout and ord; interpreters remore the words.

**Ref yet it may be a steber came; in an extraordinary manner; of they vetl.; Go unto Phareab] He faith not here. (as Chup. 8. verl. 20.)

**were of an extraordinary kind juch haply sathe like was neither before, were of an extraordinary kind juch haply sathe like was neither before. nor fince, as is noted of the locusts, Chap. 10. 14. by such little creatures armed with a power from God, the greatest Tyrants may be plagued, yea devoured, as were Herod by worms, Act, 12, 23, and Galerius and Maximinus. Bucolz. Jud. Chron. on the year 311. pag. 188, and on 313. pag. 190. and by lice Pherecydes was devoured. A Elian. var. hift, lio. 5

all the dust] That is, a great deal of it, as all Judea, Mat. 3, 5, for a great part of the people of Judea; or all the dust; that is, the dust all over the land, no place being free.

V. 18, the Magicians did [6] That is, firesched out their hands with

mods, as Aaron did, ver, 17, and thewed their endeavour to do the like, though in vain-

but the could not] God confounding their wildome and power in a thing most vile, whereby yet he honoured himself; since hence it appeareth, that there is nothing to small, that his power and providence oricendeth not unto, nor wherein he cannot foyl both the power and imposture of men and devils, who could neither make lice indeed, nor make a flew

fo there were lice I In the Hebrew there is an enallage of number, the Verb being of the lingular Number, and the Noun of the plural; as Gen, 1, 14.

V. 19. This is the finger of God] (Luk. 11, 20.) They might have feen and acknowledged the whole hand of God before; now they confess a finger of it, in this plague which they yield to be done by Gods Power, and not by Sorcery; which they should have acknowledged of the reit of the miracles; but their mafter the Divel taught them , both to counterfeit Truth , and to conceal it , yea , and which is more , to persevere in resistance

y. 10. for he comeib forth to the water [What ever were the oc-V. 10. for he come to form to the mater I what ever whether for aftern of Pharaohs going to the water in the morning, whether for apleasant prospect, or out of a superstitutions respect to the River Nilus, appearant prospect, or out of a superstitution and the form of the company of the com it is uncertein : but sure it was the fittest place for Moles (now no Courtier , as before he had been) to meet with him , and early in the morning, he was most like to make use of what he had said unto

V. 21. [warms of flies] Or, a mixture of noy some beasts. The word, in the Hebruw, which some read Harob, some Haroc: (by reason of the south by the south beauty habited. familiated of the Hebrew letters Beth, and Caph) is by learned Hebricianstranlined by the word mixtian, or a mixed swarm, which (accordingly) ing to the fence, rather then the literal construction of the words) is in

Chap.ix V. 8. Intreat the Lord | Ver. 18. Chap. 9. 28. and 11. 32. Pial.

48. 44. He there preemptorily refuled to be interested in the Lords name, to let the people go, asking by way of proud comparison, to let the people go, asking by way of proud comparison, to let the people go, asking by way of proud comparison, which C by the importunity of their prefing gnasts, beets, and hornets, which C by the importunity of their prefing the proper than 1 might give them no reft, and come of them, with their flings may be the property of the property of their prefing the property of their prefing that the property of the property upon them) might give them no rest, and some of them, with their stings might wound and kill them; as Plal. 78. 45. and as Josephus noteth;

might would also an annual Aniq lib. 2, 6, 5.

Aniq lib. 2, 6, 5.

V. 23 A division] Heb. aredemption. I hat is, a division, for redemption. I have been precedent from participation of the plagues. tion, or deliverance of his own people, from participation of the plagues, heaped on the Egyptians : wherein God giveth clear evidence of his Juflice on the one fort, and his Mercy on the other , fo that here we have a type of the finall separation of the Elect and Reprobate ; and of the falvation of the one, and the damnation of the other.

to morrow] it makes for more affurance of the miracle , because they that hear the Prophecy of it , (for fo fhore a time) are like to fee the failing, or performance of it thereafter, as in the event it falleth

V. 24, and there came] We read not of this plague, that any use was made of the Rod to bring this plague, and it is like it was not used, that it might appear, the power of these plagues was not in the Rod, but in the

corrupted] Or, destroyed.

V. 25 in the land] (so wit) the land of Egypt, where hitherto t feems, they had been restrained, at least from publik wor-

thip.
V. 26 the abomination of the Egyptians] Moles refuling the motion
V. 26 the abomination of the Egyptians] Moles refuling the motion of Pharaoh for performance of the lactifice in Egypt, maketh his deniall (by a Dilemma) thus ! If we factifice here, we must facrifice, either after the manner of the Egyptians, or of the Ifraelites : If after their manner, that would be an abomination to the Lord our Ged : If after our own manner, that will be an abomination unto them, and they will ftone own finantier, this will be an abomination unto them, and they will flower and they will flower them. If the weather of the will be for the weight of the we

whole manuet 135 in outreme 160 per hansana precene numinty, but no fooner is the plague taken off, but hypocrites return to their wickedness again. See Plalm. 78. 14.36.37.

V. 32. bardened bis bears] Zach. 7.11, 12. See the Annor Chap 4. veri. 21.

CHAP. IX.

him in his way thither 3 but go to Pharaoh where he is, though at his bin in his way trutter; oue go to renateon more to it; inought at me Court, where he keepeth great state, and maketh oftenation of greatest pride, and where he hath his parasites about him, to push him up with prince, and water are tarte any paramete aboute time, to put mine up with a form and contemps, and to incense him to indignation against Goods Meditagers and people; there Goods Ambassidaturs must be bold to tell Goods Meditagers to the greatest Pyram; yee, though they should be freved with a prohibition for such a place, as A most 2, 13.

V. 3. in the field] This was an open plague without doores, and principally upon the cattell, and those onely that were not in some house: and if men were out of doores, it is like they were partakers of the same plague with the beafts of the field , as is threatned of the plague of hail,

oxen, &c.] By Oxen is meant also Kine and Bulls : such cattell the Egyptians had, though not for food of their flesh, yet for nourishment by Egyptians nad, though not for 1000 of their nem; yet for modifinance by their milk, and for cloathing with their wooll of theep; and 10me, as Oxen and Horfes, they made use of for their work; and of all kinds they made commodity by trafick with other Nations, though with divers of them they committed bruitiss Idolarry. See on Gen. 46, 36.

a grieveous murrain] the word here translated murrain, is Chap. 5. verl. 3. tearmed pefillence, and it is one and the fame difease, though when it is applyed to cattel, it be usually rendred by murrain, when to men, as Chap. 5. verf. 5. it is commonly translated the pestilence. V. 5. to morrow] See on Chap. 8. v. 23.

V. 5, 10 morrow j see on Chap. 8, v. 23.
V. 6, all the cattell The greatest part of forts of cattel : for some were reserved from another plague, and some preserved from it, by a savourable premonition, for their removal from the danger, vers.

V. 7. Pharash fent] Into the land of Goshen, to see whether Godspeothe charge of priviled from this plague, which the Egyptians had no; he did not fend upon the former plagues; for in (ome of them the wayes were fearer pellible, or with much danger, as we fee, verf. 3. and 1. and when they were more fafe, it may be, the trial came not into his thought? and he might fend now the rather, to make up the loss of the Egyptian cattell, out of the Herds of the Israelites.

V. S. let Mofes Ithough Aaron took up his handful of affice, as well as Moles, yet Moles mult fprinkle both, that the power of their operations, might not be ascribed to the hand of Aaron, (which held the miraculous Rod) or if they both sprinkled the astes, Moses might the rather be named, as Gods chief Minister, for the wonderfull deliverance of his

V. 9. blains] Hitherto (for all their plagues) they might fleep in a Tome Translations expectly of all kinder of files] and it is certain, they whole skinne, aithough to many and to great plagues, might have kept

Annotations on the second Book of Moses called Exodus.

them, both waking and weeping : but now the finne of their fouls brake out in the fores of their bodies, and on the beafts for their fakes, where the michic is not more miraculous, then the meanes used to produce it, y. 8 which was by casting after of the Furnace up toward Heaven 3 by these was fent up a complaint to God, againft the oppression of the liftaelites, was (ent up a complaint to God, against the oppression of the Intestites), in the Furnace of the brick-kins (See Deut. 4-20.) which came town with a vengence upon mar and segf. The Original word, not used elsewhere in the Scripture, significant scalaring or builing blains, or biffers: though the assessment were not hor, but such as Modes and Aaron with the Albert hands.

though the sines can up were not not, but the might hold in their hands.

V. 11 upon the Magicians Though they were convinced and confei-V.11. upon the Magietans Though they were convinced and confer-feed hemfelves overcom by Godyin the plague of Liee, Chap, 8, verif. 19, yet they fillip rifield to oppose the Power of God, and the Ministery of Mode's and threefore they were worthly plagued with boyles, for the currying and commancy of their minds against the Almighay, So God getreth him honour of them to their finance length of branded-sup-or the little library and limenses. Chousi they need much upon both their implicty and impotency, (though they took much upon

nom their imprety and importary, Change and was modifyppseem.

**P. 13.4 is the Lard bath folion 3 Chap. 4. 21.

**P. 14.4 it my plagate upon in bear 3 Though my hand hash been hearly upon the actedy. I have 1 plagate due but springly to that I will do, or I have in store for the smooth and work; then yet thou haff felt and of I have in store for the smooth and work; then yet thou haff felt and the smooth an I will make thy heart fick in smiting thee, Mich. 6. 13, and thine own

conscience shall condemn thee of ingratitude, and malice. V. 15. Peftilence] By this is not meant that known deadly contagion, emment by a called hus anyor all the plagues which are after mentioned, and were inflirted as and receivable to the first born, as the cutting off may be meant of the flaying of the first born, as the cutting off may be meant of his, and his peoples

17. Pial. 76. to Pro. 16 14. See Rom. 9. 17. Per 2.8.
that my Name may be declared That is, that my contestation against thy concurrency may be known, and spoken of to the prasse of my patience toward thee, and of my miraculous operations upon thee

V. 19. gather thy cattell] See Annot, in verl. 6. A Judgement tem-

P. 19. gamer to canna 3 See annual and the period together fewering and mercy.
P. 21. regard not 1 Heb. fer not bis beart unto.
P. 23. firethed on bis red 3 With how much cafe, and in how thort a
V. 23. firethed on bis red 3 With how much cafe, and in how thort a

V. 14. hall and fire mingled] Pial. 78. 47, 48. Hail and Fire are time doth God great wonders? contrary; yet both concur in Gods quarrel to plague his ene-

none like] This confuteth the observation of some, who say, there is none tine] I his continent the observation or tome, who say, timer is never any Itial, or Rain in Egypt, See on Deur, 11, 10. The truth is, it is more tare there, then in other lands; but not fo, that the observation thould be perentorily and universally negative; yet it might will be fail three was note like it for fifth, note (ogeneral over a whole land at once : Secondly, none (o tempered with firey ser, 23 and Plal, 105, ver, 25 thirdly, none (o tempered with firey ser, 23 and Plal, 105, ver, 25 thirdly, none (o nutfuelly prophetical, and accordingly accomplified, ver, 158, Fourthly, none to deffuel two to man and beatt, and trees y v. 35 ver, 158. Fourthly, none to deffuel two to man and beatt, and trees y v. 35 ver, 158.

and Plal. 78, ver. 16, 47, 48, and 165, v. 33.

V. 16. Goften no bail 3 That may be meant of that part only which v. 20. gopen no nit] and may be meant or time parconly which appertained to the Healites: yet the Egyptians that were among them, if better affected to them then the relt of their country men were, might

haplie be freed from the plague of haile for their fakes. V. 27. Thave finned] Exod. 10, 16. The wicked sometimes confess their finnes to Gods glory, in their acknowledgment of his juffice : but they do not truly repent, and reform, that they may be received to

V. 28, it is enough] That is, I will not put God to bring any more plagues upon me, those I have already teen and felt, shall suffice for your ditmission, I will now let you go, and ye shall stay no

longer, mighty thunderings Heb. witces of God, Pfal. 29. verf. 3, 4, 5, God mighty thunderings Heb. witces of God, Pfal. 29. verf. 3, 4, 5, God preferns miracles to his cares, as well as to his eyes : yer, neither way, preferns miracles to his cares, as well as to his eyes : yer, neither way,

with his obsturate heart betontnen.

"1.39 the earth is the Lords' JAll the Inhabitants of the earth (Kings not excepted) until schooling God for their Land-Lords, and (under that title) they owe him fuite and lervice, See Chap 19-5. Deut. 10.14. Pfal. 24, 1.8 50: 17. 1 Corto. 26, 28.

Plat: 24, 1.ec 50: 17.1 Cotto. 20, 20.

P. 30.1 know that] Moles, though he knew (by experience of their Pharaoh, and his peoflubbornnels, and by revelation from God) that Pharaoh, and his peoflubbornnels. ple would fill be flubborn ; yet he goeth on to work wonders , both in pie woma tim or suoodin syet negocin on to wontwometry, but in bringing plagues upon the wicked, and praying God to remove them; fince God is glorified by both, though they were reformed by

Definer V. 31. and the barlie were [mitten] As Egypt differed from other Countreys, being watered not with rain, but with the tiver Nilus: foit is like there was a difference of the husbandry of that Land; in lowing the Barly with the Wheat, which is not the manner of other

ountries.

V: 3 : not grown up] Heb. hidden, or dark.

V: 3 : was hardened] 2. Chr. 28. 22. and 36: 13.

by Moscs] Heb. by the hand of Moscs.

CHAP: X:

Verf. 1. For Theue hardned \(\text{Ver. 10, 27, and Chap.4.21.8. 11.10.} \)

Equit. 2. 30. The wicked mult be admonified, though three be no hope they will be antended. If a 6. 9. 10. Excl. 2, 3, 4.5. For if they turn not, God will whet his fword, Pfal. 7. 12. and be glorified in

they turn not, God will when his fiword, Plal. 7, 12, and be glorified in his indice upon them, who made no accounts (his mercy. V. 2, eare of ith fish of Chap 13, 8. The miracles were fo great that they flould be fipden of for ever; where allo we fee the duty of percut cowards their children, which is to teach and influed them in the Word and Walstone in the Land Duty 6, 6. Did not to the product of the control of the con and Workes of the Lord, Deut. 6.6, 7. Pfal. 71. 15, 18; and 78. 5, 6.

and everses of the Long Dentiles of affliction is to humble our felves V. 3. bumble the felf 1 The end of affliction is to humble our felves with true repensance, under the hand of God 3 and 60 it is a mercy to be with true repensance, under the hand of God 3 and 60 it is a mercy to be wan true repentance, under the hand of God; and to it is a mercy to be afflicted a but if it do not take this effect, it is sometimes withdrawn in judgement; as IIa. 1. 5. and so it was in Phoracon and his peoples sole,

from whom one plague was removed, that another might fucced it V. 4. length 1 The Hebrew word Arbe, fignificath both a Locath, and a multitude of Locath, for Haba, whence it is derived, fignificant both many, and their multitude is fignificantly fet down in the next veri. See

Prov. 30. 27.

V. 5, the face 7 Heb, the eye :they shall swarm, in such number, that they shall cover the ground from mans fight, though they most abound where most abundant of green fruit, or food is to be derouted. See Plis.

lib. 11. c. 19.

and they [hall eat] Devouring vermine are Gods scourge on man, for man on journal jacousing retinine are coost icourge on man, for mans contumacy and contempt of God and his Word, Joel 1. 4. the refute J From the plague of Hail, the Wheat and the Rye were refuted by the state of referved, because they were not yet grown up, Chap. 9. 32. Heb. They preserved, because they were not yet grown up, Chap. 9. 32. Heb. They were hidden or dark, out of sight, and out of hurt: whereby it appeares there was an intermission betwixt this and the precedent plague, whereby the contumacy of Pharaok was increased, and occasion given for more

miracies.

eutry ree] That is the fruit of every tree, though their bring fuch as

was never feen before, ver. 6, they might be fuch, as might can into the

wood, as well as devotted the fruit; for that is reported of fome Locuits. Plin. Nat. Hift. lib. 11. 6. 19. and these were worse, not onely then any

that were before, but then any that might come after, yer. 14.

V. 6, nor thy fathers fathers have feen] That is, they have not feen (uch for number, nor any in effect to hurtful as thefe: but they and their fathers have feen Locusts before, for Egypt had her part of such kind of fathers have feen Locusts before,

creatures, as well as other Countries, and more then fome others.

V. 7. a [nareunto us] Oe, an offence, as fome read: or an occasion of all, thefe evils; foare the godly charged, as time teac; or an occasion ut all, thefe evils; foare the godly charged, as Eliss by Anbay, Kings 18, 7th the fin and the blame thould go together; but the wicked procure judgement on themfelves, and impute their plagues to the godly, who would reclaim them, and secure them, Chap. = 3. 33. Jolh. 33. 13.1 Sam.

V. 8. who are they] Heb. who and who, &c. V. 9. with our young] Young and old (being comprehended in the Covenant) were to have their parts, both in the deliverance from (crvi-

tude, and in the service of their deliverer. our flocks and our beards] Both for facrifice to God , and fustenence

V. 10. Let the LORD be fo with] The words of Pharaoh favour of for our felves. V. 10. Let the LORD be [6 mith] The words of Pharaoh favour of the much difference, and little fenfer the passion of anger is side to be a flower flow; he was long angry, and load (a great while) like a furious madment and as he did. 3 to the formations tipseles, he knew now what: when the means in this fipech, is larde to by: It may be he wished that Gold had no more good will to the shahen himself had 3 that as the same flower than the means of the shahen the same flower than the shahen the same flower than the shahen the same flower than the sam God had no more good with: to Herstanen, immetrices y since on review of working to let them go, fo God would be unwilling on go with them got it may be, he might. (by way of derificon) a taunt them for their trubing of for their deliverance, as if he would do no more for thems, then thirdle would do; and he would not let them go with their little once but with their men onely at the most, ver. 11.) and therefore that God ither would not, or could not, work their full deliverance our of his hands. This was either his hope, or the defire of his heart-

for evil is before you] That is, though you make a presence of facrie, you have fome evil plot, or purpose to effect; or some evil is before nice, you have tome evil piot or purpue to effect per tome evil 15 detact you to way-lay you, and light upon you at least he thought they meant wholly to quit themfelves from his fervice; 32 Chap, 1, 10, and therefore he would have kept their little ones as pledges for their returns. and he threatens them, if they perfift in fuch a purpole, to prevent the performance of it by some surprisal of their persons.

V. 11. Not fo] That is ye shall not (as ye demand) all depart.
V. 13. over the land] Neither his Rod, nor his Army could reach o ver all the Land; the meaning is, (as at other times) that he thretched his Rod over fome part; in the name of the whole, See on Chap. 8, 6.

The eaft winder brought the Locofft; [Gen. 8, 1, Num. 11-3].

V. 14. neither after them shall] This Moses speaketh by the Spiritof V. 14. netwer after trem 19.12] I was Mores peakent by the opportunity of prophety, which as it flewed him a long retrofpet to the beginning of the world 3, 6 did it flow him a prospect as long forward to future times. See the like perdétion, Clup. 12. ver. 6, See on

V. 15. covered] See Annot, on yer. 5. darline!]

Annotations on the second Book of Moses called Exedus. dirkened 7 Either by fuch covering of the earth; as hath been spoken out of Egypt : yet from Cain and Abels oblations, Gen. 4, the continuof, Anno: on ver. 5. O by flying to many together, as (like a cloud) | all practice of the Patriarchs, and the dillinction of beafts into clean and do darken the Ayr 5 to it was with (waymes of Locusts in Poland and unclean, was some direction for this duty. Silelia, Anno 1575, which for a mile and an half obscured the light of the Sun, Anno . 1 475. Bucola Chron. p. 425. The like happened also,

Anno 1642. p. 5 46. Ibid. Sec Rev. 9. 2. 3. did cat | Pial. 78. 46. and 105. 34, 35. V. 16. 1 bave finned] Chap. 9. 27 1 Sam. 2 6. 22.

and against you] Against you all, whom I have opposited with gricwous tervitude; and against you Moses and A aron in particular, whose persons and miraculous operations, and just requests, I have hitherto con-

v. 17. forgive — my fin onely this once] He taketh notice of his fin as the cause or his punishment and delices the removal of the cause, onely that he may be free from the effect ; and he ftints his perition to this fin onely, either out of some hopeful opinion he had of himself, that he should no more provoke God to plague him as he had done; or he feemeth modelt in his request, that he might more casily obtain it, thereby as it were threatning himself, that it he transgressed to again, he would desire to be pardoned no more.

nurear 1 1. Kings. 13. 9. Act. 8, 24. Rom. 15. 30.

this death onely] That is this deadly plague. 2. Cor. 11. 23. for being fuch
Localts as the like were never before, nor thould be a nerward, they might bodanssis un new terret und in a devourters of the fruit of the earth; & to that may well be true, which is faid (in the book of Wildems, c. 16, v. 19.) for them the bisings of the grashpopers and flies killed, neither was there found any remedy for their life; indeed it was easie for Godson. make them as pernicious to the persons of men, as to the fruits of the earth ; but the devouring of the fruits onely might be called a death, because it was like to produce a famine, and famine is (many times)followed with the peftilence, both which are deadly plagues.

V. 18. And intreated the Lord] The charity of the godly must exceed the malignity of the wicked, and they pray for them, though they deierve rather curling, then blefling, Matth. 5. 44. Pial. 35.13. Luk. 23. 94. Act. 7 60.

V. 19, meftwinde) Heb a winde of the fea. B:caufe the Mediterrane an Sea is Weltward, in respect of Canaan, and of Egyp: shence it is, that the Hebrews fignific the Well by the Sea.

cast them] Heb. fastned.

Red fea] Act. 7. 36. Heb. 11. 29 In the Hebrew it is, the fea of Bulrushes the Greek and Lating use to render it, the Red sea, so called; as some think, because the water is red, Adrish. Delph. Theat. pag. 123. Some, because it seemeth red , by reason of the red sand, or gravel ; so the Equipment of the way be Edom, that is, Elau, the red from of Ilaac, See the feoral Anno, in Gen. 15, 30. and Fulleri Mifeellum. 1th. 4, edp. 10.

Sixt. Amam. Antibuc differst. de Nom. Februh p. 321.1 Kings. 9, 26.

V. 21. cure darknelf that may be felt] The words are figurative, im-

porting extraordinary black darknels, as rivers of teares, Pial. 119. verf. 136. extraordinary forrow; yet God might fo thicken the syr, that they might take notice of it, not onely by the eye, but by the hand, when they could rather feel then fee what was next unto them This darkness might be caused by a withdrawment of the light of the celestial bodies, or by drawing a thick curtain of very black clouds betwint menseyes & them, or by thick foggy yapours, which were fo groffe, that (like tangible bodies) they might in a manner be felt, fuch hyperbolical expressions are ulual, not only in humane authors, but also in the holy Scriptures. See Deut. 1, 28, See Wild. 17.4, 5, 20.

V. 23. neither role any] They were not only (for three dayes space) deprived of the natural lights and lamps of heaven, but of artificiall alfo, the vapors might be fo thick and moult as to put out their candles and any other light that was kindled by them : fo they were as blind men. that could not fee at all, and as lame men, that could not move from their places; and fo they face still, and as under the arrest of this darknesse, besaufe they could not fee what to do, whether to goe.

Ifrael had light] Efau. 60, 2. Whereby they had opportunity to have ftoln away; thele three dayes of darknels to the Egyptians, and of light to the Ifraclites, would have ferved for their three dayes journey in the Wilderneffe, Chap. 3. 18. and 5. 3. and 8. 27. in which time they might have removed themselves and their goods; but God had yet more mira-eles to work for his own glory, and their fafety, and he would not have them go out like fugirives at all, but rather to march out of Egypt, as by way of honou: able and triumphant victory over their enemics.

Pharach called] After the three dayes darkness was expired, and light

onely let your flocks] As a gage or pawn of their return, or a forfeiture if they returned not, or as a recompence and supply for the losses of their car. by the plagues of hail, and murrain, Chap. 9. 6. 25.

V. 25. Thou must give us also] Thou must not onely give us leave to go, but permit us to have our cattel alfo, that we may have wherewith to

V. 26. Not an hoof be left] The Ministers of God ought not to yeeld one jot to the wicked (as touching their charge) though they would not have him obeyed at all; his word and will must be performed to a

Chap.xi

V. 28. Thou fhalt dje,] Though before he confessed Mofes just, ye: (against his own conscience) he now threatneth to put him to death : an impudent stubbornnelle, after so many miraculous terrors by the miniftery of Mofes, that he should threaten him with death , whole prayers he had to often begged for his deliverance : all wickednets is folly, but fuch as this, is no lefe then madness, and a wonder of the Devils working by divine permission ; yet did not this discourage Motes from his

duty, Heb. 11. 17.
V. 29. thou hast stocken well] He approved not Pharaoha speech in Pharaohs tenie, but rather taunts him, turning his words to another intent then he thought of.

I wil fee thy face again no more | These words are set down here, (by Ancicipation) for they were not speken untill after Motes his last mellage, Chap, 31, 4, 8. Or else they may be a prophesic of Pharaohs perdition in the fea, that (after their parting) he should be drowned, no more to be feen by him or any elfe.

CHAP. XI.

Vers. 1. The Lord said] This was spoken to Moses by inspiration. (before he departed from the prefence of Pharaoh) having denounced the death of the first-born, after which time (as he faid Chap. 1 o. v. latt)he made his appearance no more before him.

thrust you out] He shall send you away without any condition, with hafte and violence, as afraid to keep you captives any longer: and without all hope to overcome the power which hath so miraculously managed your cause against him.

V. 2. borrow] See Annot. on Chap. 2. 22.

neighbour J See on Chap. 3, 22. Though at first the Israelites (planted in Gothen) had not much to do with the Egyptians, from whom they were (for the most part) (eparated in manners, and in habitations, (for which a part of the Province of Gothen was sufficient) yet afterwards they multiplyed fo much, that they spread all over that Countrey : and befides had many mixed habitations in other parts of Egypt, whence it was, that their doores were distinguished by the sprinkling of blood, as in the next Chapter.

jewels of filver] Chap. 3. 22. and 12. 35.

V. 3. favour] Pial. 106. 46. Exod. 12. 36. Act. 2. 47. Exod. 3.21 very great] 2 Sam. 7.9. Efth. 9. 4. I hat is, much honoured , much feared, in regard of the manifold miracles wrought by his ministery Geneva : or from red mountains neer unto k: but it is rather thought to the his bringing punithments upon a and withdrawing punithments (by the not) function and withdrawing punithments (by the not) function that it is of called from a King who had his from the people of Egypt : whetevy he might be the more like to obstain Examinion nert unto it, whole name was Brythars, (Brythus in Greek) jewels, or whatforever elle he libuid ask of the Egyptans for himself or

the people.

V.4. about midnight] To wit, of the night, which followed the fourteenth day of the moneth Nilan, in the morning of that tourteenth day, Moles gave out the commination against the first-born, before he finally departed from the presence of Pharaoh, v. 8. at the evening of that fourteenth day the Patieover was first celebrated, and the night after that eve-

ning, was the flughter of the fift-born.

V. 5. from the fift-born] Exod. 4.33, & 12.39.
this is behind the mill] Jung. 16. 21. Elsy 47. 2. Lam. 5. 13. Matt.
24.41. Heb. behind two mills, or after two mills florer. The meanest fervants (many times) were put to grind at the mil : wherefore mils were ofyants (many times) were put to grant at the mar, where each or-ten in prison houses, where prisoners and captives were kept in work, to turn the mill; which was sometimes so made, that they that wrought were placed on the back part thereof, betwixt the mill it self, and the wall of the room, wherein it was placed for they were behind the mill, and fometimes they drave it before them, thrusting and turning it about with the main strength of their bodies, which though it went round, yet ftill they came behinde it, fince they forced it about , by driving it before them, rather then by drawing it after them. See on I Kings

V 6. great cry] Chap. 12. 30. V 6. greatery 1 Cnap. 12. 30.
V. 7. 4 dog move his tongue] Josh. 10. 11. Job. 5, 23. Hof. 2. 18. A proverbial free h.figatifying that their condition shall be very quite, without any dishurbance of man or beast: whereas the Egyptians were in tumults, and made out-cryes for loffes of their first-born.

V. 8 [hall come down] Moses had hitherto been a suiter at Pharaohs Court for the freedom of the Hebrews, but after a while the condition of the King and Kingdome shall be so far changed, that Pharaoh shall (by his fervants) folicite them to be gone, Chap, II. 1. and the Egyptians shall be fain to buy their liberty, with great liberality, giving them their most precious things at their departure.

ingrest anger] Though Moles were a man of a very meck and patiin gran anger j 1100gu motes were a man or a very mee and pate-ent spirit, (Num 12.3.) yet in the caule of God, seeing Pharaoh to re-bellious against him, so outragious against his people, so falle in his pro-mises to both, his zeal raised his indignation to a great heighth of detestation of him, and his doing. So also Exod. 32. 19. Num. 16. 15. Thus may we be angry without lin, and (in fuch a cause) we cannot

without in forbear anger. See Mark. 3.5.

V. 9. that my wonders] God hardeneth the hearts of the Reprobates that his glory may be the more fet forth, Rom. 9. 17.

V. 10. not let | No words, though after to many wonderful deeds, with what I That is, with what beafts, or how many in particular ; would work upon this stubborn tyrant, to let Gods people go ; God perthe lawes of tacrifices were punctually fer down after their deliverance mitting him to the courfe of his corrupt nature, and the milguidance of

Chap. xi;

bringing forth his people with a mighty hand.

CHAP. XII.

Verf. 1. ANd the Lord spake] That which here followith, (touching the institution of the Passeauch and prinkling of the blood of the Paschal Lamb) was spoken by God to Motes, and by Moses to the of the Patent Lamp, was proceed by you to prove a many more appropriate people, before the flaughter of the firth-born; (as is plainby the 12, 12, and 2; vertees of this Chapter.)

1. This moneth called in the Hebrew, Abib, Exod. 13. 4. in the

Chaldee Tongue Nifan, Efth. 3.7. containing usually, part of March, and part of April. See Annotation on Gen. Chap. 7, 11, and on Jos.

fir [moneth] That is, the first according to the order observed in Ecclesiattical matters as for political assures, they reckoned from Septembers (called by the Chaldeans, Tiffi) because (as it is thought) the World began with that month; and it is thought to have begun with its month; and it is thought to have begun with its with the state of the for that there were ripe fruits at that time : though many of the Ancients for that there were the thousant that there i mough many or the Antecidents conceive it began with the Spring; and according to this latter computation, was the Jubile rectioned, Lev. 2, 8, 9, 1 to because of the Secular accompt of contracts and reclases then to be determined; it his year called the Civill year, gooded at the Eesth of the inguistering of truits, which was after their harvest, whereof see Exod. 23. 16.

Anthe temb day | The Lambe must be served on the tenth day, (on

which day the Ifraelites made their entrance upon the borders of Canaan Josh 4. 19.) from the flocks, and facrificed the fourteenth day, verf. 6 this was for more ferious and facred preparation for the Sacrament 3 and to fignific our Saviour Christ, as separate from finners, Heb. 7.26. Some think this was peculiar to the first Passeover and that it was therefore peculiar, because the Lamb might be in readinesse, and not to feek when he was to be facrificed, for which they would have little leifure, neer their departure: but that reason seems not sufficient to appropriate this preparation to the first Passcover : because, first this separation was typicall, as hath been noted out of Heb. 7. 26. Secondly, if it were occasionall, fo was the unleavened bread, ver. 34, yet it was established by a perpetuall Ordinance, and that upon an heavie penalty, ver. 17, 18, 19,

according to the house of their fathers] thereafter as the fathers of the

houshold had great or small families.

a land] Or, vid. (The Hebrew word Seb, significth either of them :) a 1400 J Of, via. { Incrinose word segngiment caner to men.] for fuch as had so meants to bring a Lamb, a Kilwas allowed them, toting the fame. Rites] By the Lamb, or Kid, was fignified Chrift, Johnson Washington, who was innocent and harmlelfe like a Lambs, Heb. 7, 26, and because the lamb of the Passeover was a figure of Christ, he is by a figurative speech called Our Palicover, 1. Cor. 5.7.

for an bede 1 if the house or family were sufficient for the eating of a

women, and children : (Fosephus of the warres of the Jews, lib. 7. cap. women, and condeten: (Josephin of the matter of the Jews, 100).

17.) But if a man had a great family (as Abraham had three hundred and eighteen trained fervants that did bear armes, Gen. 14, 14,) one Lamb would be too little and therefore as when the company was too few, more persons were to be added, that they may be enough for the Lamb: fo is one Lamb were not enough, more must be added, that there may be eaten. Lambes enough for the company.

V. 5. without blemish] Some read without spot; but that is ambiguous, for thereby may be meant, either a foot of another colour, which may be an ornament, as in the Lambes of Jacob, Gen. 30 35. or a mark of deformity, or defect ; the former is not forbidden in the Lamb, or Kld, to be facrificed, but the latter: This Lamb or Kid, was a type of Chrift, who was without fpot or blemish of sin, 1. Pet. 1. 19 Heb. 9. 14.

was without too or became to will find the Lamb or Kid, whether male or female, for it is of the common gender, and is taken (in the enerall) for the leffer fort of cattel ; and it may fignifie a young Kid as ell as a Lamb ; as Deut. 14. 4. but though the law leave it to the choice or en er; ule and cultom made it most frequent, to furnish the Paschal
tup; 5, rather with a lamb, then with a kid; and accordingly did our Saviour celebrate the Passcover. The lamb is taken of the stronger fex, and more worthy gender, because Christ (signified by it) was to be of a miculine vigour, as well as of a lamb-like mecknesse.

of the first year] Heb. son of a year. That is, not above a year old,

of the first year 1 teto, son of a year. I mat is, not show a year old, though it might be offered younger at any time, when it was but eight days old, Chap, 22, 30, Levit, 22, 27.

V.6. mbde affembly 1 That is, every affembly, in every family, or the mafter of the bonds for the family that kill it, and with the family ear is an abit is it is like, was the manner, not onely of the first Patieover, but the master of the conference of the con of the reft; because it was a service, not of the Sanctuary, but of private families, where the mafter of it was (to the prefent purpose) a Prieft, as

devil, and knowing out of the evil of both, to fee forth his own glory; in over) that is to be underflood rather of the Bullock lactifieed at this feath 2 Chr. 35.7. then of the Paichal Lamb in private families 3 and this Bullock was rather apart of the folemnity of the feelf of unleavened bread, which lasted seven dayes together, then precisely of the Paschal Supper, which was made onely with a Lamb, by the first both inflitution and observation allo, where the chief of the family was to do that, which has been allowed to the family was to do that, which the Priest did in the publick observance of the sanctuary,

In the evening] Heb. betwist the two evenings. In our Saviours time, and before, the day was divided into twelve hours, Joh. 11. 9. but a long and aborts that the Jewes made fepcial choice of three times for the prefix of devotion, Plot, 55-17, Morning, Noon, and Evaning, each of which had its measures to morning was the first part of the day from Son riling to moon; the noon was the middle part of the day, taking, up Son riling to moon; the noon was the middle part of the day, taking, up about two houres, before the Sun afcended to the Meridian point; that is, before twelve of the clock, and two hours after and the evening was before twelve of the clock, and two hours after and the evening was from the beginning of the alcellaining of the Sun to its fetting; before was from the beginning of the Sun to its fetting; before was the belonged to the fetting of the Sun, (* and for length of the state before the fetting of the Sun (* and the state belonged to the fetting the sun to the state before the sun that followed they was a feecond part of the evening, and less fetting to the sun that the su to Sun, the first from Sun-rising to nine of the clock in the forenoon ; as Ad. 2. 15. by many is expounded : the fecond from nine to twelve, conteining three houres more rihe third from twelve to three, which made up the ninth hour; and the fourth from this to Sun fetting, which config-ing of three hours more, the last of which is the twelfth hour; so the day betwirt Sun riling, and Sun fetting, is fometimes divided info twelve parts, Joh. 11, 9, fometimes into three, fometimes into four, and according to this last division also there may be two evenings, that is, two parts of the afternoon, or evening, as well as two mornings, that is, two parts of the morning or forenoon, and in the part of the day (which confifted of the third divition) ended at three of the clock, and which was called an evening (because all that time the San was declining towards his setting) and at the end of it, and towards the beginning of the fourth part of the day, (which was reckoned for the fecond evening, and which was a Participle of both evenings, or a borderer betwixt both) was this Lamb to be ticities of both evenings on a poractive networks occup was time James out killed 3 and as the type 5. (ow as the anitype out. Savioure (ascritical upon the crofs about the inne time, Math. 27, 46, 50. V.7., Britle is on the two file feel [91, 35cc Rev. 7.3. and 9. 4. and 14.1. This was done for dillinelicion of the deadlings of the Hebrews from the

Egyptians ; not for instruction or direction to the Angel, who knew how to diffinguish their houses in the darkest night, without any sign at all, but to distinguish their addicts in the dask of their great Redeemet, and their deliverance from a greater Tyranny then that of Pharaoh, by the bloud, and withall to leave a Memorandum to the furviving Egyptians of this wonder. Some think this ceremony was particular to the first Passeover; Others, that it was to continue in the land of Canean, and I among justice council reading were connected to the carriers of the formation of the following the Lamb, he who was the chiefman in the family, it an Hebrew, was to the spirit of the sp According to his eating 1 He shall take so many as are sufficient to ear tancy, (as the Papills teach) will serve the turn-but the blood set out the lamb; which Josephus reckonch to the number of ten men, besses the lamb; which Josephus reckonch to the number of ten men, besses them, bloud nor taken out after the manner of meas, but of washings. in the one Sacrament of drinking, as in the other which must do us good.

wherein they shall eat it] They then who were called out of one fami-

ly unto another family, to make up a competent number for the eating of the Lamb, as ver. 4. were there to tarry that night; for no houshold had fecurity from flaughter, but that wherein the lamb or kid was

V. 8. roft with fire] as some conceive, because it would be sooner rofted then boyled, and they were to dreffe it that way which had most expedition, because they were in haste : but the reason rather may be , for conformity to our Saviours fufferings, whereof it was a type, and our Saviours fufferings were answerable to this, for fire is most tharp and piercing, the most active of all the elements, under which all things are most paffive ; and though his paffion was moft bitter to him, it is moft (ween tous : as roft meat is fweeter then that which is either raw or fodden,

which is forbidden at the passeover, ver. 9.

* unleavened bread | The Lamb was to be eaten in hast vers. 34. Deats 16. 3. and ver. 34. of this Chapter, and unleavened bread is made ready fooneft; but withall, leaven having an operation to fower and puffeup, and lo being used to signifie sin, as the sin of hypocrisie, Luk. 12. 1. and of malice, and other wickednesse, a Cor. 5. 8.) unleavened breat and or mauce, and orner wickedness, 1 Cor. 3, 5, 1 announced was fitted to be part of the Paschal Supper: wherein was persignered; or forthewed, the integrity and purity of Christ. Besides, the feel of unleavened bread was to begin on the sitteenth day. Num. 28. 16, 17, and to left till the one and twentyeth day, See verf. 18, and Chap. 13, 7, shd
23, 18, and 34, 25, Num 9, 11, Dout. 164.

Bitter herbs] Num. 9.11. We cannot be partakers of fuch fweet mear, without fowre or bitter fauce; that is, our hearty repentance, in bitter teares , Matt. 26. 75. and it was to the Ifraclite a remembrance of their offliction in Igype, Deut. 16, 3, and of monitory discontinuous mortification of their corruptions, as it were a bitter crucifying of the fleth, with the affections and Juffs, Gal. 5, 24.

neinstrains, nor for the fervice of private families in his way; and leaving in the fervice of private families in his way; and leaving in the fervice of Christophila (Christophila) in the fervice of Christophila (Christophila) in the fervice of the Paicht were to kill leave fellowers (i. the Paichal Lamb the most proper fervice of the Paich.

John 19.36. the Popillt doctrine of eating Christs fleste raw in the Sa-'crament, in'a carnal fenie, is here preconcemned ; and it is not more repugnant to the type, then to religion and reason: to religion, in de-Broying the nature of a Sacrament, by confounding the figne with the thing inguified and to reason, r quiring carnal nourithment to a spiritual lubitance, to which the fleth profiteth nothing, Joh. 6.63, yea lenic, for they would have the receivers believe, that they receive the very fleth and blood of Christ, when they fee, and rouch, and rafte nothing but bread; and when their tentes tell them it is bread and wine they receive, they

Chapaxii.

inoft fenilifly deny them all.

head with bit legs] All of the Lamb, that was mans most, must be roalted whole, even the inwares when they were wathed, and to all esten; fo Christ is not to be divided, I Core 1. 13. yea even his coat was reamlels, Joh, 19.23. to give caution against schume and sepa

V.10. * until the morning] le mult not be kept, but imployed only for that ule, for which it was ordained; and fo it was not to be luperititiously referved, as the Papilt use the confectated water, nor profancy to ans. be uled, Exo. 19.34, which might have fallen our in Egypt, if being to be Mone in haite, they had left any part of it in their houses behind them.

Chap. 34. 25. & 23. 18. & 19 34 Lev. 7. 15 Deut. 16.4.
V.11. Staff in your hand] As ready to depart thence; it is very probable, and generally received, that the Paffcover was eaten itanding ; for een in halte'; and for that our Saviour celebrated the Pallcover with another gefture, Luk.2 2-14,15.

the Lords Paffcover] The Lamb is called the Lords Paffcover, by a figurative speech, (which speech is observable in both the Sacraments of both Testaments) for it was not the Palleover it felf, but the materiall parts of it. It was called the Passever, because where the Angel of the Lord saw the bloud sprinkled upon the side postes of the doors, he palled over that house in mercy, and flew none in it, ver. 13. and palled on with speedy judgment to destroy the first-born of the Egyptians.

V.12. Gods of Egypt The Egyptians were great Idolaters, and had multitude of Idols, which they took for gods: thele gods were either deltroyed, or (which is in effect as much) discovered in their defect of a Deity, by laying open their impotence, to preserve those who did service to them, and trusted in them, as if they had been gods : See Ifal. 1.1. & 46. 1. Among there the chiefest of them were Kine, and other cattel of that kind, which were destroyed with the murrain, and with the haile, chap. 9.3,25. and it may be their great Idol spis, had some especial judg-

chapp-3.3-5, and it may be their great 100. App.ana tome appeara jung-ment executed upon it, as upon Degon the load of the Phillittines had, A.Sum. 5.3.—See Numb. 3.3-4.

V.1.3. MPan J feelibe Bload] God knew well enough whom Ito Invest without letting the Ign j. but this is spoken after the manner of men and to then, whose weakness of faith, and strength of fear flood in need of such a fine and kirnle. In refrest assume a last factor. See on yet. of fuch a fign and faying, for their affurance of fafory. See on yer 7

Exet, 9, 4.

V.1.4. Poly a memorial Of your deliverance, Dayes dedicated to Good, or infiltenced by hun, for holy memorials of his mercey, must nor be spent in littentile, or wantonness, but in sectious graduleration of the benefit received and hearty, holy, and humble gratulation and thankigi

Foreor 1 Yes. 24. That is, until Christs coming, for then Ceremonies had an end, Rom. 10.4., Col. 2.16,17 The word (for weer, for it is but one word in the Hebrew) is used not only for time Without that, but formetimes for a long time, as Prov. 29.14. Dan 3.9. as til the year of Jubile, which was every littleth year, Exed. 23.26. Lev. 25.40. See Pial.85.1.

V.15. Seven days This number is of much note and use in Scripture, and by fome accounted a number of perfection; because when God had refected his work of Creation, he refted, and ordained the feventh dates rest for a memorial of it. It is observed also by some, that the destrudion of the Egyptians in the Red Sea, fell out feven dayes after the liraelites went out of Egypt; and this is alledged as another reason of the number of feven, observed in this fenfe. Of thete feven the first was the fifteenth day of the month at even, being the next day after the eating of the Palleover : the time whereof was the latter end of the fourteenth day See on Deut. 16.8.

V.15. Shall be cut off] Not only from communion in the Church or facred Societies, as an uncircumcated person, Gen. 17.14. but if any contempt or contumacy appeared in the breach of the Ordinance, it was Penalyea capital, and might coft the life of the offendor, as Exou. 31.14. See on chap. 20.20.

V.16. Every man] Heb. Every foul, By a very usual figure, where a part, especially the better part, as the soul is, is put for the whole person.

See on Gen. 12.5. & 14.21.
that only may be done] The first and last of these seven dayes of the fealt of unleavened bread, were to be observed in the manner of Sabbaths: yet with this difference, that on these dayes meat might be drested, on the Sabbath not, chap. 15. 4.5, 23.

that biddeth, or forbiddeth any thing. Sec on v. 15. and on Gen. 17.14. 2.13.

stranger] The Hebrew [Ger,] (from which our English word stranger,may be derived) lignification only a forrainer, but fuch a one as is a Projetyce, or Convert in Religion: and so it is to be understood in this place; a stranger was not to partiske of the Passeover, nor to obferve this Feaft. Except he were firft converted and circumcifed, verf.

V.21. Elders of I fract] Who were to flay the Paichal Lamb in private families, See Annot on v. 3.6.

V.22. Lintel] Or, Transome, or upper door post. This (as some V.12. Lintel J. G., I training, or inper own peg. 1 mis (as tome conceive) was proper and peculiar to the first Pallower, (flough fome think otherwise) when the listellies habitations were arong the Egyptians: for before they came into Bgypt, the land of Gollen was not without inhabitants of that Nation; and when they came as the first flace was room enough for the flengers, and odl inhabitants, and afterward their mult-plication made a great mixture, not only in Goshen, but in other parts of Egypt also; eipecially after they were made as common drudges to the whole Nation of the Egypti-

none of you shall go out] The danger of death was in the houses, and there God would thew his favour to the Ifraelites, where he executed judgment upon the Egyptians. It might have been dangerous for them to have thirted out, having this command, to keep within doors, a command haply like that of the Lord, liai. 2'.20. (ome my people enter thou that was a getture of readincts for prefer passes; and this getture is to the chambers, and four by door, bide the felf as it were for a situle moconceived to be peculiar to the first Passeover, because that only was eament, until the indignation be overpust

until the morning] This theween they went not out of Egypt in the night, as some have conceived. See Numb. 33.3. Deut.

V.23. The destroyer] That is, the Angel of God fent to kill the first-born, of whom some doubt, whether he were a good or a bad Angel , more like a good one, because ordained of God for safety to his servants, and to execute vengeance on his enemies, Chap. 14.19,34, 25, & 23.20.23. And most usually the wicked are destroyed by good Angels and the godly chaltifed; as in Jobs cafe, by the bad, and they are deliand in gouly custing as in jous case, by the pool, and they are derivered and fuccourted by the good: nor is he to be accounted a bad Angel, because if the liraclies had nor marked their doors, he would have activoyed them: for if they had disobeyed so case a command, for their own fatety, they had deserved to have been destroyed : and God himself threatens to deliroy Jeremy if he should disobey him, by not setting himfelf against a rebellious people, Jer. 1:17. But though this might be a good Angel, (who executed a double commission of mercy and justice, the one on the Israelites, the other on the Egyptians) yet they might be plagued with evil Angels, and so it is said they were, Polm 78. 49, albeit some translate those words (according to the Hebrew) Meffengers of evils, and mean by those messengers, Moses and Aaron, foretelling the plagues of Egypt, in the 7,8, and 9 Chapters of this

V.14. For ever] See Annot.on ver.14. V.15 The Land] Of Canaan; in the wilderness they celebrated the

Paffcover but once, Num.9.1,5. V.16. What meanyou] Chap. 13. v.48: 9.14 Pial. 78.6. Josh. 4.6 Deut-3 2.7. The meaning of true religious fervices is to be known unto children; are religion is the exercise of minds illuminated with faith and the religion is the exercise of minds illuminated with faith and the religion is the exercise of minds illuminated with faith and the religion is the exercise of minds illuminated with faith and the religion is the exercise of the religion in the religion is the exercise of the religion is the exercise of the religion is the religion in the religion in the religion is the religion in the religion in the religion is the religion in the religion in the religion is the religion in the relig knowledg; and not of an ignorant or blind devotion (as among the Papifts) who have a maffe of myftical Ceremonies, whereof neither childien nor ancient men, no nor many of their Priefts, do know the reafon ; and indeed for many of them, no reason is pretended, but such as is ridiculous

V.17. Bowed the head] Exod.4.11. 2 Chr.29 30. They gave God thanks for fo great a benefit, and expressed their thankfulnesse with an outward gesture, and that gesture was as well the bowing of the head, as the bending of the kneet

V.29. At midnight] Char. 11. 4. Not in an exact Mathematical messure, but about mionight; when the wicked is most secure, their deftruction is neer. 1 Theil.5.3.

first born] Not only of men, but of beasts; and among men, it is not teant only of children of both fexes, but of parents alfo, and those both men and women, who were born before them, and of the first born of their fathers families; and if they had children, their first born of them were slain also, so that in one house the sather of the family might be a first-born, and his wife; and if he had divers wives, he might have a first born by each of them, and some of them might have first-born grandchildren. Some would have it, that in one house, there was but one who was killed, as the first born, and in many families it may be, there was no first born. There might be some exception from this general slaughter rules as of Pharaoh (if he were a first-born) and of some others of families, whom God might reprieve for a future destruction; but Pharachs first born was slain, as is expressed in this verse, who, it may be was partner with his father in the government of Egypt, and the oppression

partner with ms tailer in the government of hype, and the oppernous of lirest. Of the first born, fee the Annot on chap. 13, 2.

dungton] Heb, 7 be buyle of the well, or pit, because it was thade round, like as wels or pits are digged; or because such as were put there, were exercifed in drawing and carrying of water. See on chap: 11.5.

though but in a thing in it is foot ingen muter, nor nate canger to an opposition of the many continues to the many the many continues to the many continu Annotations on the second Book of Moses called Exedus.

not a boule \ Of choic houses, wherein were any first-born, either of a mensor of beafts, according to the former observation, ver, 29, it was very Riange if any family had not some dead in it, and many (as hath beene triange is any taminy nau not tome ocau in it, and many (as natu other observed on that verse) might have many dead.

V.31. He called for Moses, and said That is, he caused them to be

V. 3. Bleft me] Chap. 8.48. Pray for me, that I may be bleffed at least, no: curied as I have been.

V.33. out of the Land] Chap. 11.1. There is neither truth not certainty in the wicked, their conferences being (wayed by their paffions, their pattions varyed with their flaces, their flates changeable at Guls choice and pleature: thence they that by force would keep Gods peopie captives, would now make them fuglifies to run away in halter thus is that fulfilled which God formold of their departure, Chap. 1.1. and the remainder of their wrath refir ained, as the Pialmift hath it, Pial.

deed men] That is, in assured danger of death, as was said to Abime-

lech Gen. 10.3.
V.34 Kneading trough: Or, dough. See v. 39.
V.34 Kneading trough: Or, dough. See v. 39.
V.35 And they borrowed Chap. 3, 22. & 11.2. It is not like that this borrowing, whereof they were foretold, and which was agreed on to be beborrowing, whereof they were forecoid, and which was agreed on the before, (fee Annoxon chup. 3.v. 1.2) was put off until the day of their discharature oxo fegyp-though then for a farewel, they might have a green proportion of the goods of the Egyptians brought unto them, but that formerty, (as the Egyptians by the precedent judgments were inclined, and opportunity ferred; they made use of the advantage to borrow, and say up in those, for this time, which was far too lover (it shey hadout it off till then) to furnish them sufficiently for their occasions. Pfal. 105.37.

V.36. Faver 1 it is in Gods power to give his people favour in the eyes of entmies: therefore, when we are to feels or fue to any by petitieyes or entimes: therefore, which we are to tees, or the county by penti-on, or otherwife, it is good first to prefent our request unto-God, to make us gracious in the eyes of men. See Neb. 1.4,5. * Gen. 33.4. Prov. 16.

us gracious at 11.3.
7. Exod 3.2.1. & 11.3.
6. Ided the Egyptians It is just with God, that his people spoil those, filled the Egyptians It is just with men (having Gods express whas spoiled them Exits 130.10, and just with men (having Gods express whas spoiled them Exits 130.10).

warrant for it) as the liracities had in this case.

V.37. From Kameser] Whereof see Annot, on Gen. 47.11. to Sucvi.17, rom namejer j whereon the Annotes on Sentagrill. to out-coh; the Hebrewes journeying out of Egypt towards Canson had joe Church and Swret-they are noted by fuch as carefully compute them! Jorry two flutions in the Delatt; whether Rametes was the first, Succosh the fectord, which was betwirt Egypt and the Red Sea ; where we must understand, that that part was fornetimes reckoned to Beyer; but utually the minured part only, was called Egypt, and this part being untitled, was called Success of the Booths or Labernacles, which the Hebrewes first picked nuccorn or the photons of a apertancies, which has derived from a proceed in that place, Num. 33.5. The word success, is derived from a rooting nifying to hide, to cover, and to defend, which is the proper tile of this moveable manfions, as well as of those which are fixed or lettled. See Levi

its hundred thou fand on foot] That is, such as (not under twenty yeers of age) were able mer to march in Military manner, without need of age) were able mer to march in Military manner, without need of or carry to carry them; believe women, children, deere Support of hories, or carra to carry them; belides women, children, decre pit old men, which (with the wicked multitude, who were partly Egyptians) are conceived to amount to the number of about half to many to wit

three hundred thousand persons.

V.3. A mixed multitude] Heb. a great mixture, Num. 1.4. These were st angers, and not born of the livacities, but partly Egyptians, and party fervants of other Countries, who moved with miracles, removes

out of Egypt with them. See Zach.8.2.1.

V.41. As the end of the four hundred and thirty years [(Gen. 15. 18. A& 7.6. Gal. 3.17) From Gods promile of the Land of Canan, made AC.7.0. (381.3.17) From Gous promite or the Land or Canashy made to Abraham, Gen. 1-7, and his first pallage into Egypty. 10.10 this miraculous deliverance, were four hundred and thirty yeers, Gal. 3.17, whereof for a great part, he and his were itrangers and fojourners, partly in Egypt, partly in Cansan, fixty yeers were spent in colerable servitude, after that, eighty yeers more under intolerable tyranny. See the Annot. on Gen.

the [elf [ame day] Ver. 5 1. Bzek. 24. 2. God is most just and exact in performing of his promites, though very ancient and far off, he keepch teuch even to a day which may make us confident in the call of the Jewes, the fall of Antichrift, and other predictions yet to be ful

V.42. A night to be much observed] Heb. A night of observations Though the destruction of the Egyptians, and the prefervation of the Ifraclices, were in the night, the folemn memorial of that memorable juattences, were in the singus, the lowest memorate or task memorates of fice and mercy was to be observed in the days, and much observed, because it was excreasifiants great; for men must endeavour obe proportionably ministryl of, and grateful for great favors: for that nor only ingustitude, but too little gratefulnesse, is a great fault, 2 Chron.; 2.

V.43. No ftranger] Ver. 19. Except he be circumcifed and professe ver.25. only your Religion, v. 48,49.

V.44. That is bought for many, when thou hast circumcifed him, shall be but a ftranger who converies with the liraelites are a Merchant, or other-but a ftranger who converies with the liraelites are a Merchant, or other-but a ftranger who converies who the liraelites are a Merchant, or other-but is a mercenary isbourte hired by the days, or for a cutain time, was had the Law of the Decalogue written in pieces of parchants, which will as a mercenary isbourte hired by the days, or for a cutain time, was had the Law of the Decalogue written in pieces of parchants, which will also the City of the love of the Church has the lives of the Physicher and which our saving mentioneth, when he used the Parkover; and for its in the Evangelical Steraments, see more 128 and the Physicher and which our saving mentioneth, when he used the properties of their degree and the Physicher and the Phys car of the Lords Supper, who is not a member of the Church by Bap- the hypercific of their degenerate pofferity. Mat. 315. See Pror. 3.7 &

neither shall ye break abone thereof] Joh. 9.36. Num. 9.12. As men do that feed deliberately, having leisure not only to eat the field, then do that feed deliberately, having letiuse not only to eat the lifth, but to break the bones; that they may cat the marrows in them: this was forbidden, because of the halte they were to make in their departures; and (as seconding to the letter, it was ordained touching the Pales, and (as seconding to the letter, it was ordained touching the Pales, and accordingly fulfilled at his paliton, and a poppled by the average of the letter o and accordingly futured at its partion, and to applyed by the avangence John, chapt 9: ver. 36. for that was not done unto Christ, which was done unto the two theores which were crucified with him, who by such violence were put to death; but he voluntarily laid down his life; and in the fame manner, was able to cake it up sgain, Joh. to. 18. and did

V.47. Keep is] Heb. do it. V.49. Mee Law] See the like Num.15.15.19. As God is one Lord to of that Lord, there is one faith in him, one wollup of him, one baptifin to or that Lordyhuter is one taken in minions woming or minions appairs to him. Ephth.4.5. It is fail of the gods of the heathens, that they were good fellowers and this they were content with a flew of worthip-because mone at all is due unto them, for they are no Gods which are make mone at all 15 and unito them, not they are my come with bands, Act. 19.16. no more, or better gods are they which are made with brains; that is, with vain function and imaginations of mens but he that is God indeed, will sllow of no rivalihip in his fervice; but requireth, as his due, the devotion of all the heart, with all the foul, with all the mind; Matth. 12:37. and therefore he is a jealous God, Exodand the minus, matth, 12.37. and the store men a peacons want a 20.5. and if any men take any part of that from him, which when it is whole and emire, is much too little for fo great & God, his jealoufic will be raifed up to wrathful revenge, Exod. 20.5. Nehem. 1.1. Toleration be raifed up to wrathful revenge, Exod. 50, Nebtem. 1.2. I oleration of divers Religions then, is impious and dangerous; 3. Impious, effectively, if (as fome late, thereines have caught) if the most Pagently, effectively, if (as fome late, thereines have caught) if the most Pagently, the great permitted; but fome the trib blighthnites against Good, and his Soa Permitted; but fomeful being the state of the permitted of the Almighty may be much provoked, many fouls may be founded to discuss the state of the s the factions, contraty to Luke 14.23. Rev. 2:26. 1 Cor. 1.10. Marg-Cive nections, contravy to Line 14-13, revening 1 Cori-110, Beard 1-24, 55, Luk 1, 1, 17, Phili. 12-73, But 1, 1 and many other place of the Seripture, which telentogether do clearly crift a negative consignate toleration of fevera Ricklightons, where there is power in the Church and State to toppere all; but that which is true and confanging

CHAP. XIII.

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Ver. 2. * S. Aufliffe unto me] That is, fer them apart for my nie, the they may offer up themselves a living Sacrifice, holy and se-

they may office up themselves a living kacifice, holy and se-terpuble in my fight, Roman 1.7. Exod 1.1.7.3.7.3.8.3.1.9. & 3.4.19 Lev. 1.7.16. Nana, 1.3. & 8.16. Like. 1.3. + o'll the first bourn of leant ceracurer were to be for-cificed. Nam. 3.1.7. of the analogan to be redeemed, and a price mul-be given to the Prieths for their Redemption; both of them by way of De given to the Priests for their Accomption; pour or titem by way se graveful memorial of Gods mercy in sparing the fift born of stract, when he flew the fifthborn of Egypt, ver. 15. The first born of men was to be set apart; for especial service to God, and they were redonted for the first born, though a daughter had been born before; in stead of these, the Lord took the Levites to his service, Num. 8.13, 16. Under tils title of dedication and appropriation to God, an especial holinesse was required of them : and in regard of that holinelle, all that are landified are called the first-born, Heb. 12.23. See Gen. 4.4. Col. 1.15. 1 Car.

Are mine] So all things are Gods by right of creation and prefervation a but the first born are his by peculiar right, and to be offered to him for facrifice, or for redemption, in remembrance of his mercy. Of this go neral and particular right of God, ice Annot. 5. on Chap, 19.5.
V.3, Remember] Chap. 23.15. See Annot. on Chap. 12.42.

V.3, «cmemor | Chap. 13.15, occ Adinos. on Chap. 12.14.15 bondage | Heb. Of fervants. no testurned bread | To fignifie, that at their departure they had no leifure to leaven their bread. See Annot, on Chap.

V.4. Abib] When corn began to be ripe in that Country. See Anne.

on Chap. 12.2. & on Gen. 7.11. V.S. When the Lord fall bring thee] The Passcover feemeth here to be enjoyned but for the Land of Canaan, and it was kept but once in the wilderness, Num. 9.5. and the second Passeover was thirty eight ute vincerneis, reuning, sana ne reconn Fancover was turry eggi-yeers after, John, s. the reason whereof might be, firth because the keep-ing of the Pafferore preluppoided Circumcilion, which by reason of conti-nual travel, was in the Delart there intermitted: feconolly, because in the Land of plenty, the people might be ape to forget their precedent pressure, and deliverance from it ; and therefore there especially they must keep the memorial of it. See Deur. 8. 14. & 32.15.

flowing with] See Annot on Chap. 3.8.
V.9. Upon thine band] Thou shalt have continual remembrance thereof, as theu would ft of a thing that is in thine hand (as a feat ring on thy

the Lords law may be in thy mouth] Joft. 1.8. mong them) more e ninent then the reit, were called chiefly by that name.

mong cutting and state of the state of the state of the beafts as were fit for food and specifice; as theepogous and become

V.13. Of an Affe] That is, of a she Ass, who is the dam, and bringeth forth a tool: this is also to be understood of an horse, and of other healts that were unclean, which, were not offered in Sacrifice. For affes, both in Egypt and in Canaan, were in more ordinary use then horses, both for braring of burdens, and for riding. See Judg. 10.4. and 12.14. and were not only thong, but twitt also, above those of other Countries.

[halt thou redcem] When, and at what rate, fee Num. 18.16.

break his neck | For it is were not redeemed, it rested as in Gods right and propriety, and fo min was not to make ule of it as his own ; and by his breaking or cutting off the neck, for the word is used for cutting off Dout. 21.4. Ilai. 66.3. the ungratitude and hardness of the heart of the owner, was to be noted and hated, who would not give a Lamb or a Kid, a creature of leffe price and ute, for the life of an Ais, that might live and

[halt thou redeem] By offering a clean beast for sacrifice in his stead : for otherwife (as in Gods right, and their own delert) they might have been offered up in facrifice themselves ; but they were to be redeemed, as Been one can up in actine in indicates a backet, where the content of the last ways by off-ring up a ram, Gen. 22, vec. 12, 13, or by a payment of money, o wit, five inckels, Num. 18.16.

V. 14. In time to come [Help, to morrow, because that is next to come.]

Sce on Gen. 30.33.

" What it ibis] * Dound. 10. see on chap 12.4.26.

V.16. Frontless Little plats, or pieces of parchment, worn upon the forehead, called Phylatteries, according to the Greek, Matth. 33. for though they could not see besware their own eyes; they might see love enemy runawa and one oxyperans might be drawn to do in each others; orcheads, that which should remember them of Gods in each others; orcheads, that which should remember them of Gods in each others; or them: their right side was memorative, which afterwards likes might be tryed, Gods power and providence the more declared, as was turned into supershiftious prefervatives against the power of sin. See the enemies more confounded, in their own destruction, and Gods strange

V.17 For God [uid, Left] God led them about to train them, before he put them to war with their enemies : for war is a terrifying efor he put them to war with their enemies: for war is a terniying e- Broon, 10.

1), which if they should foon mere with, it would dispote them to will will be the beautiful the state of the beautiful the will be will be will be will be the will be will be will be will be to fairfice to the Lord their God, Chap. 3. 18.

the weapons of fuci enemies, as had flain some of their brethen before, and 5, 3. it was told Pharaoh that they were run away, and purposed. out of Egypt, when they were too far off to return into Egypt, and that ver: 8. out to greys with and in that God gave them a glorious victor; victor in V. 6. why have we The wicked are apt to repent of the way by the Country of the Philitines, they must have begun with a sthe godly of their M. See the Annor, on Chap. 1.33. wat, and (having begun) must have been still provoked to go on with it, since they were wilful and a warlike Nation. Herein God sheweth, that monantary provincincy, to constant, and constant, and constant, and constant and co

they now had much armour beindes their flaves, unless when the armed flrong enough for three men. Byppians, purining them, were drowned, they recovered any of their armes for a ipoil, when they faw them lye dead upon the thore, Chap. 14.30. And yet they migh be allowed fome armes for defence of that mics, and might borrow armes as well as other things, of the Egyptians. tibe the meaning is, that they went not out of Egypt in a turnultuary according to the Hebrew. manner like fearful fugitives, but truffed up, or girded up, and going on in an orderly manner, like a well ranked army, to that none gave impediment to another.

V19. Moses took the bones] So Joseph ordered at his death, and (for more allurance) required a tolemn oath, Gen. 50.24, 25. The wil of the deadin lawful things is faithfully to be fulfilled by their furviving friends. It is like the bone, of the other Patriarchs were carried, as appeareth by the freech of Stephen, Act. 7. 16. at least this is ce ident thereby, that their bonesalio were brought into Canaansthough when, and by whom, it be not certain.

God will furely vifit] Gen. 50 25. Joh. 24.32. Sze Annot on Gen. 50.24,

V.20. Succosh] Exod. 1 2.37.

Val. The Lord went] Chap.14. Numb.14.14. Deut.1.33. Pfal. 78.14. called the Angel of Gody Chap.14.19. by which is under-to-dictible a Christ, Exod.23. from the 20 verte to the 23. who was typified by this cloud, as the allufion of the Prophet Isaiah intimates, Hai.4.5,6 and who was tempted by the disobedience of the Irraelites, 1 Cor.

Pillar of a cloud] Which was moved by him with fuch variation, & God thought he, for the guiding of their journey, and for their sta-

(tions ; for it went before them when they were to march, and when to (stiewhere by ieveral titles) are contained, who might all be called Canaanices, as descending from Canaan, Gen. to.6. though some fore (a- toward heaven like a pillar, it was broad downwards, and diffused like a cloud, whereby it might serve for a shelter to the people from the heat of

cloud, whereby it might terve for a intenter to the people from the heat of the Sun. See Pfall. 104, 39 Num. 9, 15,21, and on Deut. 31,104, V. 12. 100k not may J Neh. 9, 19. The first mention of the cloud and fire, is at the third mansion, or pitching of the people 3 but that letterh not, but that they were guided by them before, for Josephs however guided by them before guided by them before, for Josephs however guided by them before guided guided mentioned til then, and yet the people carryed them all the way out of Egipt : and they having need of fuch guides, by day and by night, both before and after, there is no doubt, but they consinued all their journy in the wilderneis.

fire by night] Though they did not usually journey in the night, yee omerimes it is like they did : See Neh. 9.19. and though it were but fomerimes, God was alwayes ready for them, and watching over them, as Pial. 121.4.

CHAP. XIV.

Ver. 1. A Nd the Lord [pake] That which he spake before, is here brought in, and it is brought in here, to shew that Moles miflook not his way, when he brought the people into these straits and dangers, but therein he followed Gods direction, as they did his the reaion whereof, see in the Notes following.

V.2. Turn] This turning was a returning; for they were before at Etham, whence now bending their courfe; (as here they are appointed) they coafted towards Memphis (the chief City of Egypt South ward) whereas the Land of Canaan, whither they were to go, was

Northward.

Migdol] This was a garifon Tower, or castle of the Egyptians:

io that turning this way, the Israelites might be thought to have lost their way, and to be intangled in the wildernesse, and that with such disadform a word fignifying to keep or preferve, that is, in memory a vantage having Migdel on one fide, mountains on the other, the fea befor though they could not fee betwise their own eyes; they might fee fore them) Pharaoh and the Egyptians might be drawn out to pursue deliverance of his people.

V.4. be honoured] By punishing his obstinate rebellion, See on Exod.9.16.

the weapons of the receivers, as not assume the contract before the contract of the contract o

V. 6. why have me] The wicked are apt to repent of their wel-doing,

V. 7. charces Of old they used charets with fithes at their fides, to mow down men in their way; there were other charets, out of which he graciously condescendeth to humane weakness. See Gen. 19. 20, 21, they fought, as now out of this men use to do : But where had Pharaoh Deut. 10 8. 1 Cor 10.13. And this God did (as observing the tule of horses? all the cattel of Bypt being killed, Chap. 9.6. Answ. That is hisordinary providence) for otherwise, he could easily have made the to be understood (as the plague of hail) only of those that were in the

th thirds, either because they were the third fort of men, next to the V.18. Harneffed | Or, By five in a rank. John 1.14 It is not like King, or fet up over the third part of the army, or that one of them was

the Lord hardned] See Annot. on Exod. 4.21.

the Lord paramed | See Annot on Exod.4.21.

with an high hand | So alio Numb. 33.3 The hand of God overmatching the might of Pharaoh, so that in the power and protection part of the Country where they dwelled, from the incursions of ene- on thereof, the people did not fearfully flie, but confidently marcht in a Military posture : and if the high hand be referred to them, it The word (hamashim here nied, hath the fignification of live in u, and to importeth a flournesse of flomach, as when men are audacious this taken here for five in ranks, or for girding up their loynes, at the fift in fin, they are faid to act it with an bigb band. So Num: 1, 30

V.9 But the Egyptians] Josh, 24 6. This sheweth the condition both of the wicked and the godly; for though the malice of the wicked be intermitted, it is not suppressed ; and the godly, who (though thry have their pawies from persecution) have not their quietus est strom all pursuit, while they are on this fide Canaan.

V.10. Cryed out] Josh. 27 7.

V.12. Is not this the word] They would feem Prophets in foretelling the evil, that Moles might bear the blame, if they mulcarried in their way, as if he (with ignorance and confidence) had drawn them into danger against their premonition. See chap. 5.21. & 6.9. It is then very incident to querulous natures to think themselves wifer then their governors, and it is very necessary that governors be as low in humility, as they are high in authority, that they may patiently bearthe impatient and passionate reproaches of inferiors.

V.13 For the Egyptians] Or, whereas you have feen the Egyptians day,&c.

Ye shall see them again no more That is, no more alive, for (when they were dead) the water wrought up their dead bodies, and they were feen by the liraclites on the fhore, ver. 30.

not only a cellation from words, but from actions ; as Pial, 3.3, & 83.1.

O i

Chap.xv

131.1.2.1.4, and nere usey are counters, note to taken tuttenes, as not to east upon Gal for fafety from deffruction, but quitedy to compose themselves, in expectation of Good secution of his weath upon their enemies, as if he threads tay, only pur your truth in God without doubting or murmuringsfor God deferreth his chiefeft sid sill mans greatest need 3 when the danger is greateft, the help of God is readieft, as at this time ; for the liractics had on either fide them huge rocks and mountaines, before them the feasbehind them most cruel enemies, fo that there was no way left to ecape in mans judgement. See a Chr. 20,17, and now they were bidden pariently to exp. cf. the falvation of the Lord. See the like, 2 Chr. 20.1 5.17

parishtly to expect the lawation of the Lord-Net the like, a Chr. 20.15. 17 V.1.5. Wherefore eriff thou? ?] Isle-4.24. We read of no words that he lidd: his crying, was therefore like to be firong ejaculations, and gramings of his spirits Rom. 8.16. which he untered with some pertuibation of mind (mixt with anger and fear) upon the peoples clamour against him. Yet his passion as then, did not overcome his considence in God, nor that make him withdraw his devotion from him, or within Gos, nor that these aim windray in account from finity of what hold his supplications for their safetie. By this question, God doth not find fault with his devotion, but rather hasten him to the action, wherewith he meant to joyn his own miraculous power, for the peoples prefervation, and their enemies deftruction, that is, the firetching out of the root ver.16. See 1 Sam.16. Joh.20.17.

V.16. over the fea] That is, sowards the fea, as before, over the river v. 10. over 10e jeu j. 1.118, 15, sowards (ne 1e2, 28 victore, over 10e recer and over the land., Chap. 8.6, & 10.13. mint of the feat Nov precisely in the midfl, as the center is in the cir-

cle, but to as the lea thould be on each fide them.

V.17 [will barden] See Annot on Exod.4.21.

V.17 1 witt paraces 1 occ ransposant paraceteristics get me honows? See Annoxon Chapp.16.
V.19 The Angel of Gold That is, the Lord himfelf, Chap.13.21.
to witche second Person in Trinity, the Angel of the Covenant, Exod.

removed That is, removed the pillar, which was a fign of his especial preience, which till now went before them, but now came behind them,

that it might be between them, and their enemies. N. 10 Darkneffe to them, but] The cloud sheweth light to the Ifraelites, but to the figyplians it was darknelle, fo that their two hoftes Guld not joyn together: it ufually went before the camp, now it came behind, and between the Armies of the Hebrewes and Egyptians, flewing light to the one, and being black and dark to the other. See Ifai.8,

14. [Cor.4-1]. Advisor of the state of the s

V.12. Upon dry ground] From fo great fear as before made them cry out unto the Lord, ver. 10, they are come now to fo much faith, as made them boldly to pais through high walls of water, Heb. 11.29. This pallage is applyed (by the Apolitic) as a representation of Baptim, 1 Cor. 10.2 to which it may be likened in divers respects : as firit, that Baptilm by water is a meanes of fafcety to Chriftians, fo was this unto the 16raclites. Secondly, that their going in the channel (the waters on each hand) was as being in the grave, and we are faid to be burief with hand) by Bip. im, Rom. 64. Thirdly, Their coming fair to the lilore, was as securrection after burisl; fo to fuch as are baptized by immersion or dipping in the water by bapkifm, the ariling out of it, hath the fame retemblance, though that manner of baptizing, is not necellary, as iome retemblance; thought that mainter or baptizing its not recently as four-would inforce from the lignification of the worstor the contrary appear-eth, Mark 7.4. Fourthly, Some Expositors upon a Cor. 10. 2, say, (though but by conjecture) that as they pailed through the featomt drops of the raifed waters were iprinkled upon them, and iome from the cloud that was above them; but if that were not fo, the cloud preferving them from the corching heat, fignifying, fecurity from the burning indignation of Ahmighay God; from which baptilm if inward as well as outward, is an especial protection, Mark 16.16. and it is to be noted, that then when Civitt was baptized, the Proclamation of his well-pleafing acceptance was made from heaven, Mat. 3. last, wherein is the latery of all the faithful who purtheir affiance in him. Laftly, the universality of Banifun to both fexes, all ages and forts of persons, is represented by this palige through the Sea, in that (as the Apolle faith) they were all baptized in the cloud, and in the feather both fexes, women as well as men, chiteren as well as thole that were of ripe yeers, Gentile Profetytes (a mixed multirude, Exod.12.38.) as wel 25 Jewes, were under the cloud and palled through the fea.

V.14. In the morning watch] The night was kept with diverse watches, iometimes more, iometimes fewer, but usually one watch was from evening to midnight, another from thence to cock-crowing, and the third from that to the dawning of the day, this is thought to be about the three laft hours of the night.

is to nours or the right.

the Lord looked This looking was not a bare beholding, but fuch a one as troubled the Egyptians, and it was fome evidence of divine power and indignationswhereby he might be known, as a man by his looks, and whereby he appeared terrible unto them, as Pial. 77.18. nerety ne appeared territore times them, as realized to V.15. That they drawe them heavily Or Acade them to go heavily V.16. Over the [ca] Or, Toward the [ca, as v.16.

V.17. Returned to bit strength] For division is a weakning of any thing, and now the lea was bound , and had no thrength to wave, and fuel and flow, as before it had; but God let it loofe again, and it was vigorous and violent as before.

people, and by the water drowned his enemies. The fame thing as Exod. 22. 28.

list.42.14, and here they are bidden, not so to keep silence, as not to call shall work contrary effects, thereafter as God shall please to imor move it, which way he thinks good, either for good or for hurt. See Dan. 3. 27

V.30. Saw the Egyptians] See ver.13. V.31. Great work] Heb hand.

and his fervant Mofer. That is, the doctrine which he taught them, and the mellage which he told them, (in the name of the Lord) they believed, as if the Lord himfelf had spoken to them. See Chap.19.9.

CHAP. XV.

Verf. 1. Then fang Or shall, or will fing, (according to the Grammatical construction) which may imply that as Mofes fang then, when the Ifraelites were delivered, and the Egyptians de-Rroyed'; to the memorial of this mercy and judgment should be kept up for the celebration of the glory of God in future times. Here is the fifth mention we find of finging in the Scriptures, yet it is not like there was no finging in the world before this time, nor that the Patriarks of preceon miging in the world before this time, not that the Patients of precedent ages praifed not God in finging unto him; for many things were done which are not recorded in the Scriptures: as (no doubt) the fathers before the flood kept a weekly Sabbath, for it was ordained at the beginning of the world, upon fuch grounds, as concerned them as much as any of their Successors, yet we read not of the practice of the Sabbaths ob-

tervation, until kxxxx.16.

Marinited with many pathetical and rhetarical exprediency might be fociably lung by himself and the people who if they had not accept the many pathetical and rhetarical exprediency might be fociably lung by himself and the people who if they had not a content number of copies of its, to read it might have it repeated by parts and the people with the pe sent number or copies or its to seen as a magar lawer is repeated by parts unto them, so that they might sing it all together, sat the manner is in many Churches of the Chrifthins) or he bimself might sing it for bimself and them; as the prayers of a publick Minister in the publick execution of his Office, are the prayers of the people (though he only spake)
while he doth it for them, as well as for himself, and with their con-

this (ongunto the Lord] Wherein they give him the whole glory of his own victory, magnifying his justice upon Pharaoh and the Egyptians, and his mercy on his own people.

auts, and mis mercy on me own proper.

V.2. My Gol The original word fignifieth a fitting and powerful God, and very fully is he here noted by that name, where his powerful prevailing over the proud and mighty Tyrane, is illustrionfly fee

an habitation] A Tabernacle to entertain his presence with worship due unto him.

V.3. Aman of war] The word Ish, here used for man, is sometimes used to lignifie tome eminence; as a man of words, Exod. 4.10, is put for an eloquent man; a man of arm, for a mighty man, Job 22, 8. So a man of war, t Sam. 17, 33, for a famous Warrior, and God is fo a man of war, as to be a mafter of war, fwaying the success of it to which fide he pleaseth, as in the battel betwirt the Ifraelites and the Amalekites, Ex-

the LORD] Jehovah is his name. See Annor. on Chap. 3.

V.4. Red Sea] In the Hebrew it is called Suph, that is, the ledgie les, v. 4. New sea 1 in the Fredrew it is cancel supporting its the reagiletes, ordinarily it is translated the red fea; and by the Greek, the lea Estatum, from a King called Estatum, but ied by the shore of that sea. See on chap.10.19.

V.5. As a flone Or, as lead, ver. 10. The weight of their fin, and of W. 5. As a stone of Cr. as team, ver. 10. In the weight to their infigure of Gods wrath tunk their dead bodies down into the (ea, with more then ordinary preffure, as their prefumption was extraordinary high and daring 5 the wicked are defigued to deep destruction, whereby they violently defeend as a stone cast into the water, which is too weak to beat the weight

teen as a none as I moute was symmen is no was to be a the wages of it, Neh.9. 11. Jer. 41.63,64. Rev. 18.21.

V.7. ***Againft the"] Such is the league between God and his people that what is done againft himmleff,

* As flubble That is, not for the particular manner of the deftruction; (for ftubble is confumed with heat of fire, these were overwhelmed in the water) but for the speedincis, certainty and unrecoverablencis of their overthrow; as the Prophet Ifaith threatneth, Ifai. 5.24. * Ifai.

V.8. With the blaft of thy nofirits] Noftrils, and other parts of man. are acribed to God, for the capacity of man, and by this we are to note the vigor of the Almighty Spirit, who can (with as much eale, as man letteth his breath pass through his nostrils) overthrow the mightieft power of the wicked. See Job 4.9. 2 Thes. 2.8. And it we take the words in a more particular fenie, the Wind may be called the breath of Gods Noffrils for that only cometh from him : and as a wind divided the waves of the fea, and made them to stand like walls on each fide, for a passage to his people, Chap. 14.21. So a wind might blow down those water wals upon the Egyptians to overwhelm them.

congealed] That is, hardned, either because the waters stood like confirmed wals, or the muddy part (under their feet that walked through it) was thickned and confirmed like a folid floor.

heart of the [ea.] Or, depth of the [ea.) on. 2.3.
V.11. Among & the gods] Or, mighty ones. So the Scripture sometimes overbrew the Egyptian dead] The Lord by the water fixed his called the mignry men of the world-specially Judges and Magiffrate's lis. 6. 3. And where we are taught to pray for the glorifying of his narrower or thorter compasse. Name, we must fay, hallowed be thy Name; that is, let it be declared, and believed to be holy; and the Apostle linketh holinesse and honour together, I Thef.4.4. The more unreasonable then is their irreligion, who

they can to turn the greatest glory into shame. fearful in praises] Who ought for his great and dreadful execution of judgement to be praifed, and when we praife him we may fear, because ming on God for any of his acts and attributes, that all of them, even his mercy should affect us with an awful fear, and religious reverence; for

this, fee Pfal. 2.11, & 130.4. Ifa.6.5. Jer. 33.9 Pfal. 130.4.
V. 13, the carth [wallowed them.] The Barth is (fometimes) taken for the Globe which is made up of carch and fea, and diffinguified from the heaven, the upper part of the world, and fo by a Synedoche, the earth may be faid to swallow them, though the sea drowned them; or they may be faid to have been (wallowed up in the earth, because the ground which was folid to the Ifraelites was fost to them, and they sunk into it, like a verle 20, they were buryed in a pir to prevent the corruption of the

V. 12. thy holy habitation | That is, the promifed Land, the Land of Canaan, inhabited by the holy Patriarchs, especially the City of Jerufalem, and there the Temple principally which God intended it should be built, in which he promifed to dwell, that is, to afford his special presence, 1 Kings 9. verse 3. Pfalm 48. 1, 2. and 76. 2. and 135.

V.1 5. the mighty men of Moab] See this prophecy accomplished, Num.

22.3. of Canaan. (ee Joih. 2.9. & 5.1. Hab. 3.6.
V. 16, passever] Not over the Red sea, for they had passed that al-

ready, but into Canaan, as the next verse sheweth.
V. 17. mountain of thine inheritance] Deut. 3 25. Mount Sion where Moses (by the spirit of prophecy) foresaw the Temple should be built, and there God promised his abode, as in the place of a perpetual inheritance and habitation. See on verse 13. 1 Kings 9.3. This was about four hundred and eighty years after the peoples departure out

of Egypt.

halt made thee] After the manner (ufual in prophecies) viz. which is to expresse future things by the Preter Tense, he faith, thou hast made thee, for thou that make : fuch an expression importeth certainty and assurance. Sec Rev. 18. 2. 10.21.

V. 18. for ever and ever] The word holam, here used, when it cometh fingle, fignifieth (many times) a long time not limited in words, though limited in decree and providence to a certain period; when with the word gnaed, which fignifieth beyond, as here, it figneifith an absolute and everlasting eternity, Plal. 146.10.

V. 20. Miriam | So is the called , both in the Hebrew, and Caldean Tongue; the vulgar Latine turneth it Maria, and fo with reference to the Virgine Mary: the Etymology of some Hebrews will please the Romanists, who say, Mar, signifieth Lady, and Iam, the sea; but the right derivation of it is from Marar, which fignifieth bitter, because about the time of her birth, the bitter affliction of the liraclites began to break

V. 40 the * propheteffe] By whom the Lord fpake : They who vilifie the female fex, especially with reference to Religion, may here observe that in point of holy prophecie, male end female are all one in God as in Chrift, Gal. 3.28. * Judg. 4. 4. 2 Kings 12. 14. Luke 2. 36. Ads 21

the fifter of Aaron] And of Mofes, yet the is called the fifter of Aaron tather then of Moles, because the was Amons fifter before the was his fifter, being elder then either of them; and because Moses was long ablent from her, (when Aaron continued with her) and to the was longer, and more generally known by the name of Aarons fifter, then the fifter of Moles : thefe three were the principal conductors of the people out

of Begyr into Canana, Micc. 4. timbrel | Plaim 68, 25, 25 an. 6, 5, That is, a little Drum, Tabos, or Tabet; the Hebrew word Teply, cometh from a word fignifying to firthe; tome of them had little bells hanging within them, which when the skin of the Tabret was stricken, returned a musical

and with dances 7 Or, flutes, fignifying their great joy : which cu-Rome the Jews observed in great (o'emnities, Judg. 11. 34. 1 Sam. 18.6. But it ought not to be a clock to cover our wanton dances; for this daneing was a religous and outward expressing of their inward rejoycing, and glorying in God: betides, it was not a mixt dancing of men and women, but the women danced by themselves, as the manner was, Judg.

Lord , Ge. as the close or burden of the long, as Plalm 136, for bis merof enduretb for ever, which cometh in at the end of every verfe; and by Mirram in this verses or (being a Propheresse) the might sing another long like unto it.

glorious in holinesse 3 Holinesse is the glory of the Creator, therefore | 13. 20. and is faid to be a defert tract of ground bordering on both the Seraphims glorine him, in trebling the acclamation of holinefle, parts of the Red ica, in respect of which extent Shur might be a part of

Annotations on the second Book of Moses called Exedus.

Marah] Or, bitterneffe. What name foever the place had before, for the bitternelle of it, now Mofes gave it this name, aniwerable to the nature of it; that the Ifractites might not be too much puffed up with their make holinels the mark of their malignant contunielies, and do what ons; after their joyful melody of longs and inftruments of mulick, they are exercised first, with third, and then their thirst is tortured with bitter

V. 24.* murmured against Moses] Magistrates are net to be envyed. for the honour of their places, but to be pitted rather for the burden of their cares, and fears, and dangers; and the many clamours, which multitudes of people are ready to raife against them , when any thing goeth not well with them. * See Chap. 16.2. & 17.3. Num. 24.22.

V. 25. And he cryed] See Annot on Chap. 17.4.

a tree] Which might have a natural sweenelle in it, as that wood which the Greeks call Glycyrize, (we, Liquorish) that is, sweet-wood, which might be sweet enough to give a good relish to a particular draught, but that the casting of it into the main water, it turned it wholflone, or lead, into mire, verfe 5, 10. See Annotations on verfe 5, ly into a more pleasing temper, was not natural, but miraculous, which And it may be when they were found dead on the shore; Chapter 14. God could have done, without any external sign, but for many dulnesses. and to make a deeper impression upon his apprehension, he put forth his power by fenfible instruments (in themselves) altogether impotent to produce such great effects, in any hand but his own. See the like mira-

cle 2 King, 2,20, and 4,41.

a flature and ordinance What this was, is not fer down, but it sppears, that God gave them some Ordinances, before the solemn publication of his Law at Sinui; or the Statute summarily may be that in the next verfe.

next verte.

V. 26, keep 4ll bis Statuter] Deut. 28.1.

none of the 6ld diffcafer] Deut. 7.15. Sincere and found obedience is wholetome, both food and Phytick, as well for the body, as the foul; for t either prevents difeafes, or removes them ; fo godlineffe bath not only the promife of this life, bur the performance of good things in this life, befids the promife and assurance of that to come, 1 Tim.4.3. Prov.4. 22.

that healeth thee] As the Lord can heal the waters, and make them of bitter, to become fweet, fo he can heale their perions, by keeping them from difeases, and recovering them out of them, and this, both for the dileafe of the foul, Plal. 41. 4. and of the body, Matth. 9. 16

V. 27. And they came] Num. 33.9.

palm trees] Or, date trees. Thefe trees fhoot up into a great height ; and bring forth a fweet fruit : of this tree they have anciently taken Enfignes of victory, and to that the Spirit alludeth, Rev. 7. 9. Thefe welve Wells, and feventy Palm-trees, some compare, first, to the twelve Patriarches, and seventy persons that went into Egypt: and then to the twelve Aposles, and seventy Disciples; but that is no interpretation , nor instruction of the Text, but a mere allusion

CHAP. XVI.

Verlis. VV Ilderneffe of] Not immediately from Blim, (the next piace before mentioned) for here was the eighth ftarion, and the feventh is omitted, because there is no memorable matter obferves of it.

Sin] Sin is the common name of the whole space of the desett, from Elim to mount Sinai ; yet here it is particularly taken for that part of it, where the Braclites had their eighth mantion, or pitching of their Tents: and it was called Sin, (as fome conceive) from a City of Bgypt of that name, Ezek. 30.16. The defert of Sin, Num. 20.1. is not this defert, but another called iometimes Kadesh, towards which, this part of the Wildernelle coaffed.

ffreenth] In respect of the second moneth, it was the fifteenth day, but the thirtieth from their departure out of Egypt.

V. 2. the whole Congregation] Gen. 19.4. Exod. 17.23. The greater part are commonly the worfe, and therefore the content of a multitude, is no good Argument of a good cause; we must go by rule then, and not by example; or if by example, rather by example of the best, then of the mott, and then also our imitation must be with the limitation of the Apostle, 1 Cor.11.1.

murmured Having now pent their provision of unleavented dough, which they brought out of Egypt. See Annot, on Exodif

V. 2. me had dyed 7 Famine is an affliction more bitter then death: for it is a dying by degrees, a lingring torment, in respect whereof a speedy death from the hand of God, is desired as a favour. V. 21. Miritmanssered them As some think alternately, or by turns
But their impatience was above their pressure, and God did but
with the men; or that the women repeated those words, Sing ye to the
make them tast, to give himself occasion to surnish them with a miraculous feaft.

fielb pots] How carnally minded were these murmurers, who had rathe burden of this fong might be the words of the first verse, repeated ther be Pharaohs flaves for victuals, then Gods free men, notwithtlanding his power as well to feed them, as to free them? and how falfly do they commend their precedent, to aggravate their prefent condition ? for V. 22. of Sbur] A part of the great wildernesse, having the particu- it is not like, that there was either to much liberality exercised towards har name of shur, the fame is called Eth, Num. 33.7, and Etham, Chap. them, or fo much liberty given unto them, as to have fo full a diet so

they spake of; or so much leisure to sit by the sligsh pots, as they !

to kill this whole affembly with hunger] Because their former store was much what spent, and no supply appeared for the squee: the charge is very heinous, and injurious; but it is usual for men in anger, to make little fcruple of the greatest flender

fhould we endeavour to overcome others evil with good, Rom. 42.20,

21. * Palm 78. 24, 25. & 105. 49.
a certaine rate every day] Hebr. the portion of a day in his day: as their daily bread, that they might day by day, exercise their faith in Gods providence for their provision, as Matth. 6, 11. Prov. 30.

prove them Chapts, ver. 15. Deut 8.2. That is, trie them, or make them known, not to himself, who knew them well enough before (without any experimental trial of them) but to themselves and others ; whether afflictions, or favours, will work them to obedience, and to discover their contumacy, if neither of these wayes prevail with

them. † Chap.ver. 15. & deut 8.2.
V. 5. twice of much] On the fixth day their allowance was doubled. V. 5. swice as much] On the fixth day their allowance was doubled, that the feventh day (being the \$abbath) might be the better hallowing the by their exains from their labour of gutherings prinding, or defining of it (lo far as the day before it might be prepared) leaving them a liberty; for more £80 and uninterrupted devottion on that day, or dained for reft; but not for reft only; for fuch a \$abbath the cartel might and did kept but for reft, white beforeous the Ridiation, and for furthermore, and keep) but for reft, with reference to Religion, and for furtherance, and fitting of the foul for facred communion with God, in the duties of de-

N. 6. at even At even they had Quailes, and in the morning votion. Manna, verfe 13. By this miraculous supply, it will be manifest (as Moses and Aaron might well say unto them) we have not deluded you, and reacon ungen near 127 but that God hath delivered you, and will fuffain you without ordinary means, where ordinary fai-

V. 17. † murmurings against the LORD] Verse a. They are said to murmure againft the Lord, Mofes and Aaron here, as they are faid to believe the Lord and his fervant Mofes, Chap. 14. verfe 31, because the Lord spake by Moses and Aaron, and they murmured against the Lord, by their murmurings against Moses and Aaron, because they guided the people, as God guided them by the pillar of acloud and of fire, Exol. 13. 21.32. So he that contemneth Gods Ministers, and the Ma-Exol. 13. 2. 1. 22. So ne time contemnent Goes summers, and the Majuver, As the meat was miraculous, to mign to the capacity, and contegiftrate is Gods Minifler. Rom. 13. 4. (Moles as well as Aaron) conclion of mens florated; or if (2s the people were of different flatures,
temmeth God himfelf, † 1 Sam. 8. 7. Namb. 16. 11. Luke 10.16 Rom. and tempers) that which was competent for greateft men, and hottelf flo-

V. 8. not against us, but] That is, not onely, or not so much against us, as against the Lord; or rather against the Lord, then against us, as against the Lord; and tense happens on the like brase and tense happens of the like brase and tense happens on the like brase and tense happens of the like brase and for the reason of the precedent Annotation : the like phrase and lense hath the Prophet, Hof. 6.6. See on Gen. 32.28.

Heareth your murmurings | Ville 9.12. V. 9 before the LORD | That is, before the miraculous cloud, which was the fign of Gods (pecial prefence: for as yet the Tabernacle was not was the name of Goos special presence; for as yet the Labelhatte was not fet up; before which time (notwithflanding) some conceive, there was a publick place of folemn worthip; but when and where it wasereded , or by what authority, or by whom and how it was imployed, is not deli-

vered in the Scripture.

V. 10. glary of the LORD] God put an extraordinary glory
upon the cound, which might affect the people with more tear and
reverence of his presence.

See Ezek. 20. 8. Matth. 17. 6. Rev. 1, 16,

V. 11. [pake unta Mofes] Who haply made a nearer a proach to th

(v.), June unnewujers a vein mays usace a nearer as protects to the cloud, then Asion and the people did.

V. 1. At even fuelt pe case field? The Lord complayment of their numrunings and pectury promitted fupply of food, but that was not a reward of their wickednelle; but for ratification of the wickednelle. his promife, and to convince them of infidelity, and miffruft of him; as if he either could not, or would not make due provision for

and in the morning] The bread and the flesh came not both at one time, but the one at evening, the other in the morning ; as they came, fo they might be eaten (everally ; (as some conceive) the Qualles withto they might be eaten teveraby; (assome conceive) the quantes without bread and the bread without Qualities for as the providion came in a extraordinary manner; foir might have an extraordinary temper; or qualification; to be both wholform and pleafant of it left, without any thing elfe, torelish or feason it : or though they came in at feveral parts of the day, they might be joyntly uled in their daily refecti-

ons.
V. 13. areven the † Quaites Num. 11. 31. They flew in the day over the sea, and by night came they to their journeys end, (the Camp of the stratiles) being surthered in their flight by the wings of the wind,

P[al.78, 26,27.
in the morning the dew] It came down (as some conceive) like an airy dew, and when it was come down it was thickned and hardned into a fmall round grain, verfe.14. but Num, 11.9, it feemeth that the dew and Manna were two diffine things, both when they were together, (for when the dew fell, the Manna fell upon it, Num, 11.9) and when they were parted, as ver-14.

V. 14. the dew that Ly] Num. 1.7. Pial. 78. 24.
V. 15. it is Man, or Mannal Or, what is this, or it is a portion; the word Manna, is one of those words which are received without change in everal Languages; as Amen, Selab, Hallelujab : Some think that Man, (according to the Egyptian Tongue) is put for Mah, in the Hebrew, lignifying who, and tometimes what, others take it to be a Caldeeor Arabickword, of the same fignification; but at this time that dialest was not known to the Ifraclites, fome rather think it is a Syriack word: but the most proper derivation of the word is from the Hebrew , Mannih, or Minnah, which is to prepare, fo it is a portion, prepared by God, to that they might prefently eat of it, though they might grinde, or ipunor bake, or boil it also. The Manna of the Apothecaries, is a Syriack dew; but this different from this Manna of the Afraclites many wayes, especially in that the Syriack Manna will not melt with the Sun, nor putrifie in the night; nor is it hard, nor fit for food, but for physick onely in all which particulars, the Hebrew Manna was contraty to

they wish not what it was] Though they called it a prepared portion, they were not yet acquainted with the proper nature and use of

V. 16. Omer An Omer, verie 36. is faid to be the tenth part of an Ephah; and an Ephah is about ten pottles; or as fome fay, feven This is the bread] Joh. 6.31. 1 Cor. 10.3. gallons and a half, and near the measure of our English bushel 3 fome conceive the Omer to contain three pints and an half, fome a pontes Some rate it by the proportion of fourty three bens eggs, and a fifth parte which way foever it be taken, it is enough for the ftrongeft man, and the hottest ordinary stomach : Wherein Gods bounty may be observed, see

on 1 King. 4, 22.
V. 18, he that gathered much] As in reaping, to in gathering of Manns, fome are quicker and do more then others, in the fame time. But the gathering being laid on an heap (whether greater for each Tribe, or leller for leveral Families) the diffribution was so made, that an Omer was allowed to each perion; and though any had gathered more, he was to have no more then that measure for himself, and they that gathered leffe, had their port made even with the reft: to this the Apofile alludeth, 2 Cor. 8. 15. In this portion of Manna, it is probable the fucking children had no part, their mothers milk was their, por-

every man * according to his eating] To the eating of his family . then is, every Mafter of a family according to the proportion of his number, or outhold. * Exod. 12.4.

V. 19. Let no man leave] What if one could not eat an Omer? Anfwer, As the meat was miraculous, fo might be the capacity, and concethe overplus at night might be cast into the fire, as the remainders of the Paichal Lamb, Exod. 12.10, and of the Priefts portion of flesh and bread,

Exod. 29.34.
V. 20.bred worms and frank This came not by the nature of Manna, which would have kept without corruption on that day, as well as on the Sabbath, but by a miraculous power, caufing it to putrifie, for the converfion , or punishment of the incredulous, and to shew that distruis in Gods providence, or contempt of his Ordinance, are as offenfive unto God, as it can be to a man, to eat corrupted meat, flinking or crawling

V. 21. is melted] That is, went away 25.a dew, that it might notremain either to corrupt on the carth, or by treading on, to come into con-

V. 22. swice fo much] Which proportion should serve for the Sabbash and the day before.

told Mofes] Not knowing as yet, why the proportion on the fixth day was doubled, but Mofes presently telleth them the reason in the next

V. 23. To morrow is the reft] The folemn fanctification of the Sabbath, was ordained by God at the beginning of the world. See Annotation on Gen. 2. 3. but it is like it was intermitted by the bondage of the Ifraelites in Egypt. See on Chapter 5. 7. and

fo that which ye will bake] As they gathered the portion for the Sabbath the day before, fo they drefled it the day before : that which might be done on the eve of the Sabbath , must not be left to be done on the Sabbath day, that there might be no occasion to hinder holy duties required for the sanchification thereof. See Chapter 35:

V. 24. it did not flink That which they laid up on the fixth day, to ferve for the feverith, did not corrupt, because it was done according to Gods command: Obedience is a sweet thing, it sweetens the persons and 2@ions of men to God, Gen. 8.21. 2 Cor. 2.15, and the creatures to man,

V. 25. not find it] They did not find it, because it fell not on the Sabbath day, for God would not have them to have occasion to go out to labour for it on the Sabbath day, that they might be the more free to sanctific the whole day, by such religious duties as he required of

det no man go out of bis place] This was not an absolute prohibition of all local motion on the subbath day, (though some jews in after Ages took it fo; and therefore in what place and flate foever the Sabbath Chap. xiii gague) on the Sabbath day, for it was to be fanctified with a follown Af-fambly, Lev.23.2; and the people were to come out of their private tents, to make up that affeithbly at the rabernacle (which flood without the emp, Exod.33.7) this might be the Sabbathdayes journey, Acts 1. gt. the prohibition then is concerning fervile works, and fuch motions, as gave impediment to the due observation of the religious rest on the Satibath, and in particular it forbade going out on the Sabbath to gather

V.21. Like Coriander feed] Not in colour, but in form and figure for the colour of it was like the colour of Bdellium, Num. 11.7. which is white as Chrystal ; the colour of Bdellium, some f y, somewhat inclineth to yellow, to is not Coriander feed, for that (though it be not black) is of a darker colour inclining to brown.

and the tafte of it was like to water made with honey] Unbaked or undreffed it was like unto fweer wafers, but when it was dreft it tafted like areneasts was incumbower waters, but when it was dreft it estated like fixelin olde. Numbers, 8. yet it might be this Manna here might differ in talke from that in Numbers, but both ferve to confute the Apoarybial conceit of the Author of the Book of Wildome, Chap. 16. 20,21. uft. that Manna was that in tafte, which every man delighted Num. 11.6.

V. 33. apot] Heb.9'4. Here is an anticipation in ftory. See on ver. 34. V. 34. before the Testimony | That is, the Ark of the Covenant, atterwards fer up, when the Ifraelites encamped at Mount Sinai, but here mentioned for conclusion of the flory concerning Manna's it was called the Teflimony, because therein were the Tables of the Law, Deut. 10.5. which was the Testimony, or Witnesse of the Covenant betwirt God and his prople, and would testine against them, if they transgressed a gainft him; and in the same Ark, Aarons rod and the Pot of Manna, Rept testimony, or evidence of Gods power and favour: yet some conecive they had some Tent, Tabernacle, or place of publick worthip, before that curious piece of work '(whose description is afterwards exactly delivered) was rrefted.

V. 35. fourty years which were at an end on the morrow after they came into the Land of Canaan, and had eaten of the old corn of the no bounds of moderation in better men, then most of this mixed and tuland, John 5,12, that is, of the provision remaining of the former years there; where we lee Cod will not supply men with miraculous means, when ordinary means is afforded unto them. This Manns, Pisi-28. 25. Is called in the Hebrew, the food, or bread of the mighty, usually translated, Angels food; not that Angels eat any food at all, unlight when they take an humane thape, as Gen. 18.8. for they are fpiritual fubftances , take an numane tangs, as ved. 18.8. To mey are ignitual toutiances without boiler, but as (once conceive, because it had a virtue no nouris) whose the virtue of the continuary flow, in the first in thinker of the virtue of the particular of the called the flow of Angels, because it come from the habitation of Angels, the called the flow of Angels, because it we spiritly of Angels, or for thus, it the Angels were to be nourished as min are, they are due to the particular of the angels of the called the flow of the called the c is Cor. 13.11. Where a ropque is attribused to them , not by way of po-fation, but of supposition: but it is without doubt, that our, Saviour maketh is a type of himself, Joh. 6.33. and so do in the Apolile, a Cor.

30. 3. 16. Ephaby See Annos on verle 16, of this Chapter.

CHAP. XVII.

Write r. D Itehed In Rephilding Moles rismerh not every place where the people of Mael chramped; but only, those places where lome notable thing was done, or happened to them. See Num.

V. 2. did chide with Mofes] Num.20 4.

the the LORD By requiring a miraculous evidence of his pre-sentermong you, ver. y. as if you had fail, Why diffrult, you God? Why look ye north; futcour of him, without murmuring against us? this is to rempt high to wrath to your own ruine.

un the temps that to your own a space.

V. 3, for washing "Heb, at the malest," and the washing, Musuayed See on Chop. 18. V. 4,

Musuayed See on Chop. 18. V. 44,

V. 4, or yell wish the LO K D J. When the people murmure for mean withink, Moles breakes him to the Local's for the belly hash no parsand a twice multitude are as like to be provoke!, as pacified with words ; but the godly may alwayes have recourfe unto God, and find acceptance with him; and he that can fill the noise of the waters of the less can ftill the tumult of the fea, Pfal. 65. 7.

to flone me] How madly do the common people , fometimes mutine Bainft their moft godly Governours? there is great cause to picy and way for those who are fet over a multitude, fince it is difficult to please mand to displease them dangerous : but no cause to think the worse of them, because their rage is raih and irreligious. See the like 1 Sam.

V. 5. take with thee the Elders] Not all the people who by their murmuring against God, and fury against Moses, were unworthy to see the witneffe of what was done.

ver Milus by the hand of Aaron : some understand by the river , or filent forgetfulnesse.

spok: then, would not upon any occasion move or change, or divert the Red Sea, because (as some hold) it is rather narrow like a ridiom. it little day was done) for they might go out of their Tenns, to
yer, then broad like the Ocean; and it is true in such the Red, and
her place of politic worthing (whither Tabernaice), Temple, or Syra, its is like the felf-same Rottoobut; but the six very racety called a

V. 6, Behold, I will | Numb. 20. 9, Pial. 78. 15, 41. 1 Cor. 19.4. Wifd. 11.4.

water was fetched out of the Rock 1 this miracle was wrought twice . the first time, the first year of the peoples journying ; and the second, many years afterwards, to wit, in or about the beginning of their fourtieth year, and thirty ninth mantion, or flation, Num. 20. Some think both miracles are one and the lame, because Num. 20. 5. the people (in their murimuring expoltulations) [ay, Wherefore have you made us to come out of Egypt? now in fourty years time, they conceive, that all that generation (which came out of Egypt) were destroyed for their murmurings : fo that fuch as were alive (except Aaron, Moles and Caleb) could not (ay, they were brought out of Egypt ; but if we look upon Numbers 14. verse 29. it will appear, that many more might be then alive, since the Commination is there made signification, who at their first numbring were twenty years old and upward ; befides which, there were very many under twenty, of whom many were alive, at this latter miraculous iffuing of water out of the Rock, and the fons of those that were dead, might in their murmurings speak, as in their fathers names and persons this In 5 for in both places the rafte is specified and refireined; and if it water illuing out of the Rock, is spiritually applyed to Christ, 1 Cor. 10.

**Microtinia wide, 1943, 1944.
**V - J. Maffah] That is, temptation,

Meribah] That is, chiding, or firife; there was another Meribah, Or, chiding and murmuring, Numb. 20.13.

is the Lord among us Impatience under pressures, provoks God by difruit of his promile, reproach of his providence, and denyal of his pre-fence: all this implyed in this passionate, and discontented demand, which (in effect) is a renunciation of all Religion at once, even to the denyal of the Deity of God; for if he be not every where prefent, he is no where; no God; if there be not a divine omni-presence, there is not a Divine Effence. Their words may (notwithstanding) be mollified with a more gentle construction: and they may be said to queftion Gods presence but in relation to his providence, in providing for them , their extreme thirft felt the want of this , and that might occation the questioning or doubting of that : but excelle of passion keeps

multuating muritude were. See Jonah 4.9.
V.B. Amaleck] (Deur. 25.17) I hat is, that Amalekites who were the Polectity of Hap, by Duke Amalek, his grand-child, Gen. 36. 16. and the heirs of his harred sgainft the Liraclites, the off-fpring of his brother Jacob; with remembrance and emulation (as it is like) for the old

Oursel of the birth-right-and-blefing genter by 2006 from film.

W. p., upp 3 folias, Chofe as our Moles was a Prince unto the opposite of the Millery matters, road (God) Clapp. 4:0.

With the Millery matters, road (God) Clapp. 4:0.

With the Rod in it, the lifting up of the

nand, is rather a natural, then an inflicted gefeure in prayer; and though outward gestures of themselves be not acceptable to God, yet such geflures of devotion (such as are warrantable by the Word) he both alloweth of, and will accept of, when they are moved, and quickned by the fervency of affickion within 1 this lifting up of the hands toward beaven fivewed, that to God there, he directed his prayer, and from thence hoped for help, to prevail against the enemies. See Pisk 16.0, 121.1.141. les down bis hand] When his devotion fainted, the Ifraelites bands

were enfectied; where we see, how dangerous a thing it is to taint in prayer; and how powerful prayer is, against the power of warlike ene-V. 12. and Hur] Who is thought to be the brother in law of Aaron and Moles, by the marriage of their fifter Mirlam 3. or if nor fo, an affor

and reactive by the first ingo or tent into a primary is a relative with Agrony for the government of the people in the abstract of Mo-fee. See Chipp. 4-19. 1 Chiron. 2.19.20.

16 8th Into a street fractof.] It is the le high up first one hand, with the Rod in it, and that weary, he yield the other, a and when both were veraye, and his whole body also, with long flaming, a flore was fet under him, and his hands held up on each fide, and fo having that eafe and affistance, his devotion might hold out with more vigour, and the people feeing the miraculous Rod, still held up on the top of the hill, might take

more courses: in the battel below.

V. r.a. * Write this for a memorial in a book] In the Chronicles de Annals of the time, that the wickednelle of Amaleck in affaulting Gods people, may be remembred for revenge, until they be all rooted out a here is the first mention of writing of a Book; there might for all that be writing of books before Mose his time, as of Bnochs prophecy mentioned, Judg. 16. which some cite as a written Volume; yet the Apo-file might have that he citeth in Enochs name, out of some other later Book, which now is not extent; or by the spirit of revelation, which discovereth things past, as well as to come, as the History of the Crea-

tion shewth. See Chap 34.17. Brod 34.27.
the remembrance of Amales Deut. 25, 19, 1 Sam. 15. Not that it should never be remembred, that there was such a man, or not such a muring against God, and fury against Moses, were unworthy to see the people (as appeareth by the precedent Note) but that their houses, cabitated a but the Elders, who were not so wicked, and would be difficient files, and other memorials of their greatmesse and honour should be diuneffe of what was done.

"the first without detectation and diegrace; which is worfe then a metroblivion, it without detectation and difference; which is worfe then a metroblivion, it without detectation and difference; which is worfe then a metroblivion, v. 15. yessus-rein 1 1188 to 100 Lorate my manner, as ne decis-reth, by holding up his Rod in his hand, profetting thereby, that he and the threlines (under his colours, and in arms for his cause) especked, and humane councel, when it is according to the raise of reason, and pruobtained good successe, by the favour and power of the Lord of hosts, see dence. Judg. 6. 24. Jer. 23.68. & 33. 16. Ezek. 48.35. See also P(al. 20.5. &

V. 16. Because the Lord hath Sworn] Heb, the hand upon the throne. By which may be means, either that Amalek prefumpuoully endeavoured to make an affail upon the Throne of God, in fetting upon his prople to turine them.) In whose deliverance and defence, God had engaged the glory of his Throne, and the power of his Scepter in a perpetual war against Amalek s or that Mofes had taken a folemn oath (as it were laying his hand upon Gods Throne) for affect at locatin and affurance, that he and the people will have an unreconcilable war with the pofterity of A-

CHAP. XVIII

Verl. 1. PRieft of Midian | See on Chap.2.16. & Gen. 41.45-V. 2. fent ber back] It fermeth by this place, he fent her back (for a time) to her Father, and it is like at that time when the

was fo impatient of the circumcifion of her fon, Chap.4.25, that fhe might not (through fear or grief, for his dangerous oppolition to Pharaoh) either withdraw him from his duty, or (by her discontent and mur-muring) make him less chearful in performance thereof.

muting-mixe uni tene content in prefront mance united 13 Gerfford). See on Cha.a. 23, 14. Elizevo! That is, my God & an belg. V., mount of God! That is, thoreb, focal elicibescatic God wrought vany mitacles in it. 30 Peter calleth the Mount where Christ was transferred. figured, the holy Mount : for by Christs presence it was hely for a time

nguren, the moy mount; to by Camar Persons.
2. Pet., 18. See Annot, on Chap.3. 3.
V. 6. And he faid] By mellengers fent from Jethro to Moles, for yet they were not come together, ver 7.

V.7. meet] Acts 18 15.
did obeyfance] 1 King. 2. 19.
hilfed] See Annor, on Gen. 19 11.

quijea joe animo morano Gena, 7:14-welfare] Heb, peac. Secon Gena, 7:14-V. 8. come upon them Heb. found them. V. 1.0. Belgidde the Lord] By this is appeared, that Jethro worthly-byd the true God, and therefore Motes might the rather marry his daugh-ed the true God, and therefore Motes might the rather marry his daugh-ter; and it is like that by Motes the was furnisher influxed in the true Re-er s and its like that by Motes the was furnisher influxed in the true Religion ; yet his next words, ver. 11, note, either some understanding, or

a wesk appetention of the true God.

V. 1.1. "Now I throw] See Grn. 22. 12. 12 King. 17. 18, 24, 16.

throw sas a december from Abraham 3 who was his great Grind-father, who was a december from Abraham 3 who was his great Grind-father, who was a december from Abraham 5 who was the great Grind-father, who was a december of the man form by Keturah Gen. 25, 1.) from whom by Millian (one of Abrahams fone by Keturah Gen. 25, 1.) from whom his Pogenines received the Religion of Abruham, but the further they were from the father of the faithful, the more they degenerate from the Faith, and are worthly of Gods: and Go were (by this time) utilities with Idolary; but partly by converting with Mofes his font law, for fourth weakers and a superficient to the factor of the faithful the faith fourty years together, and partly by the report of the Law, prodigies and miracles (which God had wrought for the deliverance of his people, by the ministry of Moses) Jethro his knowledge of the true God was much increased; fo that now he knew him more clearly, and fully then before : whereupon he forfook his former falle gods, and betook him to the fervice of the only true God, wherein it feemeth his posterity persevered, See on Jer. 35.2. Gtn. 22.12. 1 King. 17:18,24

on Jet. 3, 3. Man. 14. 1 N. 119, 171. 10, 24. for the thing Chap. 10 of Sax. & 5, 7, & 14. 18. V. 12. ** before God] That is, or neir in that place, or near it, where the faccifice was offered, for part was burnt, and the reft caten, and that (fometimes) nor far from the Altar. See in Brod. 5.1. Deut. 1 2. 7. & 27. 7. P(s).116. 17;&c.

V.16 between one and another Heb: a man and his fellow.
V.11. thou wilt surely wear away Heb. sading thou shall sade.

V.11. 1001 with purely seed most per Month of the Numerical Policy 11. Not able 1 Numerical Policy than in hard causes, which cannot be decided, but by consulting with God.

V. 20. teach them ordinances 1 He was to mediate with God both V. 20. teach them ordinances 1 He was to mediate with God both V. 20. teach them ordinances 1.

wayes, as an Advocate of the people to God, and as an Ambassadour, or Interpreter, from God to the people.

V: 21. * able men] What manner of men should be chosen, to

bear Office. See Annot, in Gen. 47.6. Deut. 1, 13. 1 Chron.

fear God] 2 Sam. 23.3. 2 Chron. 19.9. Neh. 2.7: bating covetou[nesse] Deut. 16, 19. 11a. 33.15. Prov. 28, 16. V. 22, at all seasons Verse. 26. Els. 16.5.

V. 23. and God command thee [6] Or if thou do this, thou shalt sulfil the commandment of the Lord. Though he gave him good counsel,

he would not have him further to follow it, then God would be pleased to approve of it, as he did, Num. 11. 16,17.

24. fo Mofes hearkened] Hedid nor think himfelf too good, to be V. 24. 19 Majes neargeness | reconsume numer non-groups of the property of the in fuch affairs, and God would have him take it from Jethro for the exercise of his humility (as though he miraculously called Saul, A.a. 9.,

V. 14, Meboun-Niff] Thus Is, the Lord is my Banner, as he decis- befent him to Ananias to be infiructed) and withal to fnew him,

W. 25. Mofes chofe able] As Mofes was to ease himfelf, by the subordinatofervice of other officers : fo for the choice of those officers, he had the peoples affiliance and confent, Deur. 1. 1314. The like election was made of the feven Deacons, for the furtherance of the Apolles in their function, Acts 6.verie 2,3.4.5. See Chap. 36.2.
V. 27. Mofes les bis Father in Law departs | See on Numb. 20.

CHAP. XIX.

Verse 1. IN the third moneth.] Or, in the third new Moon (viz. in the moneth Sivan, Bft. 8.6. containing part of May, and part of June) This was the twelfth fixtion or encamping place of the li-raclites in the wildernelle, and hear (to wit at Sinai) they thayed almost a recities in the writestene, and near to wis a singly trey rayer against a whole year, and hither they came about the fourty fifth day from their caming forth of Egyps, and five dayes after was the giving of the Law, whereof one or two daies of entercourfe (betwist God and Mofes) might paffe, and then he might receive from God the command of three dayes preparation, v. 11. before the receiving of the Law.

preparation, v. 1. Desire the receiving of the Law,
the fame day! Northe third day, as it was the chird moneth; but
the fame day that the moneth beginneth, that is, in the first day of
the new Moon: for the Hebrews account their moneth by the course of the Moon, and the first day of the new Moon, is the first day of their

V. 3. And Mofes Ads 7.38.
and the Lord called That is, for the Lord had called.

house of Facob, G. God called Jacob Ifrael, therefore the house of Jacob, and the children of Iirael, fignifie only Gods people. See on

Gen. 3 2,28. V. 4. you have feen] Moles appealeth to their teftimony , who were eye witnesses of Gods wonders in Egypt: an argument of certainty, and assurance of any truth, when they are called to estific who were present, and had the best evidence of sense that may be, which is that of the eyes, to confirm their acknowledgement of it-

* on Eagles wings | Deut 32.11. Ela 63.9. Rev. 12.14. As the Eagle charily carryeth her young ones on her wings Deut 32.11. not in her talenarily carryen her young ones on ner wingsbeen, 3.1.1. not in the relations, for fear of hurting them, and liften them up on high, above the reach of all that are adverte to here tood; fo the Lord was choice and chesty of his people, and carried them [afe above the power of their per-

ev. 7. if ye will obey me indeed Heb. obeying ye ebey. That is, carefully, confiantly, and throughly, in thought, word, and deed; for thoughts or promites of obedience, will not serve: But as God is good

indeed, to his people must be obedient indeed

leeping Courant Deut, 29.9. A Covenant is an agreement betwist two at the leaft, and requires musual conditions betwist the Covenant is an agreement betwist two it the least, sine required motion continuous occurs the Coverence makers. In this Coverence, the parties are God, and his people 4 the condition (on Gods, part) is to give them deliverance, and inheritance; the condition (on their part) is confidence in him, and obe-

peculiar treasure] Gods people being his peculiar treasure, we mult hence learn to value persons, tracher by their relations to God, then secunence carn to watte persons, ranter oy met reastions to 3000, tunited in riches, and think them very filly, who deplife and villife thole (as mean and worthleff) on whom God fettes the highest price: and being this peculiar restaues, they found not rever any but in fulsorification to him. 30t. Plai. 135,4. Mal. 3.17. Deut. 3.2. 8,9. Elsy. 43.1. Jer. 10. 16.Cant.8:11.

16. Can. 8:11.

above all people] Deut 10.14,15.

* for all the cards be mine] Or, though all the earth be mine; Or, The meaning may be thus; it is in my power; to make election of you for my peculiar people, for all the earth is mine: mine to choofe, or return as pleaseth my felf, and all that is on the cards, syen, the, cancel on a thought and bills. Pild, 50, 10. ye and adulith a world is Gods by the right of creation, and of perpetual prefervation. But his Church is his by peculiar control of the property of the prop ar appropriation to himfelisas among this people he had his peculiar portion : For first, he had the Ifraelites for his Nation : secondly, the Levites for his fervice : thirdly, the First born of cleane creatures for facilfice : fourthly, the Sabbath for time ; fifthly, the Tabernacle and Temple for place : fixthly, the Tythes for revenue ; fo to alienate any of these without his confent, is facriledge. Secon Chap. 9, 29. * Deut. 10.

V. 6. a Kingdome of Priests] Rev. 2 6. Or, royal Priest hood, as 1 Pet. 2.9. Royal in your overcoming the Canaanites, and ruling over them; and as Priefls who are fancilised to my service, and come nease runto me, then any other of your Tribes; so shall you be an hold cople, and be nearer unto me, then any other Nation upon carth, Pist.

anholy nation] For the nearer you are unto me, the holier you must be,

V. 8. all the people] Chap. 24.37. Dent. 5.17. & 26.7.
Moses returned the words] Not that God knew not better then Moles

both what the people faid, and thought; but because Moses was to be a long exposition upon them. mediatour betwixt God and them ; therefore he must bring their words usto him, not to instruct him concerning them, but to receive his anfiver to them.

Chap. xxv

V. 9. thick cloud] 2 King. 8. 12. 2 Chron. 6. 13. This is not to be understood of the cloud mentioned, Exod. 13. 21, and 14.19, 24. but that on Mount Sinai, v. 16. of this Chapter.

V. 10. [antific them] That is instruct, and enjoyn the people an holy preparation of themselves , for their approach unto God : and teach them to be pure in heart, as they them themselves outwardly clean by washing, Heb. 10.22. for without holineste, no man fall fce God, Hcb. 12. walling, reco. 10.3210r without nothicities many time for a specific between the common time of the common t 14. much tene come right from for insquiry is a wast or reparation between God and man, I(a. 59. 2.

**mash their clother] See on Gen. 35. 2. Joh. 3. 5. 8. 7. 13.

**V-11: third day] This day was the fittieth day from the Passeover,

and from the peoples departure out of Egypt : it is by the learned com-monly called Pentecoft, from the number of fifty, which that word fignificth, on which day the Law was given : in our vulgur language, it is ufuelly termed Whitfunday,

V. 12. go not up into the mount, or touch Offer not by curiofity or pre-

fumption to make necrer approaches towards the Majefty of God, then he

permitteth. See 1 Sam: 6, 19, 2 Sam. 6, 7. Rom. 12. 3,
beaft or man] The beaft is threatned or doomed to danger, to keep man at further distance from danger : so there is mercy in the commination , as it may be a premonition, though a severity in the execution, by stoning the offender near band, and by darting at such as were sur-

trumpet] In Hebrew the word is fabel, so also, Levit. 25, 11, but in Leviticus it signifieth the year of Jubile, which giveth liberty, because it was proclaimed with the sound of the Trumpet; this Trumpet here might be sounded by an Angel, or such a sound made immediately in the ayr by God himfelf.

foundeth long I fome strains in this found, were thick and fast, like a quick pulle, some more deliberately drawn out, wherewith the warning of the peoples approach was made.

V. 14. fantlified the people] The Lord indeed is he who fan Clifieth the people; but Mofes is here laid to fanctine them, by flewing them, and prescribing them, how to prepare themselves in a pure and holy manner to meet their God.

V. 15. come not at your wives] But give your felves to prayer and ab-flinence, that you may at this time attend onely upon the Lord, 1 Cor. 7.5. The use of the marriage bed was never noted among the legal pollutions : and indeed (being instituted in the state of innocency, Gen. 2. and honourable in all, Heb. 13.4.) this forbearance was not preferibed, as from a thing prophane, or unclean in it felf; but that the mind might be more fully, and fincerely fet upon the holy covenant to be made with God; and hence well arn, that the godly that they be alwayes oftranged from things unlawful, must forestimes abstain from things lawful. The Papifts who apply this, to be the Priefts disavowing of marriage, make an inference as abfurd, as if because the people must sometimes at solemn fasts, abstain from mears, therefore the Clergy must eat no meat at all. See I Sam. 21. V.4. Zech. 7.3.

V. 16, thunders | Deut. 4. 11, 1 Sam. 12, 18.

V. 10, tomacer | Deut. 4, 11, 1 2 am. 12, 10.
V, 18, 1 quick questly flow doubt the fearinlingnes, to fliew that his Law thould be had in very great reverence, and his Majefly the more fexted and adored: and if the beginning, or preface before the giving of the Law, were so terrible; how terribly will be the end of the Law.

Pial. 68. 7, 8. Heb. 12. 21. V. 19. by a voice] God gave answer to Moses by plain words, and so loud, that the people might hear him speaking unto him. Seev. 20.

See Deut. 5. 24. 1 King. 19. 12, 13. Heb. 12. 19. V. 20. came down] He came down from heaven before, and shewed his glory over Mount Sinai, but now he draweth lower and nearer the Prople, viz. to the top of the hill, where he speaketh with Moses , placed a little below it.

V. 21. to gaze] 1 Sam. 6. 19. Curious prying into the fecrets of God,

V. 22. let the Priefts] The priefthood of Aaron, was not yet ordaintherefore the Priests here means, are fuch as (under the Law of nature) executed the Priests od, that is, the first-born, or fathers of Familia.

its, Secon Chap. 24, 5.

Its fit the LORD Levis, 10,2,3. A prophane Priest is so far from being least the LORD Levis, 10,2,3. A prophane Priest is so far from being least the LORD Levis, 10,2,3. *gracious mediatour, betwixt God and the people, (as he should be) that he is more like to draw wrath upon himself, then procure favour for

V. 24. not the Priests and the people] Neither dignity, nor multitude can allow men patte the bounds that Gods word prescribeth.

CHAP. XX.

Verf. 1. ALL these words] Chap. 34. 28. Deut. 4. 13. The Com-mandmanks are to be received (all of them) with an equal regard, 29 having all of them the same Author : who if he be contronged in any one, is obeyed in none of them, Jam. 2. 10. There is so mach written of the Ten Commondments in Catischismes, and other

V. 2 I am the Lord] Deut. 5. 6. Pial 81. 10. land of Egypt] Hol. 13. 4. 1 Sam. 10, 18. bondage | Heb. fervants.

V. 3. None other gods] There be many gods by name, 1 Cor. 8. 5 though not by nature, Gale 4. 8. for flatterers make great men gods, 55. the people did Herod, Ads 12. 22. and fimple people (upon any extrathe people and Herod, AGS 12, 22, and impre people (up.n any extra-ordinary evidence of divine power) beflow a deity on him they fee, in flead of him they fee not; as the barbarous people did upon Paul, AGS 23.6 and the superflitious account them gods which are made with hinds, Acts 19. 28 and some take upon them the office of God, as Antichrift, the devil himfelf, 2 Cor. 4. 4. And whatfoever it is, that men love, or feat, or delight in, or truft in, or would do more for, (as voluprustics for th ir plealures, 2 Tim. 3. 4.) or but as much, as for the true God, is a falle god unto them : but indeed there is but one true God, i Cor. 8. 6. Eph. 4. 6. even that G. d, who with a mighty hand, had brought the Ifraelites out of the bondage of Egypt : for, for others, (though they

be so called) indeed they are no gods. 2. King. 19.18.
V. 3. before me] Deut. 5. 7. Or, with me; or, besides me. But the words before me, imply, that Idolatry cannot be so secretly committed, but that it is before Gods face, Pial. 44. 20, 21. And Idolatry against God, being as Adultery against an husband, Jam. 4. 4. what an impudence is it to commit it in his presence? See Sai. 5. 3. 5. Gen. 10. 9.

V. 4. any graven image] El pecially of God, Deut. 4 16, See Gena

likeneffe T Numb. 22. 52. Deut: 41 181

heaven above &c] Whether of Angels, Sun, Moon, or flars, or fowls of heaven; or of men, or beafts on earth; or of fifthes in the fea: this enumeration is made fo tull, to feclude all kinds ot Idolatrous reprefent ation of God by the creatures; for, that there should be no Image made of him, is plain (by the expresse caution) given by the Lero himself ; Take good beed to your felves: for flaw no manner of image, in the day that the Lord spake unto you in Horeb, Deut 4, 15, See 11a, 44, 9, 20, V.5. Thou shalt not bow] Nor serve, nor sacrifice, nor do any ser-

V. 5. IDOM JOINT NOT DOWN J INDICATIVE, nor nationes, nor an any secvice to them. By this kind of gefture, all kind of lawfull fervice and worthip of the true God, is commanded in the forpure. And in the fame phrase, all honouring of Idols, 1 King. 19. 18. 2 King. 17. 35. and all eligious worship (fihe creatures, whether absolutely, or relatively; mediately, or ultimately, is condemned.

a fields Gold God and his people, are as a man and his wife. Hol. 2. 16, 19, and if they commit adultery againft him by idolative (this is fpiritual adultery, as it faid vert, 3.) he will be inraged as the mater, as a jealous hulband as his laictivious wife, and injurious Rival, Prov. 63, 34, 35; and this fhould make his people chelly precise, and ferupulous againft all occasions and appearances of .idolatry, by which his jealousie may be provided Nahy: 118, 48, 111. Neb. 12, 10, 24; 19; 1998 the children T This doth not contradict that of the Propher Ezekick, J. Pho found fould may die for the iniquity of bit father, Excler 18, 17; not of the Apollic, Excry one fhall bear bits one buttern, 63, 6, 5. The meaning of which words are, that no fonne shall be dammed for the sinned a jealous God] God and his people, are as a man and his wife, Hol. 2

of his father i nor any one man for the fin of another, unleffe by cominflion, or approbation, or fome other way he make it his own. But for temporal punishments, there is none but (by occasion of other fins) may have their portion in them e the fin of David occasioned the flaughter have their portion. In mem. case more a series of the series of fewery thoughth, a Samu, a 4. Sy get they (though in his concenting nocent fleep, ver. 17.) were guilty of finner, and worthy of death as well as the san day of from him, might come the occasion of their death; as come may carch the Pla_sucof another, and yet dye not by his difficale, from whom he took the infection, but his owne But this is spoken chiefly of thole, who continue in the fin of their Parents : and though divers die, (in their minority) God foreseeth how bad they would be, if they lived, Pist. 58.3. And fometimes the Parents derive vengeance on their heads by imprecations upon them, as the wicked Jews withed Christs blood, (that is, the guilt of his blood) might be on themselves, and on their children, Mat. 27. 25. And sometimes the good children of wicked Parents, are temporally punished, 1 King. chap. 14. v. 12.13. because in them, and by luch meanes, are their parents punished, for that in them they would live and flourish, when themselves are dead.

Iso 65: 67, and Chap. 14: vert. 20, 21. 1 Kings 21: 29; Job 5. 4.

and Chap, 21, 19 . Numb, 4: 33, 1 Sam. 15. 3 Matth, 23. 34, 35. Jer.

third and fourth generation] Jer. 2, 9. Exod. 34, 7. The third and fourth generation are named, because (many times) the Parents live to fee their own iniquity practifed, and punished in their childrens children : See on Gen. 9. 25.

hateme] Deut. 7. 10. The loving of Idols, is the hating of God James 4. 4.

V. 6. to shoulands] Deut. 7. 9. As the vifiting is of persons to the third and fourth generation, to the mercy is extended, or reacheth to thousand generations : so abundant is God in his beneficence which ought to move men to obey him of love, like fons, rather then of fear, like flaves.

V. 7. Thou Shalt not take] Levit. 29. 12. Deut. 5. 11. Matth.

5: 33. in vain] Needlesly, or without just and weighty occasions, or rashly without heed and reverence ; or falfly, without truth.

not hold him guiltlesse] In which words is a Meiosis, or phrase of di-Treadles (of common use) that it will not be needful to make any minution, (wherein more is meant; then is expressed, as Mic. 6.1 1. John

the meaning is, though men make it no great fault, it may be none at all totak Gods name in vain, not take any courfe to punifi that finine, God will not hold him guildefie that doth to 3 but will deal with him, se with will not note that the guiltiene that doth to your will deal with mines which he will a guilty perion, as julky of an high contempt of his glory, which he will not fuffir to palle unpunished. See Levit. 20. v. 4, 5. 1 Sam. 5. 6, 9, and

Chap. (. ' 9. V. 8. rememb. r] Buth for the time paft, the inflictation of the Sabbath in memoriali of the creation of the world ; and for the time to come, re-

V. 9. fix dayes] Chap. 23. 12. Ezek, 20. 12. Luk. 13. 14.
V. 10. not do any work] Of thy ordinary calling 5 nor of thy carnal
V. 10. not do any work] Of thy ordinary calling 5 nor of the carnal recreations, that thou mayeft have time inflicient, and thine affection free, both for publick, and private excercite; and mayeft be in good temper, for the practice of piety, and charity sppertaining to the duty of the

[crount] Deut 29. 11. God hath written a release of the servants seculer laborty that on that day he might be permitted to be his mafters fel-low-fervant tumo God in the folemu observation of the Sabbath.

V. 11. bleffed] the fabbath is a day of bleffing to man, as well as of pluty to G. d., it he make a conficience to keep it as he ought, and there will be no folle unto him, though (for a whole year) he floudd forbear his work, and profits in obedience to God, Lev. 25, 20, 21, See on Levits

19. 15.
the Sabbath day] It is not faid the feventh day from the Creation : but the Subbath day, that is, the day of religious reft for though God reft do the (eventh day from the creation 3, his legal) Ordinance here with a form the creation 3, his legal Ordinance here diven the strong the creation of that feventh day, but one day in feven as alchough the first administration of the Sacrament of the Lords Supper, were in unleavened bread, yet the institution of it, is for the use of bread, not of that which is unleavened.

with on the case, not of that which is unleavened.

V. 12. However thy father, & C.] Deut. 27, 16. Lev. 19, 3. Under these two terms, all Governous S. Natural, Civili, and Beclefishtical are comprehenied with the mutual duties betwirt Superiours, Inferiours, and equals belonging to them; according to their feveral relations.

that thy dayes may be long in the land] Deut. 5.16. That is , to the Jose toy uses may ocsong in 100 cana J Deut, c. 16. Loat is, to the Jews, he land of Canaan 100 others, the land of their policifien; which imply: ha promife of long life, to fuch as are obedient to their Goverprayers) prolong his dayes : therefore are parents requells for their chil-

prayers) proong nis dayes, chieffing a feet and all the feet all dually by the name of bleffings, the state of the V. 13. Thou shall not hill] Matth. 5, 2.3. Thou shall not hill] Matth. 5, 2.3. Thou shall not hill] hand effect nor by thy tongue procure, nor in thine heart defire; the death of thy brother; out thou thalt love, and prefere his life, using all good

means conducing to that purpose, Match. 5, 21. Rom. 13.9.
V. 14. not commit adulter | Ezek. 21, 11. 1 Theff. 4, 3.4. Whereby V. 14. noscommit aumery | EZect. 3. 1. 1. 110014 - 33.4. Vysictoy
all unchafte thoughts, affections, words and behaviour are forbidden;
and all purity in heart, word, and deed, required,
V. 15 not fleal] 1 Theft. 4, 16. Ephc. 4, 28. Neither by fraud, nor

force wrong any one in his citate; but tave his goods, and do him good with thine own, if h have need.

V. 16. not bear false witnesse] Deut, 19. 16. Thou fhalt neither by speech, nor sience, neither by rating or receiving a falle report, be injurious to ne credit or good name of thy Neighbour a but shalt carefully prefere it, and clear it from reproach; if thou knowest how to do it, and hast opportunity for it.

Against the Nerigobour | Nor for him; for all lying is here forbidden

ss all crucky and wrath, by the name of killing; all bodily uncleannels, under the name of adultery, all injurious ulurpation of other mens goods, under the name of theft; and the prohibi ion is made in these terms, because lies are more frequently made against them, and for that such lies are worse which are mixt with malice and flander; then those which pro-

V. 18. faw the thundering] Heb. 12. 18. See Annot. in Gen. 42. 1. only add to i . Secon Gen. 12. 1.

V. 19. * Li not God [peak] God (in the publishing of his law) was

Act. 7.3 V. 20. prove you That is, to try you, or discover you; how weak, how V. 20. prove you That is, to try you, or discover you is how weak, how wicked, or will affected you are; which probation or tryal, is not for satisfaction to wicked, or with affective you are a menter you with cover mis precepts, as a your promited, or no: which probation or tryal, is not for fastisfaction to God, who knowch man even to his thoughts afar off, Pfal, 139, 22 but to himfelf, and to eithers, for correction and condition, when they

one a jeruite, or itavith tear; which tearch perplexedly at the apprehenfrom of larger the other, a filial and awfull iteas, composed of reverence
from of the theorems, he tail, fear not 3 and of the latter, these words,
and low z of the toomers, he tails, fear not 3 and of the latter, these words,
That his fear may be before your face, are to be understood.

That his fear may be before your face, are to be understood.

that ye fin not] Matth. 10, 28. Gen. 20, 11. Albeit we should so obey God for pure love, that we should be obsequious unto him, though our dif obedience were not dangerous to our felves; yet there muß be a bridle from fin, and a four unto virtue, as well as beneficence a bait to obedience,

No. 1, thick darkets | Exod. 19. 16, 18. 1 King. 8. 12.
V. 2. 1. thick darkets | Exod. 19. 16, 18. 1 King. 8. 12.
V. 2. * from beaven] Not from the highest heaven, but from the place where then he made demonstration of his opecial prefeace, which was upon the top of Sinsi; or above that in the ayr, which is fometimes

V. 23. with me] That is, to be served together with me, See : Sam. 5. 45. 2 Kings. 17. 33. Ezek, 20, 39. and 43. 8. Zeph. 1.5. 2 Cor. 6. 14,

to you] That is, to be ferved by you ; or to expect protection or delive-

rance to your felves, by ferving of them.

V. 14. * In all place subere I record my Name] Where he fixeth his folemn worship, for the memoriall and honour of his Name; as on altars lotemn worthip, for the memoriali and nonour of his Name 2 saon altars of earth, here of fens, verl. 5 Deut. 27, 5 Joh. 8, 31, of braffs, Exod. 38, 2. 2 Chron 4, 1. in the wilderenft; in Cansan, in the Tabernacle or temple; yet by divine inflind: , and dipentation, facelike was former temple; yet by divine inflind: , and dipentation, facelike was former of the control of the con mah, Ifa. 7. 17. in Carmel, 1 Kings. 18. 32.

*Deut. 121 5. V. 25. * lift up thy tool] He meaneth this of fuch secidentall, and unectrain Altars, as were made in feveral places, upon feveral occations; afterwards when there was a certain place of worthip it was ordained otherwife, Chap. 27. 1, &c. and 38, 1, 2, See Deut. 27. 5. John. 8, 31,

therwise, Copp. 17. 1, Section 1907.

**Dett. 1. Matth. 21. 27.

**Dett. 1. Matth. 21. 27.

**Energy and polared is 1 Cuttlefuy in Gods fervice against his command, is not an ornament, but a defilement 10 of the floarisher of Rheorick, is not an ornament, but a defilement 10 of the Word of Gods when they are brought in, 32 a necessary garnish to the Word of Gods make it graceful (,6 s if it were of none operation,or worthy of no acceptance of graceful (,6 s if it were of none operation,or worthy of no acceptance). tation with them) are but as a garland of weeds, neither graceful to the

tation with them / are out as a germine on weeks, inclined graction to the fight not feet. See I Cor. 1. 17. and 11. 4. V. 26. neither flast though up by firey 7. This was for a time onelys for afterwards there was an Altar made, not onely of the heighth of three nours: and it may be an encouragement to interiours, (aspecially to lost state was an Austrianaction onery of the neightn of three children) to behave themselves submittively to their Supetiours, in that cabits, Haod. 27, 1, but ten cubits high, 2 Chron. 4. 1, with flairs, 8-children) to behave themselves submittively to their Supetiours, in that chil aren) to behave themicives lubmilitively to their Superiouss, in that I counts, macon, 27, a not ten counts may a count of a surface and a not tend that by Gods promife (laid hold on by the parents | xxx. 43, 17, yet it is though by fome, the going upon that was not by may be proved a protong his dayes: therefore are parents requells for their child fleeps, or flaires, but by a continued altern raifed to high, from the lowest proyects protong his dayes: therefore are parents requells for their child fleeps, or flaires, but by a continued altern raifed to high, from the lowest

sbat thy nakednesse be not discovered] Which might be, by the stooping of the body, and flying abroad of his clothes ; for men wore garments open below, against which inconvenience when Alters were fer higher, linnen breeches were prescribed, Exod, 28. 42, 43. Secon 2 Sam. 10.44.

CHAP. XXI.

Vest. 1. Jidgements] That is, judicial Ordinances made for the just and peaceable government of the people, as the Ceremonial ferve chiefly for the ordering of their behaviour (especially) in duties of devotion towards God.

V. 2. If thou buy an Hebrew] When he felleth himfelf, or his fon, or Daughter, in case of necessity, Levit, 22, 39. Or, when for Felonic, or Thefr he is fold, because he is not able to make restitution, Exod. 23.5. 2. King. 4. v. 1. Matth. 18. 18. And the same course, it is like, was to be

taken with captives in war. in the [oventh] After his fix years fervice, the feventh year was, as fome take it, a it andard certain and unvaried, and the same to all 3 to wir the Sabbattical year, which was to be counted from the conquest of Pale-fline, Levit. 25. 2. Deut. 15. 1, 2. 50 that whenforcer a man began his fervice, it was at an end the feventh year , though he had ferved but one year before the seventh came about ; nay, if but a moneth, or a day be-V. 17. not cover 1 thou mayett not so much as with his innoceance year before the eventureane soon; nay, it but a month, or a day of the name of the control of the name of the first motions of concaptionnee; a sgainft fore, it formed in fiftients for in the feventh year releases were to be any of the precedent proceeps. * Act. 20, 33. Rom. 7. 7. Jam, and of the precedent proceeps. * Act. 20, 33. Rom. 7. 7. Jam, and the proceeding proceeps. * Act. 20, 33. Rom. 7. 7. Jam, and the proceeding proceeps. * Act. 20, 33. Rom. 7. 7. Jam, and the proceeding proceeps. * Act. 20, 33. Rom. 7. 7. Jam, and the proceeding proceeps. * Act. 20, 33. Rom. 7. 7. Jam, and act to the proceeding p 15. 12. is to little purpole, unleffe the service begin so foon as the seventh year expired. To avoid this inconvenience, some say, and (it is probable) that the fix yeares service was not broken off but by the year of Ju-

and without a wife and children, then bit wife] As he came, to he filts wife] As he came, to he filts go, whether in a fingle or matrice that is a filter to go forth with ried ethate; and it is like he had the priviledge of a father to go forth with his children he brought with him, as well as of an husband, to go forth

V. 4. the wife and her children fhall bee] The wife fhall remain fer-Cod, who knowers man even to sus thoughts atta off, Pial, 139.2. but the milest and to eithers, for correction and condition, when they do smite:

"hat bit fear I in the beginning of the verie, the people were forbidden for an account of the condition of the verie, the people were forbidden to fear and here they are it quited to fear is to keer is a two-loid fear is the fear and here they are it quited to fear is to keer is a two-loid fear is the fear of the fear and here they are it quited to fear is to keep an it quited to fear is to keep a fear the fear and here they are it quited to fear is to keep a fear the milest fear and here they are it quited to fear and here they are it are to here and the wife in the wife and her children find the part to her matter, they are to be remarked her they are to her matter, they are to be remarked her to her habband for a wife and her children find the prefer here to here a fear and here they are to her habband for a wife and to her habband for a wife and her children fail be a like to her habband for a wife and to her habband for with his wife.

Chap. xxi

for the hardnesseof mens hearts.

her masters 7 Till the time of her servitude expired, which might be the feventh year or the fiftieth. This is to be understood of an heathen woman, for of fuch they were to buy those bond-fervants, not of the Hebrews. Levit. 25. 42. 44.

V.6. Judges] For perpetual fervitude was a matter of too great moment, not to be made up by a private bargain; therefore the publick Ma-gistrate) must hear the case, betwixt the master and the servant; and be fure, that the fervant freely confented to fuch a fervitude,
door I That is, the door where the Judges fate, as fome conceive; and

then (when they have heard the case, and given sentence in it) the servant shall be brought to the door of his masters house; and that what had to be considered the about of this matter moute; and that door is here rather meant; for the word schalbur, which significant the gate of a City; where Judges fate, to hear causes, and to do Ju-

bore his ear Bither as a punishment for contempt of liberty,
(which he might have had, but would not) or to be a token of his first and punctual obedience to his masters commands, not to go over the threshold, or out of the door, without his leave ; at least not against his will : or to note his ready obedience to hear and observe what his mafter commands 3 to fome apply No. 40. 6. where the opening of the Eur, (according to the Hebrew) may be rendred by boring of the ear: and to obedience is better then facrifice, 1. Sam. 15. 22.

for ever] That is to the year of Jubile. And at that time all Hebrew fervants were to be fet free , notwithstanding any ingagement of ferviende made before, Levit. 25, 40. Of the fig nification of the Original word here rendred [for ever] fee on Exod. 1 2. 14.

V. 7. fell] As confirsined by poverty , or with intent to prefer her from a tervant, to be a wife, upon the promile of him that taketh her; so to accept of her, either as a principal, or secondary wife; as (when polygamy was in practice) the first wife was usually chief, the other of an inferiour condition.

as the men-fervants 7 That is , a woman shall not be dismissed with fo little care as a man , who is ftrong and better able to preferve himfelf from injuries, and harmes; nor thall an Hebrew fervant be put off, as a stranger born of another Nation ; especially of the Canaanites, (who were to be flaves to the Ifraelites :) and by this law the must either be continued in the house, and entertained like a daughter or a fecondary wife, or if he part with her, after he bath taken her to his bed, he shall procure an husband for her , by offering a meet price , and convenient apparell to make her the more acceptable, and graceful in his

fight.
V. 8. If she please not] Heb. if she be evil in the eyes of.

to a firange nation] Because this was a general rule for all Hebrew f ryants ; and the case here mentioned , requireth more then ordinary charity. By a strange nation , some understand , one of another Tribe, though an Hebrew, &c.

V. 9. after the manner] That is, he fhall give her dowry convenient for a virgin of her condition.

. V. 10. him] That is, for his fon , or himfelf : for it may be taken of

V. 11. or duty of marriage] By which somewhat is meant besides food and raiment, (for they are expressed) it may be that which is comprehended under due benevolence, 1. Cor. 7. 3.

these three] If he remit or refuse to perform any of the three forementioned particulars, verf. 10. then he thall let her go free, without paying any price for her redemption.
V. 12. he that smiteth] Levit. 24. 17. Matth. 26. 52.

V. 13. lie not in wait] But by imprudence, or negligence, or any cafu al mifhap, hath killed another.

God defiver] Though a man be killed at unawares , yet it is Gods providence it should be so and he may be said to deliver him into his hand that flew him ; because the Lord (who hath the disposal of all mens lives, and before whom all are guilty of death) without mans purpose (by his divine disposal) brought it to passe.

whither he shall site] That is, to the Cities of refuge, in the land of Cansan, Deut. 19. 5. Jos. 2, 2. Or, to the Altar, whether in the defart,

V. 14. from mine Altar] The holineffe of the place ought not to defind the murderer, he shall find no mercy at mine Altar, who, without mercyslacrificed his brother to his deadly malice, in a prefumptuous man-

Dun 19, v. 11, 13, 19, 1 King, 2, 28, 31. See 2 King, 15, V. 15, Imitath bit father T The blow (though it be not deadly to the reciter) hall be deadly to the giver; for he final die for it: becaule his driper obligation to all affection, and offices of reverence and benevolate to his parents, aggravates the guilt of any unduiful, or unkind mif-

Gringe toward them.

Gringe toward them.

V. 10. feeleib a man] (Whether free, or a servant to another) shall the other stole men, meant to sell the other shall on the other stole men, meant to sell the other shall on the other stole men, meant to sell the other stole men, meant the other stole men, meant to sell the other stole men, meant to sell the other stole men, meant the other stole men, men and the other stole men and the other stole men, men and the other stole men and t them for flaves , and so they did great injury to those, whose in right they were, and brought great mifery upon the party fold, especially if he Were free and ingenuous before; and this law is principally meant of

flealing fuch a one. See on Deut. 24.7. found in his hand If not yet fold, or ufed like a flave, it feemeth hard, that the man-stealer should dye, therefore some conceive, that if after the faft it could be proved, that he had been in the Realers hand, he should

Chapper and the containty Rule, there might be a dispensation, or toleration of it die for it; yet the phrase and manner of expression, imports another sense for the hardnesses of the state of the sta

(as taken in the steelers hand) he shall die for it.

V. 17. curfetb Or, reviletb. Though the wicked words of the tongue break neither skin ner bone, they bewray such a malignity of the heart, (when they proceed from children to their parents) that Goddometh such transgressiours to death, and that worthily ; for they requite evil for good, returning imprecations for prayers, curing for blefling and this with breach of the strongest bonds of natural obedience and affection, and the grofieft degree of ungratitude that can be.

Levit. 20. 9.Prov. 10. 20, Mauh. 1 5.4. Mark. 7 10. See Deut. 21.18 V. 18. fone or fift] With the hand, or what cometh next to hand, as ftones are commonly readiest for sudden violence, where the wrathful perfon would use some instrument of cruelty, which may do more hurs then

a blow with the hand.
V. 19. upon his staffe] 2. Sam. 3. 29. Zach. 8. 4.

V. 20. punished] Heb. avenged] As a murtherer putting him to

V. 21. not to be punished] i. By the Civil Magistrate. Though (before God) he be a murtherer, yet because of the vile and contemptible condition of fervants; especially of such nations, as by Gods decree were to be destroyed, Deut. 7. 2. the master was exempt for giving an account of his act ; at least from receiving of punishment , for any miscarriage in

for be th his money Because he gave his money for him; as David calleth the water of the well of Bethlehemstheir blood who adventured the fliedding of their blood, & the loffe of their lives to fetch it for him. 2 Sam, 2,3 17. And so the poor mans mill-stone is called his life; because he gets V. 22. milithief follow] That is, either by death, or maine of the

mother, or childe.

V. 24. " eje for eye, &cc.] The execution of this law belonged not to rivate persons, but onely to the Magistrate; which yet was not alwaies to be observed with rigour; but these particulars are set down to shew, that the punishment must be limited to a due proportion: as that an eye should not be required, in recompence of wrong in a tooth; or any member of more for that which is of lesse use or worth; and shis must be taken, not by an Arithmetical, but by a Geometrical correspondence ; for if he that had but one eye, had put out one of the eyes of him that had two, if the recompence were numerical, one for one, it were not equal ; for then one recompence were numerical, one for one, it were not equal 3 for then one man might lose faries, the other but an eye, which is but the organ of feeing, without which he might fee while the other remainerly, therefore the relation more spreadle to exact Justice, (in fach a cafe) was not an eye for an eye, but two for one, that is, blindenfife for blindenfife, but it was more charitable to make the amends bypeculiar recompence, or

Twan more trustriance to make the americas oppeculiar recompence, or fome other way. **Leviz 24. 20. Deur. 19, 21. Matth. 3, 38.

V. 28. theoxe] By this, if a beaft must be punished, (and it is a law touching other beafts, as well as for an oxe) much more should the must deter; ince, though this law be concerning beafts, it is not given to the beafts, but to man; for to man it is faid, Thou shalf not kill: and if he do, it must be done unto himself, as he did to snother, Gen. 9. 6. yet the oxe was to dye, for admonition to man, to have murder in the more deteftation 3 and to make every one to look better to their beafts, that they become not the causes of death unto others. See on Lev. 20. 15.

V. 29. bis owner alfo Shall be put to death] For a man not to hinder evil when he ought, and might, is to become guilty, as if himfelf had done the fact.

V. 30. [umme of money] Taxed upon him by the next of kin to the

V. 3.0. jumme 0 mount] I sake upon them by the make of part to the party listing or by the Judge, yet, 1s. See Numb. 3.5; 31.
V. 3.1. shirty flockeds of filter?] Our Saviours taking upon him the form of a fervant, Phil. 2.7, and his being fold (by Judas) for thirty pieces of filter, Matth. 26. 15.1s conceived by fome, both ancient and latter Divines, to be prefigured by this law.

V. 23. de not cover is] This is to be urderstood of ples, in, or neer forms way of ordinary passage, for in the field, pits were to be kept open for cattel to drink at any time.

V. 34. make it good] By this law, not onely commission of evel is punishable, but the omission of each to prevent e-

V. 36. Oxe for exe] Not an ox for a calf, or a sheep, but according to the proportion of the damage, and fo the former verse is to be expound

CHAP. XXIII

Verl, 1. SHeep] The Hebrew word is Seb, which comprehendeth leffer fort of cattel, as fheep, and goats, by way of diftinction from he greater fort, Oxen, Camels, &c. For though fome kind onely be entioned, others are meant,

kill it, or fell it] This aggravates the theft. See Annotat, on v. 4. five oxen for an ox.] Five with that which was itoln, and but four theep, because the labour of the ox was to be valued, which while he was kept away, was a loffe to the owner, perhaps greater then the price of the theep. See Prov. 14. 4. The seme proportion might be held betwirt other great and little cattell; as betwire the horse and the

V. 3. If the Sunne be rifen] If he be fricken to death in the dark, the want of fufficient light, to judge who or what he was, and the

of the wronged party. V. 4. double] Before it was fivefold for an ox, four for a fleep, here but double : the reason is because if the thing ftolne were found presently with the thiefsthe property not alread, the owner fuffained leffe damage and trouble, and the thief flowed himfelf not to be fo artificial in his faithood, nor to feeled in it, as he that carried the ftoln goods away, and either killeth,or felleth,or keepeth them a longer time from him that hath right must them blut it is faid, Prov. 6, 11. That athief, if he be found, he thall reftore feven fold ; this may be meant of a thief breaking into an houle in the night, who if he were taken in the act, and fmitten to death, no bloud was to be fied for him, yetf. 2, and having forfeited his life, he might pay dearer for his ransome, then the rate of ordinary rellitudes tion; and to he might pay not onely fevenfold, but all the fubftance of his honfe, as it is in the fame 31. verfe : or there might be a larger relitionion in Solomons times because there was no plenty, 1 King, 10, 27. Or by seven fold, may be meant manifold, as Gen. 4, 15. Ped. 79. 12. Ita.

V. 7. double] For money or stuffe; whereas the restitution for cattell was four or five told ; the reason whereof may be, because it was easier for was four or two told; the reason whereof may depocate it is was cause for the polleflor to keep what was fo in his custody, then his cause in the field, for there he could not keep them under lock and key, as he might do the

goods and money in his house. V. 8. to fee whether] The Judge must (by his prudence) endeavour the discovery of the deceit, if there be any ; and the clearing of the accufed party, if he be innocent : and to this purpole, he must use the ordinary meanes, whereby the truth may appear, as receiving of evidence from with meanes, whereby the truth may appear, as receiving of evidence from with meanes, whereby the truth may appear, as receiving of evidence from with mells, and the ratification of that evidence, by oath. See gerf. 11. be have put his hand] That is, whether he have dealt failly, either by

denying he had it, or affirming he restored it; or pretending it was stole from him 3 or by any other way of deccit, to defraud the owner of his

right. V. 9, he shall pay I That is, the party who was put in trust, if he be found in fault, as fraudulently failing the trust repoted in

V. 10. no man feeing it] But the party himself, there being no other proof, or wincele; in such a case an oath must be the end of strife, as Heb. 6. 16.

V.11. an oath of the Lord] So called, i King. 2. 43. because when men take it, they take the Lord to be wintelle of the fincerity of their hearts, and verity of their lips and implicitely invoke his vengeance

put his hand] See. Annor on v. 8.
If it be floin from him be fhall make restitution] If by any fault of his

it were taken away. Gen. 31. 39.
V. 16. with it] As fometimes the beaft and his owner might be hired together and if he were prefent , the hirer might have fo much leffe care, as he would have the more of the fafety of his

it came for his bire] He that hired it shall be free by paying for the

V. 16. If a man entice] Deut. 22. 28.

V. 17. If her father utterly refuse] For the children should not matry without the content of parents.

according to the dowry of wirgins That is, according to her dowry as a virgin, whom he hath defiled to wit, according to her flate, and condition, that is, more to the daughter of a rich man, then of a poor. See 1 Sam. 8. 25. There feems to be one fer rate for all forts, Deut. 22, 29. But the cafe is not alike ; for that in Deur, is when the maid was forced, or luftfully abufed, without intimation of marriage, to induce unto the act ; and then the faction was for his part of the wrong in the abuse of his daughter, to have of the offender fifty shekels of filver, and he was to have her for his wife, and he might not put her away all the dayes of his life. But in this cafe (in Exod.) it is otherwise : for if her father refused to give her in marriage, he that abused her, was to pay so much, as might serve to marry her to another of a fuitable condition : and if he were not able to make good that proportion, he was to be fold as in case of theft, v. 3, of this Chapter.

V. 18. not fuffer a witch] Witcherafe is here forbidden, Deut 18.10.and v. 18. no juger a mireo j yettenerar is uter retrousers). For a 1-10-10 in the upon pain of death; Sm. 18.9, by Wirds is bette meant any one that that any dealings with the Devil, by any compact or confederes; whatforeer; the word in the Originally, for the Fermania Gender, because the Devills craft most prevails with womens weaknels in that kind; but there are men Wirtche as well as women, Levit, as 0-37, and kind; but there are men Wirtche as well as women, Levit, as 0-37, and their finne as hainous, and their punishment as grievous; the word like-wife fignifieth one that changeth any thing before the fight, (as Jugglers do) but if it be by flight of hand, without diabolicall art, it is not here condemned, Some have thought Witches should not dye, unless they had taken away the life of mankind; but they are mistaken, both for the act of the Wich, and for the guilt; for first, the act of killing any one in such a way, as is called witcheraft, is not the act of the Witch, but of the De- our enemies beaft, much more to our enemy himself, Mauh. will, and functions it is rather his act to fair his, then his act to do it is for liach is his coalts, that where God harb given him a committion to do

want of means to bring him to just panishmens, of one could not be perfact in the dark) was some excused is but if the San were up, to give perfact in the dark) was some excused is but if the San were up, to give he doch forcise in natural cauties (though concealed from others) some perfact in the dark) was some excused in the san water and to bring him to judgement, before the same marker; untellige in the just and necessary defence which the total water and the same marker is untelliged in the just and necessary defence of the wronged party. Devil is more wicked then the Witch, and would do what evil he can's though the would intreat him to the contrary : But why then must the trough the would interest time to the contrary; the way their must the Witch be put to death I Anfin. Becaufe of the league and confectacy with the Devill, which is light treaton against God; because he is Gods chiefest enemy, and therefore though no hurt influe this contrast at all the Witch deserves present, and certain death for the contract it self.
V. 21. Thou shalt neither vex a stranger Ge.] Lev. 19. 33.

V. 22. ye shall not afflitt any midow] Zich. 7. 10. Ila. 1. 17. Jam.

. 27. Deut. 24. 17. v. 27. 19. V. 24. Jour wives fall be widowes] The just plague of God upon op-

prellors, and proportinable, as well as just.

V. 25. * upon bim usury] Which is a loan of money upon covenance for certain increase, whereby the lender intendeth, and endeavoureth to make fure both principal and use, though the borrower be like to lose either the one or both. Whereas in some cases the rich lender must be so charitable to the poor borrower, as to expect neither ufe nor principall,

Luk. 6. 34,35. * Lev. 25. 37. Deut. 23. 19. Pfal. 15 5.

V. 26. to pledge] Deut. 24. 6. Job. 24. 3, 9. Prov. 20. 16

by shat the Sun goeth down] If it be luch a garment as without which he cannot comfortably reft in the night; and of fuch a garment the words feem to be meant by this timely restitution, and it is in effect. v. 27. forieem to be meant by tuits timely regitation, and it is in the total bidden the taking of fuch a thing to pawn 3 for it were a wint and fravolous thing to take a pawn in the morning, which without payment of money must be referred in the evening.

* Deut 24. 13. Prov. 22. 17. V. * 28. revilej] Not speak any manner of evill of them, by reproach or columny ; nor with any evil to them, by imprecations or curies Eccled.

oc columny 3 nor with any evit to them, by impresenting or curies access to 50. 50. 64x; 35, 5 [Jug. 8. Secon Chap. 11. 17. the Gods.] Or. 5 [Jud. 27. v. 8. y. Plat. 82. 16.] Oh. 10. 24. Magin firates they are fo called because they floud (as God doth) do impartial judice without respect of persons 3 protecting the godly, as being the Ministers of God for their good, Rom. 1 3. 4. and punishing the wicked,

paintiers of God to their goods on 15.4. and painting the widers who are malignant enemies to God and them.

V. 29. frift of 1by rise fruits] Heb. 1by fulnesse, it is fit that God (who give that 1) should be acknowledged as Lord of all, by an holy unbute unto him : and that that should be presented first, not onely to professe his right, but to procure a blessing upon the rest. See Mal. 3. 50.

the certain reason is, because under eight dayes old it was two tender, and waterilli, and not of to perfect a fliape at firft, as a few dayes after it would

on the eighth day] It was not necessary to offer it on that day, for these was the first day it was offerable to God ; but after that, it might remain untill a fit opportunity to bring it to Jerufalem,and there to offer it on

Test day. See Lev. 22, 27.

V. 31.* ye shall be boly] See on *Chap. 19. 6.

*torn of beasts] If the creature were either killed by a beatt, or in part devoured by him, or killed by a man for facrifice to God, or fustenance to man, and a beaft came calually and tore any part of it, in luch cases they to man, and a deat came causainy and tore any part of the interested of the came it; and by fuch a forbearance, they were admonified of decency, and cleanlinefie in their dyet, and of eftranging themselves from a participation with beafts in beaftly qualities, especially in cruelty. Levic. 22. 8. Ezck. 44. 31.

CHAP. XXIII.

Not raise] Nor receive, as the Original will also bear the meaning is, thou shalt not endure the hearing of a falle report, especially, if it be offered, to make thee either a falle witnesse, or corrupt judge; for as the receiver of ftoln goods is partner with the thief fo the willing hearer of a falle report, is a partner with the flanderer sand if a good name be better then great riches, Prov. 22. 1. a flanderous tongue is worse then pilfering fingers.

V. 2. a multitude The greater number is usually the worse, and though (in respect of men) it may be more safe for many, then for a few to offend , yet in respect of God there is more danger to an offending multitude, then to a few ; for he will rather bear with a few then many wicked ones, Gen. 6.12. Chap. 19. 4. Some in Read of multitude and name, read great men as opposed to poor in the next vers.

V. 3. a poor man in his cause] Levit. 19. 15 In charity we must have respect to a poor mans necessity; but in poynt of justice, neither the power er of the rich, nor the penury of the poor , but his right onely, v. 6 must be regarded. See Pial. 72. 2.

V. 4. thine enemies ox or his affe] If we be bound to do good to

they must both agree for a charitable and to the oppressed creature. V. 6. not wrest the judgment] Nor strain nor ftrive against the evidence of truth, to condemn the poor in his just caufe, or to acquit him in that which is unjust.

Chap. xxiii

V. 7. Keep far from a falfe matter] It is not enough to be no plot-V.7. Kço far from stulfe matter] I tik net enough to be no pletter, no pronoter of a falle tepore, or no agent in it; but we must have slidle addilike of it, a sie keep a loof from it, a sif there were found danger of infection by coming near muon; S. Eprova. 19. Let V. 8. * Take no gift] * Distriction for proventy 3. 3. 1 Mindeth between the wife (1 the). In feeting) For it rairies the affections which (like a free more mift about a cannot) dissume the light

of the understanding, and conscience.

V. 9. the heart of a stranger] Who when he is in a strange place V.9. the next of a tranger | Who when he is in a strange place and diffiture of friends, and (it may be) also of meanes, hath grid enough of his own, (as thou by experience knowth) and therefore shou mult not adde opprefilm to his affliction, which (thine own hear. will tell thee) thou wouldeft not have done unto thy fell. Chap. 22,21.

V.10. [ixyears] Lev.25.3, V.11. but the [eventh year] That year was the remission of debte, Deut. 15.1.9. and the manumillion, or freedome of Hebrew fervants Deut. 1,1.9. and the manufaction, or freedome or exercise fervants; and at the beginning of the Sabbatical yea, (which was the feventh year) was the Law to be read, in the Feaft of Tabernacles, Deut. 31. 10. and the Land was then to reft; This Sabbatical year began not with the moneth Nifan, or March, (whence the facred year was accounted) because so they should lose the harvest of two yeares ; but it began with she Moneth Tiqri, that is, September, from whence the civil year (afthe moneth right, that is, september, from whether the sayin year (an ear the manner of the Egyptians and other Nasions) was accounted, so did they account their Jubile in the seventh moneth, Levit, 25.9,

let it reff] Untilled, or unmanured , both for fowing, and resping, which were forbidden that year, Lev. 24.4. partly for sparing the Land, that it might afterwards yeeld the better increase; but especially what the land yeelded (of it felf) might be for the exercise of the peoples conthe land yealded (of it tell) might be too ten exercise of the people's confidence in the divine providence, without their own pains; and for a
fidence in the divine providence, without their own pains; and for a
fidence in the divine providence, without their own pains; and for a
fidence in the divine providence, without their own pains; and direit labour neither in vaio, not with such dangerous adventure, as
their table supply, first to the poor, and after them to she beafts of the
fidence in the divine providence, without their own pains; and direit labour neither in vaio, not with such dangerous adventure, as
the supply first to the poor, and after them to she beafts of the
fidence in the divine providence, without their own pains; and direit labour neither in vaio, not with such dangerous adventure, as
the supply first to the poor, and after them to she beafts of the
fidence in the divine providence, without their own pains; and their labour neither in vaio, not with such dangerous adventure, as
the supply first to the poor, and after them to she beafts of the
fidence in the divine providence, without their own pains; and their labour neither in vaio, not with such dangerous adventure, as
the supply first to the poor, and after them to she beafts of the
fidence in the divine providence of the supply fidence in the yet the owner of the land or garden, might every day (which was not a how he should be provided for, if the earth were not exercised for the

Olive yard | Or, Olive trees.

Universal Or, Other reco.
V.12 * fixedages] * Chap. 20.9. Diut. 5.13. Luk. 13.14.
V. 13. * the names of other gods] Nor by way of liking, or approbati-

V. 13. be name of other gold.] Nor by way of liking, or approbations, for otherwise the y were and might be named by way of historical standing by them the rell formantioned word 13. seport, and of reproof. Deut. 1 2.3. Jofh. 23.7. Pial. 16.4. Hof. 2.17. Nah. 1. 14. Ler. 23.4. V. 14. * three times] * Deut. 16.16.

V. 15. Thou fratt keep the feaft] Chap. 13.3. &. 34.18.

of unleavened bread] That is, the Pallcover, or Boster, in remembrance that the Angel passed over the dwellings of the Ifraelites, sparing them, when he flew the first born of the Egyptians, Deut. 16. 9. and that the straelites went out in halt, not flaying the leasure of leavening

shift bread Chapp. 13,16. 62,34.18.
in the time appointed That is, the time when (in Egypt, and in the land of Cansan) the Barley haveft afforded full and ripe cors, for an

name must come empty] Coming to the Tabernacle, or Temple, (at ahe Fealt of Baster, Pentecost, and of Tabernacles) none must come Without an oblation ; partly for facrifices to God, and partly for provifien for the Levites : and thus is was a duty laid down by Law, yet for the particular oblation it was a free-will offering, Deut. 16.10. wherein

the particular oblation is was a tree-will offuring. Detacl 6.10. wherein the offerer was free to make the proportion of ling lift.

V.16. the feafs of barroff! Which is Penteroff, or Whitiontide, singlin remembrance, that the Law was given fifty dayes after they depend from Egypsion called the feafs of barroff, because then was the Wheebarvell, and the ripening of other fruits. * Deut. 16.13. Lev. 3.10.

the feast of ingathering] At the end of the year, that is, in September, when the fruits of the earth were generally reaped and gathered in : which fleweth that there was a double account of the year; the one for Civil affaires, which was in the beginning of Tizri, or September: the other forfaced, (as for the feltivals of the year) beginning with the month Nifan, See on Gen 7.11. containing part of March, and part of April, Exod.12, at this time was the feat of Tabernacles. Of this fan Ser 7. feaft See Levit 23,34.

V. 17. all thy males From twenty years old to fifty; or as some

under ble burden If God command to help up an enemies affe under | Exo. 20.30.) thefe were yearly separated from the rest of the years incresse, Chap.xxiv. hand to some and it to be consistent to the popul termines and under his burder, will be fulfic us to prefic down one treatmen with heavy burdens, and lay opperfive impositions upon them? doth God care for affect? and is he excelefic what they bear who bear his Image? See 1. help with him] Though they be at difference between themselves,

in the mothers milk] Either as affecting excessively the pleasing of the palate with too much curiosity, because vivally sich is boyled in water, and not in milk ; or it may be the meat of a Kid fo young, that it is (in respect of the late yearing of it) rather moyft like milk; then any firm or folid flesh; and so not wholiome as that which is of more ege: or this may have reference to the Paschall facrifice, (which was to be taken from the goats, as well as from the theep, Exod.12.5. See thap.12 30. Deut. 14.21.

V. 20. * an Angel] Which some hold was a created Angel, but this Angel of the Lord, was the Lord of Angels ; for they are bound to worhip him, Heb. 1.6. * Chap. 33. 2. Num. 20.16 Act. 7 38,39. 1 Cor.

V. 21. he will not pardon your transgressions 2 Kings 24.4. If you perfift in them, without repentance for them.

my Name & in him] That is, he is of my nature, being my natural Son, and with that nature he hath my Name Jehovah, Jer. 23, 6. See John 10. 8 . 41 . 1 1. & 17.21. See alio Deut. 28.58.

V 22. indeed] 'Exod.19.5 an enemy to thine enemier] Gen. 12. 3. Num. 24. 9. Deut. 30. 7. Jer. 20 20. This is the true boly league, made betwirt God and his people, which might make the wicked afraid to do them hurt, fince though they be weak, God must needs be too strong for all his and their ene-

V. 24. b nor do after their works] b Levit. 18. 3. Deut. 21. 21. quite break down their images] Deut. 7.25. God commandeth his, not make to forbear to worship Idols, but to destroy them.

V. 25 thy bread and thy mater] Gen. 28. 20. That is, all things ne-

v. 25, 109 presa ana 109 mater | with 20, 10, 1 that 15, 111 things no-cellary for this prefent life. See Deut 28, 18 I will take all fickness Chapt. 15, 26. Deut. 7, 15, V. 26. † I bere shall none east their young] That was a great means of V. 10. I love four none caps were young a man was a great means on the multiplication of Gods peoples both in their performs, and in their herds and flocks, that God (by effectial favour) preferving them from abortive births, which in Mankind bring deadly perill to mother and child, or both: thus their conceptions were brought unto an happy birth,

now no mount oper province user true cannum rate one executed nor the year; hereaft is God palled his Word for a supply in the fixth year, litings, (as some conceive) but horners, according to the Hebrew, such Levas, 120, 21. See, a Kings. 19, 19, 2. Chron, 36, 21. Jer, 25, 13, &c. as were usually called by that names for with such God might plague the V.28. hornets Notonely enemics armed with weapons, as hornets with Cananites, as he did the Egyptians with the frogs and locufts; and thereby might deflioy then the accomplishment of the commination we may read , Joih. 24.12. See alfo Dent. 7.20.

V. 31. 10 the fea of the Philiftinas] The Mid-land fea.

from the defart That is, of Arabia.
to the river That it, Euphrates. By these particulars he pointed at the extent of the promifed Land leveral wayes, which was bounded Eaftward, by the RedSea ; Weilward, by the Mediterrancen or Midland Sea, Southward by the defart of Paran; and Mothward by the Ri-ver Euphrane: of this Large extent of Land the Ifraclices reason of their iniquities) were not poffeiled, except for a fhore time, under David and olomen. See on Gen. 1 3.18. & on Jofh. 1.4.

V. 32. thou [balt make no covenant] Chap. 34.15. Deut. 7.2 V.33. † a smare | † Deut.7.16. Josh.23. 13. Judg.2.3. By Idolatry, to which the Canasanies were much addicted, the Israelites (if they lived among them) might be infected; therefore (for their own fecurity from it) the Idolaters must be driven out of the Land. So far were they to be from having to do with them, in any neer communion of cohabitation, much leife of marriage. See 1 Sam. 13. 21. Pfal, 106.36.

CHAP. XXIV.

Verl. s. Come up] God called Mofes up to him before,upon his coming down, he was to propose the words of his Covenant unto the people, and to take their Answer, and then (with Aston, Nadab, and Abihu) to come up to God again.
[eventy of the Elders] Some choice men of those, whom Moles

chole and made Rulers over thousands , hundreds, fifties , and tens, Exod. 18. verf. 25. who might be the fame, who afterward were endowed with Moles his spirit to be affiftants to him in government of the people, and they were to come to the Tabernacle, and there to be as witnesses of what passed betwitt God and Moses , the number was proportionable to the fervice, and as fome conceive, it was the V.13. 48 thy mater J From (went) Joseph Committee and the state of the second to folk years of age.

V.18. [secifice] Or. [seaf.

V.2. Otofer slone] He slone was to go up no the top of the V.2. Otofer slone] He slone was to go up no the top of the V.2. Otofer slone of th

Annotations on the second Book of Moses called Exedus. as he, yet where were apparent fignes of Gods presence, vers formities to every particular, may occasion both vanity and presumptions.

V. 3. And Moser came] When he had received the Law in Mount

All the words] Divine terrour made them promife fair, but their own frailty could performe but little; nor is it a condition competen to corrupt nature, to be legally and exactly just according to the Law of God, though they promife it never fo fincerely.

Veri.7. Chap. 19.8. Deut 5.27. See Rom. 8.3. V. 4. wrote all the words] Nor the words of the Decelogue or Law Moral, burthe other Laws, especially the Judicial Such as are

fet down in the former Chapters.

er down in the totalet Chapters twelve fillers according to the twelve tribes] Gen. 31.45. Josh. 4.8.9.20. V. 5, young men] That is slower of the first borne, (who until the fons; of Aaron were especially chosen for that service) where chief assistants to the Pather of the family, in offering Secrifice, and when their Fathers were dead, Junceeded in their office; wholoever offered the facrifice, young men shightbe employed in preparation and assistance, in the service which required the strength of bodily labours about it, See on Chap.

V. 6. half of the blood The blood was divided betwirt the Altar and the people, to note the mutual flipulation of God to his people, and, his people to him, who were attended and made one by the blood of

V. 7. the book of the Covenant See the first Annot, on verf.

and read it] The book was not only read, but (prinkled with Bloom mingled with water, Heb.9.19. and it was fo mingled because otherwise by congealment it would have been too thick a before, it would go the further, being to be sprinkled upon a great number who stood next in the room of all the popel. See Heb 9.19.
V 8. The blood] Was sprinkled with reference to Christ, and it signi-

fied, that the Covenant broken could not be fatisfied without blood shelding, See Heb. 9.22. anciently Covenants were made with blood to betoken constancy in the Covenant, even to the shedding of blood

feen God, Joh 1, 18:8: 3 Joh. 4.12, and no man fhall fee him with carnal eyes. The feeing then here meant is when somewhat is obvious to our fense, whereby we have cause to conceive, that God is present in an efpecial and extraordinary manner. See Act 7.38. Ifa. 6.1. Joh. 12.41.

Pecua and Artauramety manner.oc. Art. 7,3 a. 120-1. 1011. 2. 41.

6 spirite flower] The Saphire flowe is of a clear sky coloury. Anfelm. Jones which may fignific the greatness of Gods.

Botty Jething what we admire over our heads, is below the glory of his

V. 1 1. uponthe Nobler] That is, the Elders, whose seniority, authori ty, and gracious endowments, made them noble and honourable.

be said not bis band] Or, put not forth his hand to do them any hurt Gen. 37, 22. Pfal. 1 38.7. Though to have any vision or apparition of Gods especial presence, bath been taken for a presage of peril, a fore-runner of sudden death. See. Annot, on Gen. 16.13. & 32.30.

and did eat and drink ! Making a facred banquet of the factlines of-fered, verf. 5. and were neither killed nor eaft down, but that they did

V. 13. and bie Minister Joshua | See Note on verf. 18.

V. 13 and un unitagier gogonal See Lane Ortentes.
V. 14. Addron and Hur | See on Chap. 17.12.
V. 17. like devouring fire | Heb. 12.29, and it might be not only V. 17. like devouring fire | Heb. 12.29 and it might be not only V. 17. like devouring fire | Heb. 12.29 and it might be not only V. 17. like devouring fire | Heb. 12.29 and it might be not only V. 17. like devouring fire | Heb. 12.29 and it might be not only V. 17. like devouring fire | Heb. 12.29 and it might be not only V. 17. like devouring fire | Heb. 12.29 and it might be not only V. 17. like devouring fire | Heb. 12.29 and it might be not only V. 17. like devouring fire | Heb. 12.29 and it might be not only V. 17. like devouring fire | Heb. 12.29 and it might be not only V. 17. like devouring fire | Heb. 12.29 and it might be not only V. 17. like devouring fire | Heb. 12.29 and it might be not only V. 17. like devouring fire | Heb. 12.29 and it might be not only V. 17. like devouring fire | Heb. 12.29 and it might be not only V. 17. like devouring fire | Heb. 12.29 and it might be not only V. 17. like devouring fire | Heb. 12.29 and it might be not only V. 17. like devouring fire | Heb. 12.29 and it might be not only V. 17. like devouring fire | Heb. 12.29 and it might be not only V. 17. like devouring fire | Heb. 12.29 and it might be not only V. 17. like devouring fire | Heb. 12.29 and it might be not only V. 17. like devouring fire | Heb. 12.29 and it might be not only V. 17. like devouring fire | Heb. 12.29 and it might be not only V. 17. like devouring fire | Heb. 12.29 and it might be not only V. 17. like devouring fire | Heb. 12.29 and it might be not only V. 17. like devouring fire | Heb. 12.29 and it might be not only V. 17. like devouring fire | Heb. 12.29 and it might be not only V. 17. like devouring fire | Heb. 12.29 and it might be not only V. 17. like devouring fire | Heb. 12.29 and it might be not only V. 17. like devouring fire | Heb. 12.29 and it might be not only V. 17. like devouring fire | Heb. 12.29 and it might be not only V v. 17. tiec accounting pre] rico. 1.2.9. and it might be not only like as fire, but fire indeed, See John. 14. The Lord appeareth like devoting fire to examal men, but to them that he enlightness hy his Spiris, he is like pleasant Saphir, verf. to yet to neither did he appear in any fimilitude, for Idolaters to presume to represent him in pictures. See Deut.4.15,16.

V.18. forty dayes and fourty nights] Deut. 9.9 Of these forty days, the V.16. 1017 angre and Journ negotial Decucing Of Lucie corry advantation fix days tox mentioned, ver.16, are by some supposed to be a part of the fourty, but it may be those fix dayse were sprint in preparation, and the sourcy after in conference betwire God and Moses, ver.13. It seemeth jourty after in converence betwire tous and process, very 3, 1, it terrified by ver, 3, 14, that Johna went up with Moles into the Mount, but how high, how long he fryed there whether he heard whit God faid to Mohish, ow whether he failed fourty dayes as Moles did, Exod, 34, 28. Deut, 99. there is nothing fet down in the Scripture. See on chap. 3.1.17. lome think he staid at the foot of the hil, while Moles was on the topsiome, that he accended some degrees, but not to the top; some, that he was on the top, but not within the cloud as Moses was, and that he was sustained all the

bring | Heb. take for me.

of every one Chap-39. 5.

of every one Chap-39. 5.

willingly Judg. 5. 9. 1 Chr. 29. 9. Pro. 11. 25. Rom. 12. 8. 2 Cor. 9. 7. The

willingly Judg. 5. 9. 1 Chr. 29. 9. Which advancesh two

chief grace of any gift is the good will of the heart, which advancesh two

chief grace of any gift is the good will of the heart, which advancesh two

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chief grace of any gift is the grace of the gra mites to more acceptance, then much more, either grudgingly given, or with vain oftentation, Luk. 21.3 & 2. Cor. 8, 12. & Chap. 9.7. there was another kind of oblation commanded chap. 38. 26.

V. 3. Make of them] For the building of the Tabernacle. V. 4. Scarlet | A deep and coffly ted , called Dibaphos (in Greek) that is, twice dyed, once in the wooll, and again in the cloth, to make it take a most periect colour, and the Hebrew calleth twice dyed the fecond worm ; for out of the fearlet grain there cameth a worm , which ground into powder, and applyed twice by the Dyers Ars, unto the wool

ground into powers, and applyes twite by the option the world of clothgiveth it a midd perietic red colour.

V. 4. * fare timen] Or file. But linnen growth from the ground, filk content from worms. See Annot. on * Gen. 41

Goats hair] To make a kind of lackcloth for the covering of the VET: 4 2.

... Wy .. 5. Shissimwood] Ver. 23. & 2 . Chap. 26. 25. Which is thought 1.55,15, Shittimwood] Ver. 3, 8c 2. Chap. 26, 5, Which is shought to be a kind of Codar that will not rot, but Bloat 1.9. It is called the Obitab tree, as a dithind tree from the Codary to fhooing up in height, and growing in bulk to the flaute of a Codar tree, having a leaf like a white thorn, and haply agreeing with: it in latting and starblenatis; for it is commended for lightnetis, financies, fairnetis, and for continuous without marketion above a londer, allowers and househ to accompanie. withour purrefaction above all other timber, and though it grow not in the wildernels, it might border upon it, or be brought by the lirselites out of Bgpt?: wherest they might force munifold dist, though not to this purpose. Some think they had it from Abel Shittin, Num. 3, 49.

V. 2 paid Of this See Annoten Chap. 18.15.

V.8. Sanfluary] A place for holy and folemn lervice to God, both to offer facrifice, and to hear the law, to prefent prayers, and celebrate them, which at the first was the Tabernacle, Levit, 26, 11, See on chap, 26, 1.

dwell among them] Not that Gods effence or presence can be confined to any place, Pial. 39.7,8. but that he would there give especial evidence of his grace, and glovy, and of his neer relation to his people, in entercourfe with them by his Word and Sacraments; that Taberacle was a type of the Church, the Mystical Church of Gods [people, in whom he dwelleth as in living Temples, 2 Cor. 6. 16. Heb. 3. 6. See

V. 9. after the pattern] God fhewed Mofes a model, after which he was to make the Tabernade, See verf. 40.1 Chr. 28.19.

V. 10. 120 cubits] That is, of the common cubits, being in length from the bending of the arm to the end of the longest fanger fome measures to a foot and an half, of our measures and so the Ark was in length, a yard and nine inches, and three quarters of a yard in

V.11. crown of gold] Crowns are commonly round, but this was a square erected border according to the figure of the Ark. See Annoton

V.12 in the Arktherestimon] See 2 Kin. 11.12.1 Cor. 2.1 When the Chap.30.3. Ark was made, commandement was given, that the Testimony should be put into it, Exo. 25, 26. By the Testimony it meant the two Tables of Rone witten with the finger of God, Exo 31.18 called the reftimony, because by them was tellified Gods will conterning the peoples duty. Before the Ark, (wherein was the Testimony) and neer unto it, Aarons rod was laid and (wincein was the actiniony) and neet muto 14,42001 foot was indeed as keep. Num. 47.10. And the Book of Deuteronomy was to be put in the Book of the 474. Deut; 3 1.6, that is by the fide of the 474. Deut; 3 1.6, that is by the fide of the 474. The 15 1.0 that is by the fide of the 474. The 15 1.0 that is by the fide of the 474. The 15 1.0 that is by the fide of the 474. The 15 1.0 that is by the fide of the 474. The 15 1.0 that is by the fide of the 474. The 15 1.0 that is been supported by a 4,0 c, a said of the 15 1.0 that is been supported by the 15 1.0 tha may note a diffrance from it, but withull a neer fituation to it. Some Hebrew Writers fay it was put into a cale, or respondery, by teaced cale by the it is expertly find, Poshing was in the 4dri-figure the two Tables of Sanst which be feer pure the respondent for the two the feet which the feet product is the feet of Sanst which be feet pure there at Forth. Kim 8,9 and the fame is repeated 6.4 feet to On the contrary (in appearance, one indeed) the Author to the Hebrey Links. After the feetond Fall was the Tabermate, which is called the builty of the feetond feetond feetond feetond feetond feetond for the feetond laith. After the second values the tabernate, which is alter the bound of all, Heli-93, which had the Golden Confer, and the Ark of the Covensis overlaid round about with Gold, where it was the Golden Pot that had Manna, and Aarons red that budded, and the Tables of the Covensis

nant.
That which seemes to be the difference (for the matter of it, as Whether any thing but the Tables of the Law onely were in the Art, or Assot Rod, and the Golden Pot of Manna alfo) is of no great moment in it felf; yet fome pioufly affected towards the Honourable estimation of the Law, think it advanceth the honour of it, that nothing should be thought worthy to be placed with it in the Atk, & therefore they cleave close to the negative Testimonies, forenoted out of 1 Kin.8, 9,2 Chr.5.10,On the other fide, some conceive it an impeachment of the authority of Epifile to the Hebrews, if the words thence cited, be not taken to be literally true, while with Manna,

CH AP. XXV.

Vef.2. SPakel After the Moral and Judicial Law, he giveth them the Ceremonial Laws, and that for punchaulty, that nothing thould be left to mans invention t wherein the things have allufions to holy figuilications of grear moment, and may have allufions to holy figuilications of grear moment, and may have allufions to holy the substitution of grear moment, and may have allufions to holy figuilications of grear moment, and may have allufions to holy figuilications of grear moment exclusively. The companies the substitution of the substitution of the properties of the substitution of the properties of the substitution of the sub

made two wayes. 1 By Historical Narration. 2 By Grammatical

Chap.xxv

By Hiftorical Narration, diftinguishing the times, thus : While the Tabernacie stood, they were placed all in the Ark; but afterward, when the Temple was built, onely the Tables of the Law were placed in the Ark, (and therefore it, was to punctually noted as a new thing in those two forecited Teftimonies) and the Rod and Pot of Manna were kept in fome other part of the Temple; and they might be fafer in the Temple without the Ark, then without it in the Tabernacle; yet some are of opinion, that they were not in the Aik, neither during the time of the Tabernacle, nor in the dayes of Solomon, but afterwards in the time of geremy , when by reason of the Chaldeans, Fer. 49. the Fews, fearing the loss of such pretious things, put them all together in the Ask, and that Ark into an hole or cave of the earth to be hid; and afterwards when the Temple was repaired, the Ark was digged up, and placed in it again, and those three things in it before mentioned : And as Adricom Delphus reports, when Gerusulem was taken by Titus, he had that, the Ark, and Pos, and Rod, and the Golden Table, or Shew-bread, and the Golden Candleftick, and other Utenfils of the Temple, as a part of the spoyls of that glorious Fabricks Andrichom. in Deferip. Feruf.p. 15.5.num.77.
and some field that Paul might have the relation from Gamaliel, or by a gewift Tradition, or by revelation from God, as he had the names of the chief enchanters of the Egyptians, Jannes, and Jambres, 2 Tim. 3.8.

Against this, wig the placing of those other two things, besides the Law, in the Ark, Estimon Heb.o.4. objects, that Agrons Rod was up long to be lodged in the Ark, for that (faith he) was but two Cubits and an half long, Exed. 25, 10. and the Rod was a long Pathoral Staffe, fuch a one as Mofer used when he kept the Sheep of Jethra his Father in law, But that is but his fancy, which hath no ground; and two Cubits and a foot, being above a yard and a quarter, might be long enough for the Rod in respect of any use we find that was made of it; and for the ne gative, in 1 King. 8. 9. & 2 Chr. 5.10. which faith , That there was nothing in the Ark his the Tables : The answer, which some learned men give unto it, is, That there was nothing of that kind, viq Nothing of the whole Law in it, but the two Tables, wherein the ten Commandements were written.

This Hiftorical refolution reconciles the Epiftle to the Hebrews, to those other places, without varying a letter from the Text, or from the fenfe, which at the first blench the words import. The other refolution is Grammatical, and that is twofold: I That, whereas it is faid wherein, or in which, the original may be rendred with which; for in that sense we find the proportion & often ufed ; As there was a man with annnelean foirie, in the Greek it is, de wedudt draddore, in anunclean foirie, Mat. 1.3. His word wate with power, Luk.4.22. in Greek & Togeta.

In power; The first Commandement with promise, Eph.6.2. in Greek

επάπαγγαλία, in promise; That 1 may come unto you with joy, Rom. 15.32. in Greek er veceinjoy. Secondly, If we take the words in which, and with which, as their examples flow, then the words er if may be in confruction referred not to the next Antecedent, which is xiCords, the Ark, though that be of the Feminine gender; but to orklow), the Taber-Tabernacle was the Manna, Agrons Rod, and the Tables of the Covenant (taking all three together) though the Tables of the Covenant were not onely in the Tabernatle, but also in the Ark 3 and this construction hath warrant not onely by Rule, whereof see Sixt, Amma Hebr. Gram, 1.2.c, 2.0; 152. but also by many examples of the Scriptures jas Gen. 10.12. 2 Sam. 21.14. Pfal. 99.7. Mar. 2.3 2 Theff. 2.9. In this varinone can be so simple as against so many probable Resolutions, to im-

Pure contradiction to the forcelleadged Scriptures.

V. 17. Of the Mercy-feat | This was the covering of the Atk, made of pure gold and not diffined from the Ark but placed close unto it; and God fitting as it were , upon the wings of the Cherubims, (which made the representation of a feat) on the Ark below it. This narrow seat was a figure of Christ + the Word fignifieth a Covering : the Meaning Its mans iniq ity being covered by Chrifts merits, God is merciful un-to him, Pial, 22.1. and therefore it is called the Propiatory, and Chrift a propiation for mans fins, 1 Joh 2,2, because of the favour and mercy come municated to men, through his merit: and this was placed betwist the Tables of the Law, and the Majesty of God appearing between the Chetubins, ver. 22. to note that Christ stands between God and the rigor of the Law, in our stead as our mediator, and that God might look upon the Law through him, as sulfilled by him for our (akes, and on our be-

V. 18. Cherubims | The word Cherub, 25, some Hebrews conceive is compounded of Che, that is, as it were, and Rubin, that is, a boy or a Blerious representations in humane shape, like beautiful youth, made with wings, to signific the expedition which is used by Angels, in obeying the will of God; Hence the Papiks would defend their Idolatry against the second Commandement : But they may as well take upon them, to root out whole Nations by war, against the fixth Comman-

and the Golden Pot of Manna, were there also. The reconciliation is to fet up a general contradiction to the rule, as the Papilla do in this parvicular. See on Gen. 38.3. of beaten work] Not melted and fo caft in a mould , but beaten out

of the whole piece with an hammer,

V. 19. Mercy feat] Or, the matter of the Mercy-feat. V. 20. their faces shall look one to another] Heb. The face of a man urned to the face of his brother; Which further confirmeth their portraiture to have been of an humane shape : as is noted on verf. 18. See I Kings.

8.7. Heb.9.
V. 22.. * there will I meet with thee That is, above the Cherubims and in the Middle between them I will gloriously appear, and declare my mind unto my people, thence it is probable were formed fenfible words. * 1 Sam.4.4. Judg.20.27. 2 King.19.15. Plal. 80.1. &. 99.1. Num.7.89.

V. 23. Table] As it is described from ver. 23. to 18. See E King. 17.48.

Shittim wood] Chap. 27.10. See Annot on ver. 5.
V. 25. a border] Made of gold bounding the table upon every fide. and lying flat upon it like a gard upon a garment; upon this was fet & Crown four fingers high, yet not round, (as Crowns usually are) but as the Table four-fquare, there is twice mention of a Crown, ver. 245 25. whence fome take it, there we retwo Crowns ; but it is more like there was but one though twice named,

V. 29. difhes To receive the fine flower, and other oblations brought unto the Temple ; and for the Shew-bread, which was to be placed upon them.

[poons] To put frankincense in and to take it out of the dishes, when was to be burned upon the Aker of Incenie.

boules | For the drink-offerings, into which they were put ; and our of which they were poweed in oblation to God.

to cover withall Or rather to power out withall; for out of the boules they were powred, and yet the boules also might be covered. V. 30. Shew-bread Heb. the bread of faces; that is, the bread flewed. preferred, or fet in view as before the face , the manner how, is fet down. Lev. 24.5. they were in number twelve, acording to the number of the Tribes of Israel ; in measure each contained two homers enough to ferver wo men for one day; and they were placed on a Tag ble, not in the holy of holies (where onely the High-Prieft came) but in the holy place; the place of the Priefts, not of the people; and fix and fix in a row, were these cakes or loaves placed, answering each other. This bread was (every Sabbath) fet new on the Table , and when the there have a very substitute from the holy place. The fetting of thefe loaves was a memorial of Gods beneficence to his people, preparing (for them) a Table in the midderneffe, Pfal. 23.5, & 78.19. and to add monish them, that in taking their repast, they should have an especial cye to God, in whose presence that provision was fet to whom they were

give thanks, and catto his glory, 1 Cor. 10.31.
V. 31. candlefick Zach. 4.2. Rev. 1.4.
V. 34. In the candlefick That is, in the shaft of the candle

V. 37. they shall light] Or, cause to ascend: Chap. 30.8.& 27. 20 2 Chr. 13.11. Lev. 24 2,3. 1 Sam. 3.3.
over against it] Heb. the face of it. That is, towards the Table of the fhew-bread Num 8.2.

V. 39. talent] The ordinary talent contained 54 pounds,8 ounces, and a quarter of Troy weight; the Sacred talent contained an hundred pound. So in some directions before Josephus : others augment it to an hundred and twenty five pound weight, reckoning twelve ounces to the pound. See on Chap. 38.25.

V. 40. pattern] Chap.28.30. & 1 Chr.28.12, 19: Ad.7.44. See Annot on ver. 9. which was showed] Heb. which thou haft caused to fee.

CHAP. XXVI.

Of the Santluary, or Tabernacle, a brief description,

THE Sanctuary (at this time the Tabernacle) was a moveable house. made of boards of Shittim wood, whereof fee ver. 15. and hung about with curtains, wrought with divers colours in a curious manner, and covered over with three coverings, one upon another, to keep in from harm. It was thirty cubits long, ten cubits high, ten broad : the uppermost part whereof was made flope, and somewhat bending, each way (as the roof of an house) to shoot offrain, that it might not rest upon it. It was divided into two pars, the one was called the hely of bolies, at the upper end of it taking up ten cubits, wherein what was placed, fee Chap. 25.16. Into this holy of holies onely the Highyoung man. These Cherubines were figures of appearing Angels, or priest came, and that but once a year, Lev. 16. Theother part was called the holy place, containing in it twenty cubits, In this was the Altar of Incenie, on which incenie was burned; on the right fide thereof was the Candleftick, mentioned ver. 31. and on the left the Table of fhewthe Camerator, mentioned versa; and on the left to a sole of news bread, whereof versa; f. their two parts were divided by a vail, and from the latter part of the Tabernade, there was a Court of fiftic cubit air length walled with boards, but without a covering above 3 in part of stment, and spoyl men of their goo's, against the eighth; because God gree an especiall warrant to his people of street for them both this Court which was next unto the Tabernacle, was the Altar of the aginft a general rule ; when there is a general rule , as burnt offering, and the brafen Sca , or Laver for the washings; and fa that prohibition concerning Images the exception mult have the rule; the should from a special exception from a general rule; and the should from a special exception from a general rule; the should from a special exception from a general rule, more, that the people might see the Priest at his sacrifice; and Josephus Antiq.13. c 5.

Veri. 1. THe Tabernaele] That is, a Tent, or moveable house for the Ark, Table, Shew-bread, &c. Sec.on chap 25. verf. 8.

of chining work] Heb. the work of a cunning workman, or embreiderer. Silk or linnen being the ground, threads of blew purple, and fearlys, were curiously wrought upon it, to make it both various and glorious.

V. 3. five curtaint] So joyned as to make up one great one ; and the other five (o joyned 5, as to make u) another great one; and their two after by loops, buckles, or hooks, fo coupled together; as to make

the Tabernacle as one entire work. V. 7. to be a covering] Not onely above, but round about; To they were as a case for the Tabernacle (which was fine and precious) to preferre it both above, and on all fides, from the injury of weather; this covering was made of Goats hair; woren into cloath; and there was a third covering of Rams skins dyed red, ver. 14. and a fourth above that, next unto the weather (of Badgers skins) which are stronger, and courser then the other, these curtaines were joyned together as the other, ver. 3.

V. 91 double the first curtain] That is five on the one fide, and five on the other, coupled together and, the fixt was to hang over the enti nee of the Tabernacle, the curtains being eleven in all, which number is made up of five and fix, the fix: of the fix, and the eleventh of the while was to be doubled, and to to hang on both fides the doore of the Tabernacle. These were larger then the former curtains of cunning works for they were 30 cubics long, yer.8, the other but 28, yer, 2, because they were but 2 covering and lategard of the finer curtains.

V.12. remnant] For these curtains were two cubits longer then the curtains of the Tabernacle, ver. 2.8. So that they were fider by a cube on both fides, that they might the better cover the better covering which was under them, and iave it from wearing or defiling. Whereof there was fore in the defert of A-

rabia. See on chap, 25.5.
V.24, coupled] Like twins exactly answering one another: this is to be understood of the zwo corner boards in the back part of the Taber pacle, mentioned ver. 23. with far more strength and firmnesse were to be double above and below, and so closed together that the Ring put in the corner might ferve for the barres which mer on both sides.

V. 26. barres] These bars covered with gold, and put into golden rings were to strengthen and hold the boards rogether, that they might be firm and ftedfalt

V. 28. midft of the boards] Not through the thicknesse of them fur through the rings, which were failned to the middle of the outlide; the middle, in respect of the space above and below the bars. V. 30. according to the fashion Act. 7. 44. Heb. 5.

Secon Chap. 25.9.

V. 31.1 walf: Within this vail which separated betwire the holy place, and the most holy, was the Ark placed, ver. 32.2 Chr. 3.14. Matth.

V. 32. hooker] Some tead heave of the pillars.
V. 33. most holy] Whereinto the high Priest onely entred once a year; here was the Ark placed, and hence God gave answers, therefore rest; nere was the Art places, and nence Gos gave aniwers, mercode it was called the Oracle, in the 2 King 6.15:19. 86:18. it was a Type of heaven, the throne of God, for here God Manifelbed his especial prefence, and the high Priest entred into it by especial prerogative, as Christ our high Priest into heaven, and but once a year, the better to preserve the reverence of the place, for which cause it was separated by a vail from the reft of the Tabernacle, See Chap. 30. 10 . Levit, 16. 2, 16, 17. Heb,

9.7. V.35, the Table without] That is, the Table of the flewbread, or v.35. for faure believed. There is the faure of the heartest of twelve cakes or loaves (repetenting the twelve Tribes) finall be on the outlide of the vaile, not in the infide 3 (where the Ark was placed) that is, it must be set not in the most holy place, not on the intide in the boly of holies where the Ark was placed.

the enty of nones where the Ark was placed.

N. 30. an hanging! This hanging, or vail, was a partition betwirt
the holy place of the Pricits, and place where the people were, it
was not close to the ground, because at the entrance it was to let in some light. See on Levi 4.6. ver. 37. overlay them with gold. See on chap.

CHAP. XXVM.

Verf. 1. A Ltar This was not the Altar which ferved for oblation otterings made three cuons man and executive togate, placed not in the Tabernacle, but in the Court, (which fometimes is comprehended in the name of the Tabernacle) to the midd of its height, (with the first place) to the midd of its height, (with the first place) to the midd of its height, (with the first place) the middled, Heb.7.26, and his robe which Christians must purent, or make them accepted with his Father, is a most holy Robe. See 154.5.2.4. was, as some conceive, filled up half way with earth orr ough unhewen bollow unto the middle where the beaten grate was , upon which the dail-by facrifice of a Lamb morning and evening was offered, Exod. 29, 29, 10 of the divine glory, Heb. 12, 20 ht. 14, and the glory of the three glory of the divine glory. and other oblations of ferrest kinds and occasions. It was first conjecture and other oblations of ferrest kinds and occasions. It was first conjecture and other oblations of ferrest kinds and occasions.

into this part, neither Gentiles, nor any unclean person, might approach, crated with holy oyl, Nam.7.1. and then other things set upon at as were made of earth, upon extraordinary occations, Exod. 22.
24 for this was to continue for the confish fervice of the Tabernacle, which must not be so base and mean as the other , be-

cause the Tabernacle was glorious. V. 2. hornes] Made like hornes tharpe and crooked , partly for ornament, partly for ufe;and the ufe,as fome conceive was, chiefly to diside the facrifice to the Altar, Pfal, 113.27, which was to be offered upon the

with brain The wooden part of the Altar, was to be overlall or covered with brais to preferve it from fire, and yet it was ftrange. that the brais very much heated did not burn the wood; and where was, as some conceive, an especial providence in it, that it did not fo, God as he fent fire down upon the Altar overruling the operation of it at his pleasure, yet the Altar being so broad, the fire might be kept in

a grate at due distance from the wood.

V. 3. fire pan. Which served to carry fire from the Allar & the burnt offering, to kindle the incente, which burnt in chang different point the Altar of incente.

Vs. 4. the grate] Made like net-work, but with small sholes like a fieve, was taitned by rings to the Alian, and let down by chains to the midft of it , under it, as fome conceive, was the wood and fire put, upon it the facrifice was laid to be burned ; others hold, that both

puts, upon it the inclinecemes same to be surriced, others noise, such some free and faccifice were upon it. four bright-infigh? The Alian had rings and bars by it fells, Chap-four bright-infigh? The Alian had rings and bars by it fells, Chap 187. and so had this grate, that they might be removed and carried

everally by themicives.

V.8. as is was fhemed J. Heb. as he fhemed, Exol. 25. 40. V.8. as it was flexed/idde, as he flexed, Excl. 57.40. V.
y. the fourt of the Talentanel() Which compailed the Tashbernacie on all sides which was an uneven figure, for it was an
lunded cubics, or size the transition of a middle flexy cubics, or twenty
five yards broad, and the cubics, or two yfirst and an half high
which had for walket langings of fine limen, born up by pilly
for hards. In this Court and about the mid way from the Taberothrusts. In this Court and about the mid way from the Taberothrusts. nacle to the outlide of it, was placed the Alac , in the open ayr, that the flame and fume of the facrifice might have free even without hart or offence. Of this Court fifty cubits from the Est end covereds the Sanctuary , were for the Sacrifices which were centred by the people, in the part necessit on the estrence, and othered by the Pricits towards the furthest part of the fifty cubits and about ten cubits diffrance from the Tabernscle ; for lo many cubits was it off the Altar on the Baft fide; and tie! for to many cuous was non the antar of the Court, on the Wolf ide, and 20 cubits on the North, and as many on the South fide, in this spacious Court there was receipt for all professions. of Religion , whether fincere or hypocritical , and fo it was a type of the Church vitible in the world.

V. 10. fillets] They were certain hoopes or circles of silver 27.51. Heb. 9.33 The portraiture of them wrought or woven into the work. See the Not on Chap. 5.18.

12.7.51. Heb. 9.33 The portraiture of them wrought or woven into the large.

12.7.51. Heb. 9.33 The portraiture of them wrought or woven into the large.

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12.7.51. Heb. 9.33 The portraiture of the wrought or woven into the large.

12.7.51. Heb. 9.33 The port

fifty cubits | Meaning curtains of fifty cubits.
V. 16. gate of the Court | Which was on the East fide.

V. 10. gate of the Courts J Williams on the Edit side.
V. 18. fifty] Heb. fifty b fifty.
V. 19. pin; Or. flaker. Wherewith the hangings were failed to the ground, that they might not be waved to and fro with the

V. 20. sylolive beaten] Lev. 24. 2. Such as come from the Olive, when it is full pielled, and bearen, and rather beaten with a peffel, or mallet, then chrushed with a heavy weight of a prefle or zail flones ; because it should run clear and free from dregs.

to burn] Heb to afcend up.

Almayes See on Chap 30. ver. 8.
V.21. of the Testimony That is, of the Law (in the Ark) the Teftimony of Gods Will, and of his Covenant with his people, Secon

Chap. 25.16. &.31.18. From evening to morning For all night, and not by day, were the lamps to burn; and though it be faid alwayes, ver. 20. that is to be used derftood only of the night leafon, as if it had been faid every night; to they could not burn until they were lighted, and they were not lighted until evening, Chap. 30.8. and from thence they were to burn until the until evening, Cnap. 30.8. and from thence they were to burn business morning, Lev. 24.3. This might be a Type or figure of that foiritual light which dipelleth the darkness and blindness of the mind, 2 Cor. 4.6. 2 Pet.1.19. See 1 Sam.3.3. 2 Chr.13.11.

CHAP. XXVIII.

Verf. 2. Holy garments Garments to be worn in holy ministration

for glory and for beauty] Whereby his office may be known to be glo-

beauty, v. 40. but they were nothing fo glorious and beautiful as Asrons | 3. a gumme hardned into a stone, which stone (in some places) is were : for though as Priefts they were Types of Chrift, and fo their calling was honourable, and their garments graceful 3 yet the high Priest was therein higher, and therefore in his rayment much more glorious then they, and by this livery of their Lord and Mafter, they were appropriate to his fervice.

V. 3. wife hearted] Skilful artificers.

Chap. xxviii

whom I have filled with the (pirit of wisdome) The Ifraelites had now more need to be inspired by God with extraordinary knowledg because (as some observe) they were imployed in Egypt rather as drudges, then trained up in an ingenuous education, in Arts and Siences: and yet had they been brought up in the study of them (wherein there is no proficiency without Gods favourable affiftance, for all knowledge is from him, even that of the Husbandman, Ila, 28, 26 to fuch extraordinary curious work, there was need of more then ordinary direction, or infruction. See Chap. 31.2. & 35.30.

to confecrate him That is, to separate him from the rest of the people to

Gods especial service

V. 4. an Epbod" There was two forts of Ephods; the one made of fine and pure linen, which was common to all priests, " : Sam. 2.18 & 22. 18 and used also by other persons upon extraordinary occasion ; as David when he danced before the Ark, 2 Sam. 6. 14. The other was made of divers materials and colours, peculiar to the High prieft, which was a thort coat without fleeves, put upon his other garments (to keep them close together) which use is intimated in the Hebrew word a there garments were all of them in number eight, reckoned in divers orders here, and Lev. 8. 7.8.

V. 8. curious girdle] Or, embroidered.

V. 9. Onyx stones] White stones, like the white of a mans nail, whence they have their name. Anselm. Boetius Hift. gem. 1, 2, c, 90. Some of them are of divers colours, with white speckles in them. See on v.

V. 10. the other fix Of these two fixes, it is like Levi was none among them, for the Levices presented themselves to God, in their daily ministration : and there were twelve besides Levi, because for on-Joseph, were reckoned two, Manaffeh and Ephraim.

according to their birth] Gen.43.33 the eldeft first, and the youngeit laft, fee on v. 21

V. 11. with the work | Wild. 18.24

in ouches of gold] That is, ballow places, in which the stones were fer faft, as a Diamond in a Ring.
V. 12. [fall bear their names] This was a resemblance of Christ out

High prieft, recrefenting his Church to God his Fatheren upon his two shoulders] The prieft was to bear the people on his shoul-

ders, by a patient bearing of their weakness, and waywardness, as well as on his breft, v. 15 by paftoral affection, v. 29.

for a memorial] Not to the people to remember the goodnesse of the patriarchs, who were many of them more noted for great faults, then for virtues ; much leffe may we think them to be as a help or memory to God, who neither can be ignorant, nor forgetful of any thing : But chiefly this memorial was to Aaron to remember the people by intreeflion for them; and withal to fignifie that their memory is prefented to God, and preferved with God. See Annotations on Gen. 9.

V. 15. " the breft plate of judgment | Ver. 29. It was fo called, because the High priest could not give sentence in judgment without that on his best 3 or because when he consulted with God in cases of doubt for a divine judgement, in that case he was to wear it on his breft. See on

v. 30. See also 1 Sam. 28.6. & 30. 7.
V. 17. & Sardina] Or, Rubie, Exod. 39. 10. 3 blood coloured Sone, and therefore called also a Rubie; but Sardius from Sardis, a City of Lydia, in Alia, where such stones are most plentiful; or where there are the rareft, or best of that kind : whereof fee Plin. lib.

a Topae] A stone of a golden colour, as some say; others say is is green, Piin. lib. 37. Chap. 8. and others, partly of a grey, or skyecolour : but it feemeth to be a ftone of high price, especially the Topar of Ethiopia, Job 18: 19. the operations of it are many and rare, as Fr. Rucus lets them down, in his lecond book of Gems, and Chap.

(arbuncle] A pretious stone shining like lightning, or a glowing coal of fire: the word Baraketh, is derived of the word Baraket, to lighten, Plin.lib.37.c.7. col. 253. Rueus ibidem c, 18 p.249. And Anfelm . Botius de Gem.l. 2. c. 8.

V. 18, an Emeraud] A stone of most perfect green colour, most pleafine to the eye-fight, and profitable, both to preserve it, and to recover it when it is weakened; as Pliny faith, lib. 37. c. 5. See Rueus lib. 2. of Gem.c.4-p.137-

a Saphire] Is a precious stone of a light coloured purple, or of a blewih colour, like to that which is formetimes feen in the clear skie. Ibid. c.

2.p.113.
4 Diamond Is a stone bright and white, like Christal, but in a more is a tone origint and wither, the Control of the Market in the Control of the Control of the Paces the Hebrew word be not Jabalon, as here, but Shamir) to had been shared the Hebrew word be not Jabalon, as here, but Shamir) to had the Control of hard, that by blows the hammer and anvile receive more hurt from it, then it from them, Plin. nat. hift. lib.37. c. 10.

V. 19. a Ligure] Or, Lyncurc. A Kind of Amber, Plin. 37. chap.

very pretious, and of excellent quality and operation . Rueus lib. 2.c. 18. 26. Some call it a Turkeis, or Torcois, a Rone of a pale green, inclining to skie colour, and of frange cfices, Ibid. c. 18. p. 256. Sometake it for a Hyacincius, or Jacinth, which is of a Purple or Violet colour.

an Agase] Or, Achate. A blackish stone, most usually with white ftreaks upon it, and many of them have much variety of colours, Rueus lib. 1. c. 16. p.255. which though in some places it be common is faid to be of excellent virtue against many diseases; of this see Plin. lib.37.

an Amethyst] A pretious stone, of a pale Violet colour, Rucus lib. z. c. 11-p. 244. Of this, fee Plin lib. 37.c. 9.
V. 20. Beril] Is a finning precious shone, whereof there are di-

vers fores ; but the best is of a sca-water green colour , Plin, lib. 37.

the Onyx ftone] Of that there be many forts, some fay fix, fome ten, fome fourteen, tome eighteen; it is hard to fay which of them is here meant, Plin lib.37. c.6. See Annot. on v 9.

Jafper] Of which also there were many forts of several colours, Rueus lib, 2. of Geme c. 1. p. 231. See also Plin. lib. 37. v.8,9. Many of theie stones are mentioned, Rev. 21.19, 20. and of them many make myftical fignifications, which wanting ground of Scripture, the building upon them may prove no better then presumptuous fallacies. For though many things of the Ceremonial Law ferved to fliadow out heavenly things, Heb.8.5. yet it is not fafe to prefume (especially in the explana-tion of mysteris) above that which is written 3 nor be two punctual in foruing up fenfible things to spiritual conformities; as some, both ancient and latter Authors have been, especially of the Popish party; nor too bold in bringing down Religious matters, to natural allusions, as Jofephus doth, Antig.lib. z.c.8.

V. 21. according to the twelve? It is probable from hence, and from verse 10, that their names were set upon the twelve stones, according to the order of their births; and fo Reuben had his name fee upon the Sardius, Simeon upon the Topaz, and fo Benjamin the youngeft had his upon the Jafper, named lait. See the second Annot, on v.

V. 29. bear the names] Aaron shall not enter into the holy place, in his own name only, but in the name of all the Tribes of Ifrael. See Annot on v. 12.

not.on v. 12.

breft-place of judgment] See Annot. on v. 15.

upon bis beart This bignifieth how neer the Elect lay to the heart of their High Prieft Chrift Jesus; that is, how heartly he loved them, who parted with his own hearts blood for their fakes ; and it is an admonition of the Paftors offectionate respect to his flock 3 as we fee in the Apostles example, 1 Thess. 2.8.

for memorial] See Annot on v.12.

the plural number, lights, and perfeitions; to note the plural number, lights, and perfeitions; to note the plural number, lights, and perfeitions; to note the plural set the excellency of divine grates. This was meant, as fome conceive, of the chelmod and perfection of the pretious flones, of the breft-plate; which were of most clear and perfect beauty; but that is not all for befides. that, these words were ingraven, or written upon some of the precious materials of the High-Priests ornaments, the Urim and Thummim was neither made, nor placed by the inspired Artificers, but (as some learned Writers rather think, by the comparison of Exod. 29 10. Levit. 8,8.) made by God himfelt, and put by Mofes into the breft-plate. Hence it was 'called the Brest-place of Judgment, v. 15, and the Judgment given thereby the judgment of Urim, Num. 27, 21. because the High-Priest put it on when he consulted with God, and received from him clear and determi nate answers in cases of doubt. These answers were sometimes made by audible voice, sometimes by secret inspiration, which when the Priest had told it to the people, the stones and letters in the Brest-plate, as is probat ly conceived, (for there is nothing certain of it in the Scrip:ure) might have an extraordinary brightnesse appearing on them, for assurance that the Prieff had spoken with the Lord, and received resolution from hims as by the shining of Moses his face, when he came from God, with the Tables of the Testimony in his hand, Exod. 34.29, 30. it was manifest that he had from God, what he brought unto the people; and whereas David, defiring to confult with the Lord, called for the Ephod . 1 Sam. 23.9. the reason was, for that the Breft-plate was fastned to the Ephod, v. 28, and the Ephod to the Breft-plate: so that if he had one, he had both, Exod. 39.21. This Oraculous consultation with the brestplate, that is, by the use of the Brest-plate, continued among the Jews, until about, or somewhat above on hundred years before Christ, as some affirm; but it is generally, and more probably thought, that it lafted no. longer, then to the Captivity of Babylon : (for which fee Ezra. 2. 63) and after that time we find not that the Jews had any use of that kind of revelation * Lev. 8. 8. Ezra. 2. 63. Nch.7. 65.

V. 32. Habergeon] A coat of male, which is a defensive armour, made of Iron rings linked one within another, after the manner of network.

V. 34. A golden Bell and a Pomgranate] Which were flat and embroydered, and to mixed with the Bells, that between two pomgranates, here was placed one Bell, and between two Bells, one pomgranare. Josephus antiq.l 3. c. 8. The Bell was for found, and the priefts lip.

he must not be mute, 16.56.10. and if he be, it is upon his utmost peril, ver. 33. And it must be agolden Bell, for that it is the most pre-cious and purest of metals, such must his doctrine be, Prov. 3. 15. The com ante parector means, tates time the scottine toe, 1970; 3, 15, 1 for Pomegranass being a forcer and flowury fruit, fignific his life and convertistion, the fault of his profeffion, of good relift and acceptation to good people. Some effect the Bull to Chrift's Prophetic Office, and the Pomegranes; to the farect known of the Sacrifice of Chrift's Priefly Of-Pomegranes; to the farect known of the Sacrifice of Chrift's Priefly Office, or of his personal persections, or the graces he giveth to his Church.

see Canta-3; Chap. 6-7,8.

V. 36. a plate of pure gold] As some Hebrew Doctors say, it was in breadth the measure of two singers broad, in length, reaching from one ear to another. Josephus thinks it was not a plain plate, but a crown that the measure of two singers broad, the butter might say some

ieir o nuchter; Josephus thinks it was not a plain plate, but a crown of gold, Antia, J.c. 8. Which hywards or the Mitter; might (as fome conceiver) fignifies, that Chrift, of whom the High-Prieft was a Type; and the conceiver of the Christ, of whom the High-Prieft was a Type; and the Christ, of the Lock, and the time though and nothing unholy may appear before him; and therefore all, both Priefts and peoples mult fee to their fermions of the Lock, and the plant plant plant prieft with plant p Angels with multiplyed acclamations of holineffe, Ila.6. 3. See Chap. 39. 30. Pía 93.5. Dan 9,24. 1 Cor.30. Heb.7.26.

20. cra 9/15. 1230 9/14. 1 Cor 30. 1210.7/120. V 38. bare the infaulty 1 The peoples offering could not be so parfect, but some fault would be therein; which sin, the High-Priest was Type of Christ did bear, and pacified God by making an anomemat for them. Lev. 10. 17. Num. 18.1. 16.64.6. Heb. 13. 15. 1 Pet.

thall ballow 7 That is, confecrate, or give up to God in their holy ob lations.

alwages] That is, as oft as he exerciseth his Prieftly Office before the Lord accepted befere the Lord The real holineffe of the Prieft (answerable

to the Ceremonial, worne on his forehead) ma le bem accepted for himfelf, and the people, when he ministred before the Lord.

V. 39. the cost] A white gown sleeved, and reaching gown-like unto the sect, which made loose, was kept close to his body with a girdle, Lev. \$.7.

the girdle of needle-work] What a girdle this was, see Exod. 3 . 29. for glory and for] See Annot. on v. 2.
V. 40. coats] Of linen; for wollen wearing was forbidden to the of the Priefly function.

Pricits, Ezek. 44. 17. thefe are Ephods, fuch as are mentioned, I Sam. 22.18, which differeth from that of the High-Priefts, for that was embroidered, and thefe were not.

V. 41. and confecrate them] Heb. fill theirfhands, The is, confecrate them, by giving them, or putting into their hands things to offer 3, and thereby admir them to their office, Chap.29.9,14.

V. 42. to cover their nakednesses Heb. sless of their nakednesses.

from the loyns even unto the thighs Inclusively; that is, including promiocropin even unistor integral inclusively i that its including and covering both the loyns and thighes, left if they fhould flumble and fillitheir nakednelle should be seen to their shame.

V. 43. that they bear not insquiry] For not hiding their nakedrule.

neffe.

or monttrous in any member, nor fick, nor fore. See

and by unleavened bread, in the first place is meant another fort, to wir, loaf-bread, mentioned y. 23. called therein the Hebrew Chicar Lebem, that is, a maffe of bread, or great bread. By bread Christ might be fignified, as John 6,5, and by its being unleavened, his fincerity, humility, and iweetnels.

V. 3. bring them Present them in the first part of the Court, to be brought neerer to the Tabernacle, to be offered afterward.

in the basket] See on Gen. 21. 14.

V. 4 wash them] There is none, either person or calling free from pollution, yet those who are designed to serve God in especial mantrom poliution, yet unit who are enigined to terve does in the said man-ner, must endeavour after especial purity; and when they fall short of what they should and would be, they must look up to Christ, and ad-mire and adore his perfect holiness, which needs no washings, and whose blood cleanfeth the foul, as water the body washed in it.

mater] Taken out of the brazen laver, placed between the Taberna

cle and the Altar, Exod. 30.18. V. s. garments] The linen breeches are not here mentioned, for those were privately put on before, these were to be put on openly at the door of the Tabernacle.

were to preferve knowledge, for the inftruction of others, Mal. 2. 7. and the foul, folinelle to the heart, sweetnesse to the life and conversation s the tout, tottnete to the neary, tweetness come in an accordant is most agreeable to Priedly function. Of the msking of this Holy oyntments, fee Chap, 20. 23. This pouring out of this anoyaring oyl, feems to be peculiar to the High-priest, See Pfal. 133. 2. for we find not the like prescription , or application to any of the inferiour Priefts; their hands were anounted, but not their heads, as the High prietts was ; nor was this done in succession to the inferiour prietts, prictis was 3 not was turn done in fuccinion to the interious prictits, (though at fift both Aaron and his fons were confectated with owners, Brod.)-0, O. Chap. 40. 14. Lev. 8. 30) but only to the High priefts, who were admitted into their office with this pretious oynument.

V. 9. put the bonets] Heb. binde. a perpetual flatme] To be successively continued in the line of Aaren.

until Chrift come in the flesh , to effect what they foreshewed. See on

Chap. 12.14.
conferrate] Heb. fill the hand of. See Annot, on Chap. 18.41.
V. 10. put their hands upon the bead] As confessing their own guile, and purting it upon the head of the facrifice, offered first for their own and putting it upon the steam of the late. Moreover that no their own lins, that they being accepted, might be the fitter to offer facilities for the fins of the people! and it feems the party that brought a facilifice (though one of the people) was to lay his hand upon the head of his own oblation, Levit 4. v. 24, 29 which was done with confession of finnes, Levit. 16, 21. and at least an implicite acknowledgment of the defert of death in themselves, though it were turned upon the beaft ; fee on Levit. 4. 33. and thus was the in laid upon the facrifice, as a Type of Chrift, Its. 56.6, 7. And it was the manner (when fin was charged upon a guilty perion) that the Witnesses Isid their hands upon him, as well to teltifie their accusation of him, as to stone him, Deut. 17.7. Now as the beaft to be offered had no inherent guilt in him , but an imputed guilt laid upon him, fo was it with Christ, Ifa. 53. 4, 6. The immaculate Lamb, who was made fin for us, that he might take away fin from us , John 1, 29. 2 Cor. 5. 21. 1 Pet. 1.

V. 11, thou fhalt kill] That is, Mofes, (for he was of the Tribe of Levi, being Aarons brother) and though we read not of any folemn, or particular confecration of him to the Priesthood, yet he is numbred among the Priests, Pial. 99. 6. and (as a Priest) did both consecrate Aaron for the high Priesthood, and offer facrifice; yet the word Cohen, which there, and elfewhere, most ufually fignifieth a Priest, or Sacrifioutre j at linen patre, a cover of the need; in what fathion it was 1 miles using a many immedia extraction section made, is uncertainty of conceived, it was fine linen wreathed up, as the 1 miles of the price of price and price of the pri tion, yet when there was a ftanding Priefthood fet up, it is like he left that fervice (if not altogether, yet for the most part) to those who were

V. 12. berne] Of the brafen Altar, which was placed at the door of the Tabernacle, Lev-4.7. not on the horns of the golden Altar of fiveet incenfe, there also named, because hereby the brasen Altar was to be incenie, there auo namea, occauie nercey the oraten Altar was to be confectated for future facrifices: and because the Priests, not yet competently confectated, they were as the people, as whose since offering the blood was sprinkled upon the horns of the brasen Altar, Lev. 4.7. & 18.

30. 859.9.
V. 13, the caule which is above the liver It feameth by the Anatomy, and the Jewith Writers to be the Midriffe.

The burning of the fat, and in word

the fat that covereth the inwards] The burning of the fat, and in ward parts (which in all factifices were burned unto God) was to mind them of the mortification of their covered corruptions, fignified by the fat, Pfal., 19.70. and by the charge of wickedneile on their inward parts, Pfal. 5. 9. And it might also lignifie the serving of God with the best.

C H A P. XXIX.

Ve: [c 1. W Ithous blemis] Neither lame nor blind, or defective, or monitrous in any members, nor fices, nor force.

Ve: [c 2. W Ithous blemis] Neither lame nor blind, or defective, or monitrous in any members, nor fices, nor force.

See getther with him, nor wholly burn flesh, and skin, and dung as there is the with him, nor wholly burn flesh, and skin, and dung as there is the with him, nor wholly burn flesh, and skin, and dung as there is the with him, nor wholly burn flesh, and skin, and dung as the results of the with him, nor wholly burn flesh, and skin, and dung as the results of the with him, nor wholly burn flesh, and skin, and dung as the results of the with him, nor wholly burn flesh, and skin, and dung as the results of the with him, nor wholly burn flesh, and skin, and dung as the results of the with him, nor wholly burn flesh, and skin, and dung as the results of the with him, nor wholly burn flesh, and skin, and dung as the results of the with him and the with him exprest. It was so to be offered, to signfie an abomination due to the Mail. 13.14.

V. 2. **Infeavemed bread**] See on Exod. 12. 8. Here be three forts of unitary on them are particularly named cakes, and wafers; unitary named the state of the them, Heb. 13.12. Lev. 4.11.

them, 1ttb.13,12. Lev4.11.

V. 16. fprinkle is] Which represented the sprinkling of Christ blood, and mans reconcilisation to God thereby, 2 Pet.1.2.

V. 18. sprees savour] Verse 25. Gen 8.21, Heb. s savour of resiliations and our concentrations of the savour of resiliations and our concentrations.

which caufeth Gods wrath to reft, or ceafe from all displeasure, and pur-pose of punishing his people. See Annot, on Gen. 8, 21, besides this, there were other forts of offerings, at the consecration of Aaron and his fons, wherewith they were entred into their office, that they might (having their factifices once first officed for themselvest) be the fitter to offer the like for others afterwards.

V. 19. the other ram] The former ram was called the burnt-offerings which was a fin-offering, without which none other offering was accepted 3 this, the peace-offering, made for the proferrity of the Prieft-hood, both in respect of the Priefts themselves, and the exercise of their Priefts. ly function, with reference unto the people. Such oblations were ufually made, either for obtainment of fome goed thing defired, or for acknowledgment of some good already received.

bands upon the bead | See on v. 10.

V. 20. Ear, 6 c.] The car was to be fanctified for holy hearing, and V. 5. mire] Lev. 8. 9. See on Chap. 18. 30.

V. 10. Ext. gcc. | The rar was to be functioned or holy in the hearing of any corrupt communition, and the hand for which the hearing of any corrupt communition, and the hand for working, and the foot for walking, that his convertistion might be kely level to v. 7. "gril Oyl hels, folicins, and therefore better the content of the third (bold, 1 John. 21, "which give foundatific to to be fo bloodied; fo in Baptifin, there is no necessity of plunging the whole which the content of the third (bold). whole body in water, but the farinkling of it on the fore-head, may fuf-fice depinted the myltical meaning intended by fix where, by a stera-nerual Synecoboet (though but a gare he frinklich) the whole is water-lated by 4.6 celarafe to A flars, 1 Chap 20, 128 & Chap. 20 20. and cleanfed.

V. 21. upon the Altar | The blood of the flain creature, received in fome veffel, was fer upon the Altar, whence it was taken for ordinary Aptinklings.

Chap.xxix

of the annointing oyl] The composition whereof is set down, Chap,

30.19. [prinkle it] Either the oyl and blood feverally, or mingled together. and upon his garments] This being commanded was no pollution; and againft Gods command, cleancy and curiofity is pollution; Exod.20.25 yet the fprinkling might be to ordered by God, that the drops might rather adorn, then diffrace the garment.

ther storm, then alignate the garment.

V.1.1. fight flowlder | In other peace-offerings (which were made for the people) that shoulder was a part of the Priests Fee, Levit, 7, 32. for his fewice; but here the oblation being made for the Priests themselves, they were to offer it up on their own behalf.

a ram of confecration] Not an holocaust to be burned whole in facrifice to God, as the ram, v. 18, but for confecration of the Priell in their holy fun a ion.

V. 23. before the LORD] That is, before the Altar of burnt offerings, where God was served by sacrifice, and where he accepted the sacrifices offered unto him.

V. 24. wave them] That is shake them to and fro, as some conceive from Balt to West, from North to South, fignifying Gads universal prefence all the world over. The word sometimes significant string with a fieve, 16a.30.28. which may note, either the fhaking of affliction, Ila. 10.32. Or purging by affliction, as by fifting and fhaking, the chaff is fevered from the grain, Mat. 3.12 Or, it may note the agitation and motion of the mind, which should not be idle in the performance of Gods fervice, but with this waving, or wavering the factifices, was also lifred up, v. 27. And hence it was called the heave-offering, as well as the wave-offering, v. 28, Lev. 7.34. and this was to raife the hearts of Priefts and people upwards towards God. But some take this waving to be a caffing of the portions, out of one hand into the other, and the heaving to be a throwing of them upward.

V. 26. it shall be thy part] This is to be understood of other peaceefferings afterwards: for in this of the confectation of the Priests, both she shoulder and the breft, as some hold, were to be offered up to God by fire, as the fat. See on v. 22, according to the first Annot, on that verse.

Others take it, that the brest was reserved for Moses (who now did the Priests Office) because both brest and shoulder are allowed to the Priests Office, v. 25,26. of this Chapter, Lev. 7. 31, 32. and the breft only is

and angiend by ship, for a portion to instrumers,
fathet for ever! See Anno. on Chap. 1.1.14.
V: 29. bis fors? The elder fon of the high-Prieft (when his Father
idead) shall be high-Prieft in his stead, and shall have his fathers high-Pricits garments put upon him, and be annointed as he was: this was done by one of the inferiour Pricits, for there were no higher, the high Priefts being dead, and none fitter to confecrate a high-Prieft, then

a Print.

V. 30. That fon] Heb. He of his fons. See Numb: 20.18, feven dayes when] That is, feven dayes before he come to do fervice in the Tabernacle, all which time he is not to attend within; but at the door of the Tabernacle day and night, Lev. 8. 3 5. That he may have the holineffe of the Sabbath for his compleat confectation, and the whole week taken up in this holy preparation, might mind the Pricit of perpetu-al holiness, not only on the Sabbath, but all the dayes of the week, all the dayes of his life.

V. 31. the ram of confecration] That is, the remainder after the ob lation of the parts ipoken of, v. 22

and feeth bis flesh in the boly place] In the Court before the Tabernacle where was the Altar , whence fire was to be taken to feeth it withall t there it was to be boyled, and there alfo to be caten, Lev. 8. verfe

Y: 32. And Aaron and his sons Lev. 8.31. & 24.9. & Mat 12.4. 33. eat the [e things] Which were referved of the facrifice, as part of the flefh, and part of the bread left in the basket, v. 3 2.

astranger] That is, not only he who is no Israelite, but no Israelite who is not of the feed of Aaron, although he be of the stock or linage of Levis for here was no offerer but the Pricit; in other peace-offerings, the offerers who were not Priefts, were partners with the Priefts in portions of their oblations.

because they are holy] Not the Levites in general, but the Priests, because they be hallowed, or offered to God by especial confe-tration to the Priesthood, as he that is a Levite and no more is

V. 34. burne the remainder] That which could not be eaten by them that day, was not to be kept unto the morning, but to be prefently burnt, that it mght not be applied to any other use then God had appointed it; neither by way of contempt, nor of superficient; yet this was not an universal ordinance; for in some cases what remained of the faccifice, might be eaten the next day, Lev. 7.16. this therefore of burning the temainder, is especially meant of gratulatory oblations, such as was the Pefchal Lamb. See on Char. 16. 19.

V. 35. [even dayes] Every day for fo many dayes together, were on the other fide.

N.36 cleanet to be creamed, and autonomete.

V.36 cleanet to determine the Atlan J. Chap 30, v.28, & Chap.40, zd.

V.37. "what focuer rouched the solitary], That is Priefts facrifices, oblations, veffels, fire, and all things that that relation to the Alear s but lations, venicis, nre, and all tunings unar man reasons to the Allar Man nor fimply every thing; this was a Type of the modeperfect and opera-tive holineffe of Chrift, Heb. 9.14, who is also called an Altar, Heb. 2, 10, 15. Whereby also was ordained, that none that is not confectated for

the fervice of the Altar, should touch the Altar. * Chap. 30. 29 . Mar. 23.19. Hag. 2.12 Ezck. 44.19. & 46. 20.
V. 38. Now this is that That is, the principal ofe for which the Altaris erected, is for the daily facrifice.

two lambe] Num. 28 3.

day by day continually] This answereth to necessity on our part, who alwayes need remission of sins, and Christs efficacy on Christs part, who daily communicates the grace of reconciliation to the fouls of his people. See on Dan. 8,1 1 & 9.27. V. 39. morning and at even] A pattern for double devotion every

day.
V. 40. a tenth deale That is an Omer. See on Chap. 16. 16. Hyn of oyl] An Hin was a measure for moist things, as an Omer, and Ephan for dry; and it contained about three quarts; fo that the fourth part here mentioned is a pint and an half. Some fay an Hin contained welve Logs, and a Log contained the quantity of fix Eggs of Palestine, which are bigger then ordinary; fo that an Hin was as much as feventy wo Eggs put together.

V. 41. at even Heb betwirt two evenings. See Annot on Chap.

meat-offering] The drink-offering, v. 40. and the meat offering in this verse, may admonish us of Gods bounty , as well as other oblations of his justice or mercy.

V. 42. * arthe door of] Where was the Altar of the burnt-offering, there God manifelth his prefence by the cloudy pillar, which defended and flood at the door of the Tabernacle when God talked with Mofes, Exod, 33.9. though he did most manifelth his especial prefence in the most secret part of the Tabernacle, Exod. 30. 6. See on Chap. 35. 222

vn upon the faccifices, to confume them, as Lev. 9. 24.

V. 44. [andifficthe Tabernate] I will fibe (by evident tokens of my prefence), that I have made choice of them, for holy fervices to my

Specified, as his part in this wefe.

V. 28. It is an house-offering] That is, lifted up to God(as his right)
and affigured by him, for a partion to his Ministers.

Adductor for every See Annot. on Chap. 1.2.14.

When the forevery See Annot. on Chap. 1.2.14. mong mismerinea tervanes a title tury are take to be tanceinea, ver. 44 and then they shall be dignified, and defended by his especial prefence, Deut. 23. 14. afforded among them, "Lev. 16. 12. 2 Cor. 6.16. that I may dwell among them] In my Tabernaele (which is my house,

the place of mine especial presence) pitched among their Tents.

their God] Theirs by especial covenant, and the manifold evidences of my favour to wards them above all others,

CHAP. XXX.

Verse 1. To burn incense] Incense is made a type of prayers both in the Old Testament, as Pialm 140.1,2. and in the New, as Rev. 8.3 for incense is put up with fire, and prayers must be fervent in heart ; incense is sweet, so are prayers, especially when they are presented upon the golden Cenfer of our Saviour, fee Pfa. 141. 2: Rev. 8.3.

Shittim wood] See Annot, on Chap. 25.5. V.2. the hornes] These were not for such an use as those of the greater Altar, chap. 27.2, to bind the factifice unto it, P(al. 118.27 but for conformity with it , and for ornament.

V. 3. "pure gold] God is worthy to be served with the best both for kind and degree; not only with gold the best of metal, but with the purest and most pretions of that kind; that is, such as is pure without a counterfeit appearance, and pure without mixture of any other matter of meaner price : fo for the holy oyl, he requires pure Myrrhe, v. 23. and pure Frankinsense, v. 34. Chap. 25. 11. Num.4. 11. & 28. 31. Rev.

the top] Heb, the roof, or covering, which was made gratewise, or like a net, in such fore, that the ashes of the Frankincense, or of other ingredients put into the perfume, might paffe through the Altar to the

V. 4. actown of gold 1 That is, a golden plate or border compacfing the Altar round about like battlements, as that about the Ark;

V.6. before the Mercy feat The Altar of Incense was not placed in the holy of holies, where the Mercy-feat flood, for thither came only the High-Prieft, and that but once a year, Heb 9.7: but in the place next unto it (called the holy place, and feparated from it only by a Vaile) into which inferiour Priests went daily to burn incense, Luke 1. 8, 9; yet was this Altar of Incense set so neer the Vail , that it was alfo near the Mercy-feat, which was placed close to the Vail

that is, next to the Sanchusry, or holy place: whereby, and by Chap, him.

29. 42 it appeareth that God did afford his prefence, and reveal his will. was to enterthe High-Priest in the holy of holies, (into which he not dally tobut once a year hear elle-where and at other times, as there

detected, but the interior reters ungen non persumpassions are execution of his peculiar office.

Signer incenses Heb. incense of fines. By the Sacrifices, Christ is preferred as a latisfier formans lins; by incense, he is figured as an profession as a latisfier formans lins; Interceffour for finners, by mediation prefented to God on their be-

dreffeth] Heb. maketh well. V. S. as even] Heb. between two evens. Of which, see the Expo-V. 8. as even 1 tieb. occuren smo evens. (1) which, ice the happing on Exod. 12. verie 6. for they did not burn alweys, as Papilts generally do; and if they did burn alwayes, as it is faid, Exod. 17. 20. it was because the Tabernacle wanted windows to let in light; with this fervice of dreffing and lighting the Lamps, were two other daily fervices of the Prieffs; to wit, the offering of Incente, and of the daily fa-

crifice.

V. 9. no frange inconfe] Otherwise made, then according to the composition afterward prescribed, v.34-35-36.

J. 10. once a year? The Altar of incense was once a year, and that (on the day of expiration, Num. 20, 7, when the Priest went into the Seastiam sansferma) to be folerantly hallowed-and purged-because of some errour of salt, as less (executions), which might be committed in reference to the contraction of the salt of rence to it, and administration about it.

rence to it, and administration about it.

ibroughout poin? [That is, in the succession of future times, until Christ,
the substance of these Ceremonial shadows do appear.

V. 11. Their number? Hich them that are to be numbred.

V. 1.1. IDEN NUMBER J FICE. IDEN HIBITATE DE MINIMERCA.

give 4 ransom J Cr. redemption : by way of acknowledgment, that
this life is forficted to God by finns - white its in Gods power to take away at his pleasure 3 and that man holds it of meer courtesse from him. This is held by some to be a figure of the redemption of the soul by Chrift, 1 Tim. 1.6. And for want of this ransome at the summing Chilt, 1 Lim. 2. O. And for want or this railtone as the common or numbring of the people. (In Davids time) it is thought by Josphus, Antiq. Ilb. 7-cap. 10. that he was cut 'fhôt' of his number threefore and ten thouland, 2-Sam. 24. forgetting the commandment of Mofes arts ten trousand, 2.5am, 24. torgetting, the commanders of proofs in this behalf y which was to be payed, partly as a tribute, whereby, the Divine Soveraighty was acknowledged; and partly by building of the Tabernacle, which tribute might either continue for the repair and charge of the Tabernacle ; or if intermitted, be rengued sgaine as acca-

fion did require, See 2 Chron. 24.6.
for bis [oul that] That is, for his life.

Jorous [sou 1702] Innat, son mas site.

18th other be no place That is, this by failing of foe afte pelce for fogrest
eastle upon Godes account to the control provided to plugue the people.

V. 13. haf a foreign 18th to 103. The rate is the third pare of a fibeele, but here is expirated more; because the work is extraordinary, more is required, even half a shekel of silver.

required, even hair a finched of livers.

"baff a lived of fiders] That is, about fifteen pence, making the proportion according to direct Coyn. See Annot. on Gen.33.16. The finched
of gold was of the lame wight, but of far greater values, according to the
re-eminence of the open metal above the other. See after of the gerahy.

V. 13. after the Shekel of the Santhuary That is , (as some take it double to the common shekel; but it is more likely to be exactly si much, according to the Standard kept in the Sanctuary, a full flekel, no leffe then the just weight of it. See on Gen. 23, 16. and on

Mat. 17.24. What that is, is eafily known by the shekel, for it is the twen-gerab] What that is, is eafily known by the shekel, for it is the twen-tieth part of it; that is a three half pence: fo that the shekel is two shil-

offering to the Lord] For the maintenance of the Tabernacle, and his lings fix pence. fervants and fervices in it. See on v. 16.

itrvants and itrvices in it. See on v.10.

V. 14. from twenty years old] Because such were sit for imployment, both in war and peace, and commonly able (out of their general, both in war and peace, and commonly able (out of their general, both in war and peace, and commonly able (out of their general, both and the proportion); neither women nor children came into thereckoning, because they were forted to their parents, if in their minority, and the women accounted with their husbands, if they were

v. 15. the rich] The rich and poor in this particular, are both of one price, because in spiritual things they are equal, and therefore their fare was alike arthe Paschal Supper; as under the Gospel, he that at home was alike at the raicinal supper; as unner the cooper; . he char at nonthe hath most variety of diffites, hath but the same proporting of Bread and Wine, with the pooreth in the Supper of the Lord; for their soules are equal, and the price paid for their ransom equal; and therefore was one rate appointed to both , that the rich might be the leffe disposed to defpile the poor; and that the number of the people might be kept in me-racry, by the furn of mony contributed by them; this contribution was annual, as some Jewish Histories shew; but others conceive it was but occasional, as there was cause to call the people unto it. See 2 Chron. 24.9.

where I will meet with thee That is, before the Vail on the out-files, use all bepreficence to them, if they continue in obedience to V.18 Lever] This Laver of brais was placed betwire the Sanctuary, and the Alter of burnt-facrifice, that the Pricels might wash them-

felves with more privacy.

V.19 Shall wash] When they went into the Tent of the Congregation, and when they came neer unto the Altas they washed, Exod. 40. 14 was occasion.

V.7. daron shall burn.] Not as an High-Prick; for this was the ton, and when they came neer unto the Alta, they wastleed from all in V.7. daron shall burn. Of the characteristic pricks. And in the same Landfilet of an intrior Pricks might not prefumptuously ascend to the descend, but the instruct Pricks might not prefumptuously ascend to the descend, but the instruct pricks are the Pricks to walls the parts of the Sacistice before they were very were the Pricks to walls the parts of the Sacistice before they were very were the Pricks to walls the parts of the Sacistice before they were very were the Pricks to walls the parts of the Sacistice before they were very were the Pricks to walls the parts. burned, because they were Types of the most clean and cleanling sacrifice

Chrift Jelus.

Chrift Jelus.

Hence some collect that the Priests were barefoot, when and feet.]

Hence some collect that the Priests were barefoot, when the ministred in the Tabernacle, and because (being the place of Gods they ministred in the Tabernaud, See Exod. 3.5.

they minimeed in the Labornau-Gambauckame corning to place of Goods peculiar preferre) it was holy ground. See Exod. 3-5: hefer at He faith not therein; for they washed with the water which flowed out at the cock or pipe of the Laver, as at a Citer which flowed out at the cock or pipe of the Laver, as at a Citer which flowed out at the cock or pipe of the Laver, as at a Citer which flowed out at the cock or pipe of the Laver, as at a Citer which flowed out at the cock or pipe of the Laver, as at a Citer which flowed out at the cock or pipe of the Laver, as at a Citer which flowed out at the cock or pipe of the Laver, as at a Citer which flowed out at the cock or pipe of the Laver, as at a Citer which flowed out at the cock or pipe of the Laver, as at a Citer which flowed out at the cock or pipe of the Laver, as at a Citer which flowed out at the cock or pipe of the Laver, as at a Citer which flowed out at the cock or pipe of the Laver, as at a Citer which flowed out at the cock or pipe of the Laver, as at a Citer which flowed out at the cock or pipe of the Laver, as at a Citer which flowed out at the cock or pipe of the Laver, as at a Citer which flowed out at the cock or pipe of the Laver, as at a Citer which flowed out at the cock or pipe of the Laver, as at a Citer which flowed out at the cock or pipe of the Laver, as at a Citer which flowed out at the cock or pipe of the Laver, as at a Citer which flowed out at the cock or pipe of the Laver, as at a Citer which flowed out at the cock or pipe of the Citer which flowed out at the cock or pipe of the Citer which flowed out at the cock or pipe of the Citer which flowed out at the cock or pipe of the Citer which flowed out at the cock or pipe of the Citer which flowed out at the cock or pipe of the Citer which flowed out at th

V.20. that they dye not] To diffubey God, though but in outward Ceremonies deserveth death. See Exod. 1.11. & ver. 33. of this chap. & ver. 28.

V. 21. Affattte for ever | See Annot on chap. 12. 14. V. 23 Principal Spices | For the composition of the holy Oynt-

pure myrrhe Heb. Marrhe of liberty, That droppeth freely, that is the belt that droppeth most ireely; for that is the purelt and freely from dregs. Myrrhe is a fweet gumme, that iflueth out of the Myrrhe tree, dregs. Myrthe is a weer gumme, that much out of the Myrthe tree, the fatter and moifter part, and wers used for the composition of this oyntment, highly praifed and preferred before others, and none before it; thence is it footen mentioned in the Song of Solomon, as a figure of the fragrant graces, and fweet and mutual acceptance betwixt Christ

and his Clurch.

Cinamino A fivest bark of a plant growing in Ethiopia, allow plant

crowing not above five cubits high above the ground.

Calamin A kind of reed, used in powders and adours; it is very fivest
and giveth a very pleafant feera star off; it growth in Arabia, India and

Syriv Plin. Hif it is. 10.00, 20. See also Theophraft hiff an plants, this of the

Syria, Timmin 10. 2009. Syria, Timmin 10. 2009. Syria, Timmin 10. 2009. Syria, Caffia Another kind of Reed or Caffe, and very (weet allo, V.14. Caffia Another kind of Reed or Caffe, and very (weet allo, v.14. 2009.) Syria as the former, called allo a Canel, it is a shrub growing to the height as the former, called allo a Canel, it is a shrub growing of the former. of three cubits, and of three colours : for when it cometh up firft, for a foot from the root, it is white, then half a foot higher it waxeth red, but as it rileth further, it is blackish; and this part is held the best, and Dut as it them turner, it is blacking, and this part is need the out, and fo the next to it, is a degree lower, but the white is of no regard, and therefore they never out the twigs or branches neer the rose; the newell and freshest. Cassia is best and of most delicate smell. Plin, bijs. ib., a

con. 10.

See Annoton Chap. 29. 24.

bing See Annoton Chap. 29. 24.

The is, all things which appears in uno the Tabernacie, thereby to fit thing apart for Gods fervice.

V. 29. The they may be majt buly This expection in propriety of fipeth, belongeth unto the thioly of bibliss, and to the most host bull the propriety of the p

r profane usurpation upon them, they are all sometimes called most ho-

"Verlig6.
"Yerlig6.
"Whissever toucheth] As some think, the word (whatsever) is not to be taken really, but personally, for whosover; and so the meaning to be taken really, but personally, for whosover; which the holy things of the is, that none but a confectated person which every touched them, became Tabernacle e not that wholoever, or whatloever touched them, became thereby presently hallowed, for it was a capital presumption in Uzzah to thereby pretently nanowed, for it was a capital pretumption in the Languistonch the Afk, and he died for it, 2 Sam.6.6. And the Prophet Heggistown three may be a touching of unholy things by things holy; which yet may remain as unholy as before, Haggai 2, 12. Therefore the proposition must be limited to the matter in hand; that is, to the fervice of the Sanctuary: and so whatsoever is brought thither as an refrice of the Sanctuary: and to whattoever is prought thinted as oblation, if it touch any of the hallowed things of the "Babrandes, being brought to be applyed to the fervice of God, it becometh so appropriate thereto, that it cannot be imployed otherwise without profanation," see

V.21, Unto me] In the Hebrew Tongue, the words, unto me, are oft-times redundant, that is, fo used, that the sense is sufficient and perfect without them; as if it were fald, it shall be holy; which may to mean with replet to the people, who were to account in holy oinment, he are active to the profile in the profile in the profile in the making nor application of its profine it. Or, it might he faid to be holy unto God, because it was ordained by God, with especial reference to his fervice in the Santia-

V.32. Upon mans fleft] This holy ointment was not to be applyed to any profane or civil use by any, but to be appropriate to the ions of Aaron; and (as fome think from chap.43,15, and Levit.4.5,53,16, and and 16,32. and 21.20.) to the High Priest only, from Lev. 21.10. And though Kings were annointed also, 1 King. 19.15.16. yet it might be with other oyl, and not with this; and albeit Zadock the High-prish NCAILORAISS MIST.7-14.

Nch.10.31. Mist.17-14.

Vi. 16, for the feruice; Which (in regard of the fabrick, furniture of annoised Solomons, King.1.39, yet might be cymment of another bearing the Sancharay, and the Priefits and Levites maintenance, who were to the Sancharay, and the Priefits and Levites maintenance, who were to be sancharay and the Priefits and Levites maintenance, who were to be sancharay and the Priefits and Levites maintenance, who were to be sancharay and the Priefits and the use of the use of the sancharay and the Priefits and the use of the sancharay and the priefits are the use of the sancharay and the priefits are the use of the sancharay and the priefits are the use of the sanchar annualities in any was very courty.

memorial unto] That the people may be admonified of the ceution from his general rule; and the exception is, as some mixed.

Lords favour , in remembrance of them , and of this readinesses it, that this holy ointment was to be used onely , when there was a King in the fuccession; for which they quote, Pal \$9.20. concerning Davids annointing, and 1 King. 1.39. concerning Solomons. See on

Chap. xxxi

V.33. Any like unto it] The Lord requires piety with propriety, with-

V. 13. 2279 In moment 1 in consequence years man property 3. 200 out counterfeiting or community. See Exck.44.2. 2000 a [franger] See Annoison chap. 19.23.2. 1900 a [franger] See Annoison chap. 19.23.2. 19.24.2. 2000 in the france of the Myrde trees, the Bilm. Pliny faith, it is the pure drop or iwear of the Myrde trees, the first pure drop or iwear of the Myrde trees, the first pure drop or iwear of the Myrde trees, the first pure drop or iwear of the Myrde trees, the first pure drop or iwear of the Myrde trees, the first pure drop or iwear of the Myrde trees, the first pure drop or iwear of the Myrde trees. Flin. lib. 12. cap. 15. It is generally conceived to be a (weet-gum, hard enough to be beaten into powder, for fo the making of the Perfume rerequired, ver. 36.

Onjeba] As most agree, is a swear kind of shel, white like unto a mans nayl, found in the Indian Lake, where shell fishes feed of Spikenard. Of this Onycha, fee Diafcorid lib. z.cap. 8.

Galbanum A Syrian Guan, as Diafeorid, falth, lib. 3 cap. 81. This Galbanum, which is now in use with us, and frequent in Apothecaries thops, is a thing also good or twest fcent, and like of that kind, which (as Pliny writeth) by the firength rather then by the sweetness of it, recovereth them that are cast down by the falling sicknesse, swoonings or coverent them that are cast dayin by the fairing incurrence. I most a serious a restances. Plin. 11b. 14.689.5. It groweth much in the mountaine Amanus in Syria, 11b.12.25. This was of another kind, as might be forempered with the other ingredients, as to make a pleasing persume

mue] That is, without dregs, or any corrupt adherence of any other thing. See on ver. 3.

V-35. Holf) Practibed by God, and to be applyed by the Priests to

an holy use; it is for incense and perfume to be fent up to God in the Sanctuary.

V.26. Where I Shall meet \ See Annot on ver. 6. V. 37. Unto thee] That is , thou fhalt io both efteem it , and ap-

boly for the Lord | Onely dedicate to the use of the Lords Taber

V. 3R. Cut off 1 If he offend in contempt of the Lords holy Ordinance, his cutting off may be by divine Judgment, a cutting off by a doubled death both of the body and foul, if repentance prevent not. See Annet, on v. 10.

CHAP. XXXI.

Ver. D. Alled by name, Begaled The Issaelite's in Egypt, were not bred and brought up in any ingenuous Arts, but in base drudd gery like slaves ; they were therefore much unfit to take in hand so curigery lige haves a care water independent mountains to take in barn to the four a piece of work as the Tabernacle, and the applementances to it. But that defect is recompenced with great advantage, by divine infipiration, whereby Bezaleel and A holiab were endowed with wildom to devife and aft with dexterity to make most curious work.

of Hur] This Hur it is like was the same who is mentioned, Chap.17.14, and 24.14. the fon of Caleb, the fon of Hezron, 1 Chr. 2.18. There was another Caleb, the fon of Jephunneh, who with Johns, was one of the faithful Searchers and reporters of the Land of Cansan, and encouraged the people to attempt the sonquest of it; when the other Spies had discouraged them with report of terrible unturns, both concerning the Land it self, and the Inhabitants, Num. 1

V.; spirit of God] God fpeaks of himfelf, both in the first and third person, and it is, as if he had said, with my Spirit.

Workman [11] Not only that knowledg which is Divine is from God, but that which is humane, even the skil of Husbandry also, Isa. 18.16 And though Handy-crafts be acquired by natural understanding, and voluntary industry, yet they may be infused by God, and improved by him to a miraculous proficiency, and therefore Gods bleffing in fuch things is to be intreated before hand, and thankfully acknowledged after-

Such as had endowments in an inferiour fegre tothole of Bezaled and Ahollab, (who were to these Master-wateren) to be their ministerial Affiltants. * Chap. 35.10. & chap.

V.7. Furniture Heb. Vessels.
V.8. Pure Candlesticke Made of pure gold, beaten out of one piece,

V.s. sure Consequences 1 hance or pure going occurrent out of one pieces and curioufly keep by the care of the Pricits.

V.to. And the clean of fervice 1 The fons of Cohath were to carry the holy Utenfils or Furniture of the Tabernacle, when it was removed, but they might not touch them upon pain of death, until Aaron and his sons had covered them with cloaths made for that purpose, Num.

V.13. Verily my Sabbaths] Or, notwithstanding, as the Geneva huhit: or, nevertheless, as others read. Though these works may ap-Persaine to the folemnity of my fervice, and I would not have them put Aff, yet I will not require such haste in them, as to suffer my Sabbaths to

fin is a fign.] Because by the folemn observation of the Sabbath, as functified by God for an holy and thankful memorial of the creation; they professed themselves Gods people in an especial manner, though God in calling them to an holy communion with him in the celebration 34.27.

King chosen of a new stock or race, or upon some norable alteration of the Sabbath; (whereby as they glorific him, so he sanctifies h them;) it will not rollow, as tome thence infer, that the Sabbath is a murable Ceremony, because it is called a fign, for so is the Rainbow, which yet fhall last to the worlds end, as a fign or token of Gods Covenant, no: to destroy the world as he did before ; nor is the Sabbath now abolished, because it was made with the Jewes in the Old Testament : for the resson reacheth slio unto Christians, for he is the Lord that fanctifieth them, as well as the Jewes, and we are to remember his creation of the world and reft, as much as they, which he urgeth, ver. 17. And if it be taken for a diffinctive figne, fo is the holy observation of the Sabbath unto Christians, whereby they are manifestly discerned from the profane, who for the most part are carelesse of the Sabbath.

that doth fanelifie you] That is , consecrate you unto my folfe , Sabbaths, and to walk in holinesse of life, for example and imitation unto

V.14. Keep the Sabbath] God so presseth the observation of the Sabbath in this Chapter, and elfewhere, (as Exod. 20.8. Deut. 5.11. liai, 58.13,14. Jer. 17.21,22. Ezek. 20.12.) because the Sabbath is to the reft or the Commandments, (as the borders about Mount Sinal) to preferve them from violation, for whofover maketh a confeience to keep the Sabbath, will make a confeience to the reft: and accordingly on hete out Sappart, will make a conscience of the test: and accordingly with contrary mens breaking out into manifold transgerfitons of the Law-arc called and complained of by the name of violation or profanation of the Sabbath, ver.14, which formerimes was punished with death by the Magistrate; Num. 15.or (if the Magistrate neglect his duty) by divine ju-

tijee. See on Numb. 15.34.

V. 16. Perpetual Covenant | For the work of Creation must be kept in mind by a holy memorial, even to the worlds diffolution, and in every age, God must have an holy tribute of time for his solemn service, and age to an more maye an more tribute or time for ms forematie tribe; and this is of great wle snot only for Gods glory, but for mans falvation.

V.17. * In fix dare;] * Gen. 31. & Chap. 2.2.

rested] From creasing any more kinds of Creatures; but for individual fouls he createst them ftill, and in works of prefervation his providence

tous ac createst men tutis and in works of preservation. The problem of still workers, both, 3.17.

refreshed.] Not that God was weary by his work, though in a figurative seniche fometimes assumes a wearinesse unto himself; as list. 43.437-but that we might be more apprehentive of his reft, for our i-mittation; the phrase is intend to our condition, as many others of like kind; so in the next verse, God is said to have a finger, whereone. See Annot on Gen. 614. and Annot. 2. on the 18 verse of this Chapter.

V.18. Testimony] The Tables of the Law, whereby he declared his will to his people. See Annot on Exod. 16.34.

**Ridge of flowe] ** Deitt. 9-10. They were in probability like the cover of a Book, to open and fhut and on the one fide were engraven the four Commandments, containing mans duty to God (commonly called the fiff Table.) And in the other, the fix Commandments of mass duly to his Neighbour, called also commonly the fix Commandments of mass duly to his Neighbour, called also commonly the steem of Table, See on chap-32-15. The Table were of flone, betchering the hardness of mans heart, whether from the Original, they were to be transcribed, to make impression in such hard matter, as would require a pen of iron, Job 19.24. and withal to note the durablenesse of that Law, which was therein engraven. And it is like also the first Tables were Gods owne work both for matter and form ; for the stony Tables were of his making work both for matter and form 3 for the itony Tables were of his making and the words in them of his own engaving, Chap 3.1.6. Deut.a.13 & 9.10. And when Mose's in a pang of zealous indignation against the peoples idolatry had thrown them down and broken them, Chap 3.1.19. he was commanded after that to make up the breach, by hewing two Tables of hone like unto the first 3 yet the Lord himself was the Scribe, and made the writing 8s at the first, and graved on the Tables the same that the same of the same words, Exod.34.1. Deut.13.2. But it feemeth, Exod.34.27. that Mofes wrore, for there the Lord faith unto him, Write thou thefe words, for after the tenour of these words, I have made a Covenant with thee, and dier ine senour of ideie word, I wave made a wornant while loce, and with I fact. And in the next verie, the words are, And he was there with the LORD (forty days and forty night, he did neither cas breed, nor drink water) and he wivete upon the Tables the words of the Couenant, the ten Commandments. Answ. First, it is Plain (by sundry fore-cited places) that the Lord (and not Moses wrote on the Tables, both those of the ces) was the Lord (and not motes wrote on the Lanta, bountaines or the first and factorial making. Secondly, for this place (it being formewhat oblicute) it is to be expounded by fuch as are clear, even thost forecited, and fo taking that clause of Motes his failing by way of granthes, the word, He, may be referred to the Lord, not to Motes. Thirdly, for Moles his writing it is not to be limited to the ten Commandments, on the Tables of itone; but to be extended to the whole Law, whereof he and people, Deut. 4.14. For those Tables of stone were laid up in the Ark by Gods especial appointment, Deut. 10.1. and the ark was in the Holy of Holies, where neither the inferiour Priefts, nor the people might come : therefore it was necessary there should be written Copies for more general instruction ; and that it was so, is plain by the seventeenth more general intruction 3 and that it was 10,15 point by the teventeenth of Deuteronomy, where the King is commanded to write him a Copy of the Law in a Book out of that which is before the Priefits and Levites, Deut. 17.18. The Priefits and Levites then had a Copy, and that Coreason were general, and concerned all men as much as them, and py was according to the writing, by God commanded to Moses, Chap

finger of God] That is, by the power or Spirit of God, as appeareth Matth.12.18. Luke 11.10. compared for (in a literal fenfe) God hath Matth.12.18. Luke 11.10. compared for (in a literal fenfe) God hath Matth.12.18. Luke 11.10. compared for (in a literal fenfe) God hath Matth.12.18. Luke 11.10. compared for (in a literal fenfe) God hath Sylfis, without any parts or competition at all. But the Holy Gholf his fifther experience are all the competition at all. But the Holy Gholf his fifther experience scriptions accepting mone God a finger and other parts; as allouing and the competition of the ons and passions, therein cometh downe to mans carnal capacity, for his better inftruction, who otherwise would not be apprehensive enough of what he would have imparted to man 3 which (for this particular) is that this writing was made without any humane ministry, and by an operation merely divine.

CHAP. XXXII.

Ver. 1 D Elayed to come down] Scaying with God in the Mount forty dayes and forty nights, chap. 34.28.

unto Aron Or, Against Aron.

110, Make ur A. A. A. A. Their speech is as absurd as impious; for 110, make ur A. A. A. A. A. Their speech is as absurd as impious; for mp, mage arg. AC. Jano. Incresspects as a source as improves a tord that could they be possible to write of man making. Pow comparable to that God, who to the Ministry of Moles; had miraculostly brought them out of the shout of bondings? if they had not lived too long among growle tolorates, and tearned, and liked formewhat of thely Idolatrous Digroid telolates, and tearned, and liked formewhat of thely Idolatrous Digroid telolates, and tearned, and liked formewhat of thely Idolatrous Digroid telolates, and tearned, and size of the property of the prop scipline, they could never have been so gross in their understandings, so ungrateful to God and Moles, as to take this occasion to renounce them ungratetus to Goo and redotes, as to take this occasion to remain them both; especially Moses remaining in that Mount, from whence they had heard the Law against Idolarry, as well as against other fins for dreadfully fet forth, Exod.19.16. & Chap. 10.18,19 but this fleweth mans proneneffe to Idolatry, and he great danger in converting with

gods] Gods for God, for one being made, they defired no more whereby they meant fome visible representation of God to be carried befire them ; for it is too mad a conceit to think that the figure of a Calfe was that God that brought them out of the Land of Egypt 3, yet fuch a madnelle might be a part of Gods curle upon some of them, for such a sin maincile might be a part of Gods curse upon some of threat, for luch a fin as we find a Job 24.13; viz. Rebelling against the light, wherethy they might become vain in their imagination, having their foothisherst dark-ned. Rom. 1.12. and professing themselves in the strength not on-tion of the strength of the strength of the strength have mean man to ro to such leaburers as these belongest that of the trophen-shop are mad upon their leables, ject, one and the politic strength of the mad upon their leables, ject, one is the cloud, but because Mo-lets being in the Mounts. It doed still, they would, have a stir-ring God that might presently lead then onward whither they would

as for this Mofes] After fo many miracles wasught by the ministry of Moles, they spake of him thus with contemp, whom (on this side the bola-

try) they could not reverence too much. they could not reverence too much.
what is become of bim] How necessary is it that such as have the charge of people, should attend on their charge: when upon a light abfence the people take occasion to commit so great a sin? yet he had warrant for his ablence, though that were no warrant for fo groffe a wicked-

V.2. The golden car-rings Aaron had fome cause to hope that they did not lo dote upon an I dol, as to buy it at lo dear a price, as their preci-

out not to one upon an acoust one to the appear of the state of the st what ever it cost them; wherein they shewed not only their fondnelle to the Idol , but their ungratitude to God, for by his favour they were furnifted with those sewels, Exod., 2.1,2.2, which now they turn to his great dishonour. See on Gen. 38.18. see Ezek. 16.17. Gen. 35.4. Judg.

V.4. Molten taif] Pial. 106.19. The Egyptians were great Mer-chants of Idolatrys from whom the Ifraelites retailed in that ungodly chants of 1601mty), non woom the structures treated in that engoying treade; for the true 2 calls, while the Egyptians worthipped Kine and Ozen. See 1 King, 1.18. Brekn.0.7. & 2.3.8. It is not unlike but they apided not e words berwigh Aaron and the people, before it came; to the making of this fool; and that they themselves made choice of it, or the making of this fool; and that they themselves made choice of it, to the maxing of this audity and the this things the find it not expectly elle Aston (doubtlefs) would rather have fit before them a Cherub or Cherubims, then a Calfe, though some Papitts, as Franciscus Moncæus sondly saith, the figure of the Cherubims was after the figure of a Calf. See on Ezek.

10:14. It was but one, and so it is named, Nch.9.18. yet called Gods, (In the plural number) as God himself is sometimes pleased to called, (chough he be but one) as Gon 10:13.8 & 37; especied to be called, (chough he be but one) as Gon 10:13.8 & 37; especied on be called, (chough he be but one) as Gon 10:13.8 & 37; especied on be called as the control of the words for God ally John. 4:19. Land the challed manner. and holy, are both of the plural number.

which brought thie] By this it appeareth that some of them (at least) did mean to worthip the true God in this falle manner, though the groffer fort (like the blind Egyptians) might haply commit down-right Ido-

latry to the tentetene 1401.

V.s. (When Asron [aw] When Asron [aw their minds were so madly set upon this fold, he fearing their sury went on according to their
wilful wickednessyer.22, built an Alsar, &c.

Annotations on the second Book of Moses called Exedus. an Altar] If the Calf betoken a God, it must have an Altar for facrifice, and a fer time for folemn fervice.

so morrow Sooner it could not be, with warning to the people be-fore hand; this halte was from their furious zeal, elle it is like Asron would have used delayes, that Moses might have come to prevent further

mitchiet.

10 the Lord Or, For the Lord. The people used the word Klobim, when they called upon Aaron to make them gods, ver. 1. (which is applyed not only to God, but to others befides him) but Aaron with the Name 5-down, (which is peculiar to the true God) it may be to dieser them from the work of mans hands, to the Maker of man, God hibselett.

V.6. Sate down to eat Making a Feaft as part of the Pesceoffering offered up to the bruish Idol by fortish Idolaters: " Cor.

rose up to play] Making merry by finging, ver. 18. and by dancing,

ver.19. V.7. * Get thee down] * Deut.9.12. thy people] Chap. 34.10. Thine now, rather then mine, fince they have to prefumptuously and imploully finned against me 3 yet they were Mote to pretumptatously and improdust number against are 3 yet usey write Motes people, as their Succellors were Queen Eithers people, Efth.74, by obequation with himsand fubordination to him. See Dan.9.24, by this appropriation he is put in mind to make halfe to them, 'Deun.9.12, and to do his best to make them apprehensive of their high contempt of God, and penitent for it.

V.8. Turned afide quickb] For it was not long before this; that they promifed their obedience to all Gods commands; among which one was againft worthipping of Images. See Exod.19.8. & Chap. 24.7. whereby we fee what necessity we have to pray earnessly to God, to keep us in his true obediente, and to fend us good guides to that pur-

pole.

V.9.* I have [cen] * Deut.9.13.

V.10. Let nic slone! God the west that the prayers of the godly flay his painliment; not by the prevailing of humane force above divine 5 but by condefernating of divine grace to the defires of the godly. See Gen.

but by conductant of the condu

Deut. 9.14. V.11. * Moses besought the Lord] Heb.the face of the Lord. * Pial.

why doth thy wrath] Moles knew cause enough why God should be wroth with them, but he useth the form of a question, to put an emphasis upon his petition; for lo it is in effect, whatloever be the form; such pathetical enforcements are used sometimes by the godly, as Gen. 18.23, 24,250 Comerimes by the wicked, as Matth. 8.29. compared with Luke

V.12. "Wherefore Should" * Num. 14.13.

*repent] * Ver.14. See Annot. on Gen.6.6.
V.13. * Remember Abraham] * That is, thy promisemade to Abraham, Deut. 9.27. See on Gen. 8.1.

V.14. Repented him] That is, without any change of his will, ne sheweth a will to change his commination of ruine of the people, to a gracious acceptation of Mofes his prayer; as ment when they report, make a change of their words and actions: the flewesh, how much a whole Nation may be betoloing to one of Cods Favourités, and how much they are bound to make much of

Such. V.15. On both their fider The Tables (though of stone) with no bigger or heavier then Moses could carry in his hands, and the Commandaments were graven (as some conceive) on the inside only. See on Clups, 21.18. Others think they were on both sides, so the each part (both being like a pair of Tables) had (as it is probable) their part of the Law written twice overs, that is, the first Table had the four first Commandaments written on each side, and the stood Tables had the first the single size of the side of t the fix laft written twice over, once on the one fide, and again on the other, in as large and fair a character to be read, as the space would best \$

like the Book of woes, Ezek. 2.10. V.16, Writing of Gad] Gods intereft in thefe Tables is often mentioned, a nonchow far he was pleafed to be employed and ingaged the Covenant with the people, which agravates their fin who brake the Covenant of the country of the covenant of the country of the covenant of the country of the coun King, should profititute her self to some base worthless fellow, and despe-

cable varier. V.17. A noise of war] By this it is evident, that Joshua was neither a party in this Idolatrous confpiracy, not privy to the information that Mofts had in the mount; while this mischief was put in pra-Cice, he was abient from the people as Mofes was, but not prefett with God in fuch neernefic as he, nor admitted within the where Mofes had a more immediate communion with God. See on

V.19. The Calfe] That is, the Image of the Calfe, for the figne is often used for the thing fignified. See Annot, on Gen.

and brake them] Wherein some wholly defend the act, as being by

Gods inftinct to fignifie the breach of Covenant betwirt him and the V.27. Slay every man bis Mofes was a chief Magistrate, and Gepeople, and it may be for because he reports it as an aft rather of deli- neral of this great Army; and so he had great power to punish hainous beration, then or paffion, Deut 9.16,17. and because he is no where condemned for it, as for a fault, and is commended for the merkelt man, that was upon the face of the carth, Num. 12.3. yet as (when his fpirit was provoked) he spake unadvisedly with his lips, Pfa. 106. 23. so being transported with zeal (though for Gods glory) he might do unadvifedly with his hands, and to he may be an example of mans imperfect fanctity, and a proof that there is a mixture of divine grace, and humane weakness even in the best.

Chap. xxxii

V. 20. Ground it to powder] Gold may by Art, (as some have said upon their own experience) be turned into powder; howfoever the famion being marred by melting, and made a groffe lump, it was not un-easie to file, or grate, or grind it to powder; or being melted, it might run thin, and become more brittle, and so made the casier to be turned into duft,as Dent.g.a T.

fremed it upon the water] Which came from mount Sinai, and ran by the Camps of the Itraclities : whether he strewed it upon the water, all at once, or by parts gave to each a feveral portion, is not here fet down, but Deut. 9.21. it is plain that he cast the duft of it into the

made the children of Ifrael drink of it] It is not faid, drink of the Idol, for the words , of it, are in the Translation, not in the Hebrew ; fo the drinking may be meant of the water, not of the metal whereof the Idol was made, whereby they might be admonished of the basenesse and weaknetie of their Idolarry : fince the water, though weak, had overcome and overwhelmed their upitare Idol, and they could devour the water. This was a liquid and clear proof, how foolish the people were in ma-king of such a God, as could not defend himself from fire, nor file, nor water, and which by taking it in a draught, might come forth as an excrement, whereby they might have it in more deteffation and contempt. See on Gen.9.3. and the people were itiff-necked, ver. 9. yet the Lord doubtless calt a terror upon them, and so over-awed them by Mofes, who had over-awed Aaron before, that they durft not relift, nor refuse what Moses offered : as when the Levites set upon the rest of the people, and made a great flaughter among them, ver. 27, 28. (though they were many for one) for they were numbeed up to fix hundred thousand fighting men. V.21. What did] See Annot on Gen. 20.9.

V.22. * Set on mischief] With such an heavy violence, that I being but one, against to many, could make no resistance, with success to the cause, or safety to my person. * Pfal, 36. 4. Prov.

1.6.4. There came out this Calf] Asron casting the jewels into the fire might easily mat them, but without more ado then so, he could not make a Calf out of them; but that was done (say forme Jewish Writers) by Art Magick, which might be besides the intention of Aaron : but by Art Magick, which might be benesstue intention or Aston: but the Text is plain, ver.4. that Aaron was faulty in glving form to that matter, both by castling is or causing it, or at least permitting it to be cast into a mould, and to be positive afterwards with a graving Tool, though being not a little daunted with the zealous and couragious indig mation of Moles, he was afraid to acknowledg his offence to the full s and therefore (by way of extenuation) he relieth Moles, he cast the materials into the fire, and that out of it came the Calf, as if it had been a matter rather of chance then of choice; which was to far not only from anterplane for infinitely by the an information was a more as a management of the had rather lose his interest in divine glory, then God should be (that is but a man) may extre both in his own practice, and his proposals to the people in general. See the like excuses, Gen. 3. t 2. 1 Sam,

V.25. Naked] As without armes, being now out of Gods protection, who before was to them as complete Armour, but now they were as naked and unarmed men among their enemies. See Numb. 14, 9. Isinza.8. Prov. 29, 18. Or their iniquity was discovered, as the deformity of a naked man, who wanted closubs to cover it; their fin being known to their open fhame, Mic. 1.11. or they were naked, as ftripr of the thief ornament of their fouls, that is, innocency; as of the ornament of their bodies, their earings, and noked, as now laid bare for the laih of

their bodies, their earings; and nated a show into outer or the latter divine judgm. "A Chron. 18.19. 2. Chron. 18.19. shich is frongly fig-flowed by the ship of the ship of their ship See Deut. 7.25, 26.

V.26. Who is on the Lords fide By this he meaneth to diffinguish those who were not guilty of the Idolatry, from those that were ! (for all were hor partakers of that abominable fin, 1 Cor. 10.7. and of those that were all were not guilty in the fame degree) that they might neither be flaine, which were innocent, nor that any such flould fide with, or affift the guilty sgranft the execution intended; but rather separate from them, See

all the fons of Levi] It is probable that Aaron (the High-prieft) being a fon of Levi, had other Levites to joyn with him in fetting up the golden Calf, on whom these Levices, (who came together upon Moles Proclamation) did execution, ver.29. But it is faid, all the font, &c. because the most of them were clear from the fin, and zealous to punish it, and for that all the zealots who assembled for this service, were Levites.

crimes with death : yet as in other extraordinary cales (Gen.40.7 . Deut: 33.9.) God turned the curse into a bleffing. And though Moses prevailed for a reprieve of the people in general, yet some who were the forwardest in that wicked work, (for prevention of like impicty in future time) were to be made examples of terror and caution to the reft. In this execution of the Levites, fetting themselves in such an hostile oppo-sition to all the offendors of every Tribe, (they being so many in number) there was an evidence of Gods over-awing power, and of the timerous guilt of fin, that they did not take up Armes against them for their own defence. By such a divine vigour were the people over-awed by our Saviour when he whipped the buyers and fellers out of the Temple, Joh. . 15, 16. See on ver. 20.

V.29. Confecrate] To have bloody hands, (in the cause and quarrel of God) by good warrant from him, is no defiling, but the hallowing or confectation of the person who executes his vengeance. The word in Hebrew signifieth fill the hands, (for so it was at the confectation of the Priefts) which in this place imports as much acceptation with God, as the confectation of the Priefts for the service of the Taber-

every man upon his son, &c. In revenging indignity and disho-nout to God, we must have no respect of man, of how neer relation so-ver: our zeal for him must eat up all earnal offection to our neerest

ver: our zest for min mute est up all tellus anceton to our state kindred, Deurt, 2,6,9- and Chap, 23,9.

V.30. * Peradventure I flatt] Though Mofes were a most gracious farorite of God, he would not take much upon him, in this Mediation: his humility towards God, and prudence towards men (who might have been leffe fearful to offend, if Moies had been more confident of pardon) moved him thus iparingly to ipeak ; and indeed he might have cause to doubt of prevailing fo far, as he defired, on their behalf, and as the event fleweth he did. See Jou 14.12. 1 Sam. 14.6. 2 Sam. 16.12. Am. 5.15 loel 2.14.

† an atonement] Zealous execution against hainous offenders, is a good means of atonement betwixt God and man ; and by this atonement ne meaneth the staying of punishments that God being satisfied with the factifice of the offenders, might forbear to bring any further plague upon the people for that offence † Num. 25.48.

V.32. If thou wilt forgive | The words are passionately, or modeftly sufpended: the sense may be made up thus, If thou wilt forgive, thy mercy shall appear to us, and we shall be thankful to thee

blot me] That is, rather then thou fhouldft be difhonoured and blafphemed by thine encenies, for destroying thy people, as ver. 12. I could wish my name blotted out of the Book of life, that is, rather lose my pare in the life of a better world: at least be cut off out of this by fudden death; wherein he preferreth Gods glory before his own fafety; nor wishing thereby the whole Doce of daminatian (which confifteth not only of eternal separation from, but of eternal hatred and blasphemy against him) or his great zeal might have some mixture of corrupt patition in it, which might caufe him to fpeak unadvifedly with his lips, Pfal. 106.33.

See the like wish Rom.9.3.
V.33. Book | By Book is here ment no literal Record or Welting, but a figurative conformity to the writing or recording ones name in a Book (as many are) in favour, for honour or fervice : and this may be which, but from probability also, it has if extreming a pation had not understood of a temporal or extend aroun; either with limitation to this life, as the Molts reason, he would rather have freely confessed his fash; then have pleaded for himself, by iten a fivelous extend; in which, as it will file, as a then Molts of the west involved in this fin; or with extent to the future'; a beginning the most of the west involved in this fin; or with extent to the future'; a beginning the most of the surer's which extent to the future's the west involved in this fin; or with extent to the future's the most of the future's the most of the surer's which extent to the future's the most of the surer's which extent to the future's the most of the most by blotting out of Gods Book, which phrase we may understand by that we read, Luke 10.20. where those who are dearly beloved are said to have their names written in heaven, and Dan. 12. 1. tobe written in Gods Book, which is called the Book of life, Phil.4.3. Rev.22.19. on the contrary, those he bateth are faid not to be written there, Rev. 13.8. or to be blotted out thence, as in the fine place, Pial:69:28. Rev. 3. 3: Deut, 29.20.

V.34. In the day when I visit, I will visit] That is, if they provoke me again to justice against them, I will remember this their iniquity a-

V.35. † The Lord plagued] This is conceived by fome, to be but a repetition of the plague, by the flaughter of the Levites, upon the people before mentioned: but it is more probable, that God afterwards (upon fome new provocation) laid fome plague upon them with remembrance of

this idolatrous transgression. | Ver. 18.
they made the Calf] Which Auron made; the thief offenders are they, who move and urge the doing of evil, as the people did the making of the golden Calf, not they who (for fear of danger) yelld unto it, as Agron did.

CHAP. XXXIII.

Ver. 1. [] P hence] Not from the place where Moles was with God : for Canaan was not up, or on high in respect of that a but it is meant of the place where Moles and the people were together before, and where they were to meet again, when he came down from the Mount, and he and they are thence bidden to go up, because the Land of Canzan was encompassed with hills, so they that entered into is, must passe up by muchs, though they were perfect men. Gen. 37. 36. See Joh.

was encomputed with units by feed. *Gen.12.7.

V.1. † An *Angel | Nowith standing their provocation of him; he wints thy feed. *Gen.12.7.

V.2. † An *Angel | Nowith standing their provocation of him; he will continue unto them a conducting Angel, with the pillar of fire, and will continue unto them a conducting Angel, with the pillar of fire, and color, though the with-daw form evidences of his former favour to cloud, though the with-daw flower evidences of his former favour to cloud, though the with-daw flower evidences of his form to concive to be a created Angel, and if (a, he), and the conduction of him; and ference concive to be a created Angel, and if (a, he) are dependent of the control of the c er, Chap. 23.8c. & 32.34.

Ganaintel See the third Annot on Gen. 13.7.

Canamite] See the third Annoton Unt. 3-77.

V.1. Flowth] See Annoton Exod. 38.

I will not give J That is, I will not in luch familiar manner, nor with I will not give J That is, I will not in luch familiar manner, nor with Flootch operate vidences of grace and glory, the wm y (elfe thy Patron and Procedor, as all have done; meaning this rather in respect of the people when of Moseis for he was offended with them, now with hims and compatible and followers in many horsested the neighbors of the Tabernafrom this displessure, it may be, proceeded the placing of the Tabernacle, not in the midit of the Tribes as before, but without the Camp, v.7. which before was pitched in the midft.

+ fiff-necked] That will not willingly bend or yeeld the neck to any

yosk. † Chap (2.9. Deut. 9.13. left confume thee] For if I should be as gracious unto thee, as I have been, and thou prove as fiff necked as thou hast done, I should be provoked to confume thee , for offences are aggravated by precedent favors

as Amos 3.13,14.

V.4. No man did put on]. Such as they had from the Egyptians
V.4. No man did put on]. Such as they had from the Egyptians or took in [poyl from the Amalekites, or any other that might ferre to fer them out in a glorious and cheerful manner, being fad and deserted for the heavy tydings they had heard from God. See

ver 5.

V-5, inta the midft of 1

God ithreatens them, ver. 3, that he will

V-6, inta the midft of the people; there he threatens, I will come up

not go up in the middt of the people; there he threatens, I will come up

not go up in the middt of the ready the contract, he denyeth his gracious prefence
(In the Tabernacle, which was placed in the middt of the Tenux) for
which Mafes interacted the Lordsyerits; and after the worthipping of

the golden Calls, removed quite out the Camp, ver. 7, but here

the threatening, that he will come among them with a vengeance, and he threatneth, that he will come among them with a vengeance, and fuddenly confume them if their repentance prevent not their perdi-

of pardon to the penitent, and fo it is fet down as a motive and preparation to repentance; and if fo it prevail, it may be a meanes of their preservation; if not, they mult-export this commination to take

Put off ibine ornaments] It is not fit that men should please themselvs in outward pomp and adorning of their bodies, when God fleweth him-felf dipleafed with them. See ver. 4,6. 2 Sam. 12.20. & 19.24. Dan.

that I may know] That either I may thew mercy if thou repent 10.2. Joel x.13. or else punith, if thou perfult in thy fin, and that I may proportion hy dealing with thee, thereafter as thou shewest thy self to deserve as

V.7. the Tabernacle] Not that whole description is set down, Chap. 26. for that was not yet made, Chap. 3 5. & 40. but some principal Tent, whether Mofes his own or what elfe, is not fee down : fee on ver. 3. which might ferve either for exercise of Religion, or for meetings for Civil

matters.

of the Congregation | So called, because the people gathered together or assembled at the Tebernacle, the place of publick worship, and the of oraculous direction, Or at least cameout, and stood at the door of their Tents, ver.8,10. looking toward the Tabernacle (covered with the cloud) whither Mofes went to mediate betwirt the Lord and his

people. V.8. Rofeup, and flood The people were much affected with Mo-V.8. Rofeup, and flood The people were much affected with Mo-tes mellage which he brought from God, which drew their eyes after him, and the more because of the Tabernacles removal from the former him, and the more because of the Tabernacles removal from the former to another place, but most of all, because of the coming down of the cloudy pillar, and Gods communing with Moles as the doore of the Ta-bernacle, they the while standing at their own Tent doors, as unworthy to make any nearer approaches towards the place where God and Moles met

IN V. 11. + Face to face] Not that God hath a face, or any fuch parts as man hath, as hath been noted on Chap. 31. ver laft ; nor that Mofes could have a view of the effence of God, which is invitible, but that he was pleafed to speak to him more familiarly, and more plainly, then with was pleased to be an or unit more tanneary, and more paramy, and note that others, and as one man should speak with another face to face, or mouth to mouth, Num. 1.8. Or before other more usual apparitions, as of the cloud and pillar of fire , he might confer with him in humane fhape, as he did with Abraham, Gen. 18. † Gen. 31.30. Deut.

ayoung man] He is thought to have been at this time about for ayoung man ; ric is (nought to layer ocen at this time about 10f ix yets of age, or (as some reckon) fifty, and such in those dayes were called young men, youth, sometimes boyes, (as some render the word) by such as were much their ancients, especially remust the word by then as were much their ancients, especially if as yet they had no wives, (as Johna had not) and because the younger fort distuitally wait upon the elder, therefore waiters, the mercy is most glorious, and his mercy is the more glorious, and his mercy is the more glorious in the younger fort distuitally wait upon the elder, therefore waiter, therefore waiter is more yet most glorious, and his mercy is the more glorious and his mercy is the more glorious and his mercy is the more glorious. Among his Attribuse the younger old, we called by the name of young rold, and therefore it floud pattern without any mercial part of the property of the property of the part of the property of the part of the

diparted not] As being keeper of the Tabernacle in Moles his

professed peculiar favour to him; and fince the cloudy pillar did not now guide them, nor God appear in the midth of them as formerly be

by name] In the Scripture phrase-Gods favour to men is expressed by knowing of them, and their names, as Pfal. 1.6. Jer. 1.5. Rom. 8.29 as on the contrary his displeasure is signified by not knowing them , as Matth.7.23. And knowing by name, implyeth more acquaintance then knowing by fight: for many know others by face, whose name show know not, or cannot readily call to mind; and it is yet a further note of Gods favour to Mofes, that he was pleafed to toke especial notice of his name; and in his name to keep a memorandum of his tender case and compassion of Moies, in his deliverance from drowning, when the caused him be drawne out of the water, which his name Moses figni-

neth. V.13, Thy way that] Now God had altered his courie in the gul-dance of his people, he defires to know what way, or in what mannet he meant to deal with the people; he prespet that God would grachoully conduct them, as he had done, and that he might know hoddl lo, by some undoubted evidence that he was present with him, and that the would flew himfelf.propitious to him, and to the people committed to his

that I may know thee] That I may experimentally prove how good thou art to thy people, who diligently feek after thee, and delire fincerely to

grace in thy fight] These words are twice repeated in this verse, belides terve thec once more at the 16 verse : first as an inducement to Gods further direction of Moles in the guidance of his people ; fecondly, as an effect of that favour, whereby it may appear he was accepted with God, and gracious in his fight.

V.14. Give thee reft | Not from journeying and labour, for yet the and confunctive: This Commination is propoled, not as a peremptor of the confunction of vengeance, but with an implicite condition proposed and administration of vengeance, but with an implicite condition of vengeance, but with an implicite condition of vengeance, but with an implicit condition of vengeance, and the vengeance of vengeance o dence of Gods power and favour.

V.15. If thy presence on not] Moses had set his heart so affocionately on Gods prefence, and was fo prepared to preffe his equelt unto him for it, that though God had granted the things he could not forbeare to expedite, what he had before conceived to that purpose, witch is let downe in this and the seems

Va.6. Separated] That is, diftinguished from other people by the benevolence to us, and thy giving us preeminence over them. Chap. 34-

10. Deut. 2.7.
V.17. I will do this thing that | Flow gracious a Favourite was Moles with God, and how powerful and profitable an Advocate for the people, when God is fo ready to grant what he requests on their behalf, as here (notwithstanding his threatning at the third verse) to promise not only the conduct of his Angelyer.2. but a visible sign of his especial professe

among them. V.18. Show me thy glory] Mofes had found extraordinary grace with God, and thereupon growth more bold to advance in peti-tion for more; and now he defireth to fee, (not Gods effence, for that is invitible, I Tim. 6.16. and Mofes it is like was not igno-rant of it, but) his Divine glory, as a glympic of that bleffed vision of him which God referved for another life. It feemeth God foake with num winth you recurred for another lits. Is teentth God spacesard, whole by a findble voice, and their bis prefince-was over-linadored will a doud or darknefs, fo this his glory did not appear, and therefore not defined the removal thereof, or that his glory might break through its another his might fee it, fo far as his mortal condition was capable

V.19. My goodnesse to passe before thee] Moses makes his demand of Gods glory, and he answereth him by his mention of his goodnestes whereby he promifeth, that so much as is good and profitable for him to know, he will reveal unto him: Or, I will make (faith he) all we goodneffe to paffe by , that is, I my felfe will polle before thee, and with ny felfe, all my goodnelle and glory, but that is too much for the to comprehend z it fhall therefore paffe, not flay for thee to gate upon t saffe before the characteristics. upon; paffe before thee, that thou mayft fee a shadow of it behinds and because in this state of defiled infirmity and mortality, then canft by the eye of fense discern but little of mine excellency (whether for my goodness or glory) I will help the dimness of thy fight, by instruction of thine car, and wil proclaim my Name and Nature, a Con-

Proclaime the Name] The Lord himself will utter his own Name, and will make mention of his Auributes, as Chap. 34-

I will be gracious to whom I will be gracious] Among his Attributes

Chap.xxxiv.

Annotations on the second Book of Moses called Exedus.

Chap xxxiv

more importunately even for forme oates and forme inguis, as furly were more ungrateful towards God, and himfelf more gracious with God, and he bends, and bowes, and humbles himfelf formuch the more, as they were more fliffe-neckedsand four hearted,

more titue-neckeogana tour nearces,
fiff-necked people? God denyeth his presence because they were a
Riste-neckeo people; Chap. 33.3. and Moses desireth it upon the same
ground: but for different rasions: God because they had made themground; but for outgrent reasons: Use accept they nad made inem-felves unworthy of fuch a favour, and by abuling it, might more pro-voke his anger to their owne ruines. Motes defires Gods prefence, the better to keep them in awe and obedience, who otherwise would the better to keep tiem in awe and openitures, with outer would be like to be untily? and therefore feeing the people are of this nature, the Rulers have need to call upon God, that he would alwayes be pre-ten, with his Spirit for their affittance, in refiltance of their wilful rebel-

* for thine inheritance] P[sl. 33.12. Zach. 2.12.
V.10, * I make a Covenant | That is, I renew my Covenant alres-

dy made, or, I bind my jelf now to do more then I have done; (which was a new Covenant) this may be collected from the words following before alish people] They are called Moses his people, because com-

mitted to his government. See Annot on chap 3 2.7.

marvails, such 1 Both in the wilderness, and in the Land of Canasa, as

ferching ftreams of water with a stroke out of the hard rock, Pfal. 78.20. blowing down ftrong wals with the breath of Rams borns, John 6.10.ma-king the Sun and Moon frand fill, John 10.13.

mith thee] That is, with thy conduct of the people, or on thine and their behalf. See I(ai. 63.11. Mark 16.20. 1 Corinth

V.11. Amerite] See Annot.on Gen. 24.39. V.12. Take beed to thy felf 1 Left by making a Legue with Idolaters thou become an Idolater as they are, and so when they are cast out for their wickedness, thou be unworthy to be received or continued in their

their wickenners, mon be unmorany to be received or continued in their fread, chap. 23, 23. D.u.r. 2. .
[make no Covenant] ** Chap. 23, 32. Deur. 7, 2.
[nare] Whereby thou maift be taken with their indicements, and fo made partaker of their punishments.

V.13; Defroy] It is not enough to be no Idolaters our felves, bur we which there have fill God doth only mention, not blame the breaking of mult be zeatous againft the Idolatry of others, were man according to his the Tables by Molts; whence may be collected, either that. Molts did integet in Gods caule, and the dutie of his place where to God bath called him. Chap.23.24.

roves] Pleatant shady places which they chose for their Idols. See on Gen. 21.33.
V.14. Whose Name] By Name is meant God himself i as, The Name

that more curious and glorious Ark was made, which was the principal of the God of Jacob defend thee, Plal. 20.1. So the next words (is a jealous God) do shew.

fealous] See the Annot on Exod. 20.5.

V.15. They go a whoting] The precedent words feem to be directed to Moses atoms in the tecond person, now the second person is changed. into the third : the meaning is, that Moies it he should make such a covenant as a publick Governor, would include the people in the Covenant, and they by that means would be brought to go a whoring after Idols, for Idolatrie is spiritual whoredome; so in Jer. 2. and 3. Ezek. 16. and eliewhere; and that because there is a kind of matrimonial Covenant betwixt God and his people, as Hof.2.16. in which respect he is called a Fostous God, in the precedent verie, and chap. 20.5. and they that transgrelle this covenant in turning their hearts from God to any creature of the world are guilty of adultery; Jam.4.4. Pial.73.27. Lev.

V.16. * Their daughters] * 1 King.11.2. make thy [one] The weaker fex may overcome the ftronger, by tempta-tions to idolarry, therefore fuch unequal marriages are dangerous, and to

be declined. See Neh. 13.25 Num. 25.1,2. V.17. No molten gods] By this, all Idolstrous representations are for-bidden,, as by graven Images in the second Commandment; but the prohibirton is here made rather by the name of a molten God, because the

golden Calf was fuch a one, Chap. 32.4.

V.18. Unica vened bread] This and the other particulars, for the most part from hence to ver. 24, are spoken of before, chap. 23, and liave Annot. upon them-

† month Abib] † Chap. 13.4. V.19. † All that openeib] That is, every male, † Chap. 22.29. Ezek.

44.30. V.20. Of an A[i] See Annot, on Exod. 1 3.1 3.

V.2.0. Of an A113 see Annot. on Exact 32.13.

Lumb J Orgold.

empty J Without offering formerling.

v. 2.1. If he dayse J T Class 23.12. Deut. 5.13. Luk. 13.14.

in caring time, and in baruff J Though tillage for an haveful, and have for form an uniformented, but on necessary, we for one may then the control of the Sabbath must not be broken for them, how much left for needless works. or carnal sports.

V.22. Of meeks That is, of feven weeks after the Paffeover, vie the feaft of Pentecolt, Lev. 23.15. after 49 days, that Is, a week of weeks, which is the fiftieth day.

Thin daturing of the Research with another, when they fpeak face to face. See the first Annot, on

.tbereshall no man fee me, and live] . For my glory (if I should manifest it to the full) is too much for mans infirmity to apprehend, and inwould afton th him to, as to make him a dead man. Sed Rev. 1.16. (as it were) face to face and know as he is known, I Cor. 13.12. See the third Andot. on Gen. 32. 30. & on Exod. 24. 10, yet the very. effence of God is ftil invilible.

V. 22. With my hand] Of Gods hand we must conceive as of his face. fee Annot on ver . 1 and of his finger, Annot on chap. 31 . 18. God hid his glory from Moles his eyes, as if an hand had been ipread over his face

V. 23 My back parts 3. That is, when mine invilible gloiy is palled by, (wherein my Majeftie most shineth as beauty on the face) thou shalt fee much of my glory coming after it as wil be enough both for the differning, and for by delire; and if God appeared in an humane thape at this time (as fome conceive) Mofes tright fee him behind as in a fhadow, who in the brightness which went before, was too glorions an object for the eyes of any meer mortal mant ...

CHAP, XXXIV.

Ver.1. HEm the two Tables 1. The former Tables were wholly of Gods framing, both for the matter and the form, but here Moles prepared the Tables and God wrote upon them, (as at the first) whereby he gracioufly received the people into favour again, and refto whetery in the precedent condition, yet this difference might mind them of their former micarriage, which occasioned they breach of the former work, which God immediately made, but now refufee to repair, renew, or to make wholly as before. See Annot, on chap-

like unso she first God is constant to his Law, and so should his people bes, neither teking up the them in any fort to alter it; nor by change of times or occasions, to hold themselvs discharged from obedience

the laboles by Photos: whether may be conjected, entire that mote and in therein, or that God accepted of his zeal, and pardoned his crupe. Here is no mention made of making of an Ark wherein to lay the Tables, but it (etemes God, gave that in thange to Mofes at the fame time Drutto, 1, to make an Ark of wood which ferved for that purpols, until furniture of the Tabernacle.

V.3. not feed before] Chap 19.12,13. That which is faid of the flocks and herds was not for their lakes, who neither delire the fight of Divine ferrers, nor could they fin whattoever they did, but it was to breed more respectance in the people, and to keep in their curiofity and prefumption from prying into what God would not have them knows whereto the proof corruption of their nature did too much prompt them. See I Sam.
6.10...
V.4. Mount Sinai] See the next Annor.

V.5. There]. This and the two next veries, feem to belong to Gods speaking to Moses, in the hollow clift of the rock, mentioned in the former chapter, ver 22,23. though in the 2 and 4 veries, it feemeth God and Moss were upon the Mount when these words were spoken, and yet threalso might these words, ver. 5,6,7. be untered by God to Moses: for as he wrote the fame words in the latter Tables, ver. 1. which he had written in the first, so he might repeat again, what he had formerly spo-

V.6. Long-fuffering . Heb. Of wide no firits. For such as are so, do more cassly breathe out the heat of their hearts and fervor of their spirits. and lo are neither fo vehemently angry, (for hear by reftraint (as in a clofe oven) is more violent then where there is vent) and are fooner ap-Beafed, See Num.6.14,18.

y 17. For ibufands | See Annot on Exol. 20.6.

Iniquite, name reffine and find the formany words concerning fin, for profession the multitude of his mercies, as before by the number of Ations, asif he had faid, that he wil pardon not only all finners that Soundy repent, but all fins of what kinds or degrees foever, by what some titles foever they be flyled, upon mans heartie repentance, which is retually included in the promife of pardon. See Matth. 12.

by no means] Though his mercy be much magnified, the wicked must not thereby be emboldened to oftend, for he will not be fo merciful, as to restrain his justice from its proper work on the wicked, Exod 23 7.and Mr. 1. John 24.19. Job 10.14. Jer. 30.11. Mic.6.11. Nah. 1.3. and he wil be by no means prejudicial to his juffice, if they do not make themfelves capable of his mercie, by repentance of fin for the time past, and reformation of life for the time to come.

wilting the iniquity] See Annot, on Exod. 20.5. V.8. Bowed the head] Though God be a Spirit, and therefore princi-

Chap.xxxx.

Annotations on the fecond Book of Mafes called Exadiss.

Chap xxxvi.

84.7.
P.14 defire 157 Lind] God will not only keep others hands from footling thee, but will curb the concupifcence of their hearts from defiipoliting thee, but will cure the concuplicence of their hearts from dou-ring this poxion; because they shall have no hope (if they artemps) to possible it, in that thou mail freely appear, where he appoints thee, with afference to find all things in fafety at thy return. See Gen. 31.5. Ad.

18.10.

V. 1. Il ibitatura | See Annot. on Chap. 12, 15, 18.

mail: the morning | See Annot. on chap. 12, 15, 18.

mail: the morning | See Annot. on chap. 12, 10, 19.

V. 17 Tole | See Annot. on chap. 12, 10, 19.

V. 17 Tole | See Annot. on chap. 12, 10, 19.

V. 17 Tole | See Annot. on chap. 12, 10, 19.

V. 17 Tole | See Annot. on chap. 12, 10, 19.

V. 18 Tole | See Annot. on chap. 12, 19.

V. 18 Tole | See Annot. on chap. 12, 19.

V. 18 Tole | See Annot. on chap. 12, 19.

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V. 18 Tole | See Annot. on chap. 12, 19.

V. 18 Tole | See Annot. on chap. 12, 19.

V. 18 Tole | See Annot. on chap. 12, 19.

V. 18 Tole | S the Mosel Law, God wrote them hindelf twice over, ver. 3. See the fecond

Annouserves 28, ortins empirer, V1.28. Fortle dayer, 84. This remaining in the Mount was an-other fortle dates from the former, chap. 24, 29. This mixacle wasto confirm the Authoritic of the Law 3 and the like is observed of our Sa-Annor en ves 28, ofthis chapter. construction Acumentate of the Case 3 and the use is conserved or our activities the publication of the Case 3, who safed a los forted sayes and fortis nights, which soft being intractions, site no more to be followed by men then other imbracles are: See Annon, on Exod.

Brwrote . Some think God wrote the first withing, and Moses the second, as God feemed to command him, ver. 27. But fee 2 Annot. on

V. 29. Mofes wift not) That is knew not for no man can fee his own Chep. 31.18. fare, but in a looking glass to rish had feen in the would feen nothing to that glory which he taw of God when he paties by

that gory which he law or God when he panel by.

fiet floss? Motes defired to fee Gods glory, Chap.; 2, 18. Now he
himself hash by the reftee of the dwine plender, for much glory upon him
that others for fear dare not look upon him, how thould he then, or any that others for fear dare not took upon nim, now mound ne then, or any one elfe be able to comprehend the glory of the divine Majefty, while he is in a condition of humane frailtie? Yet this makes for the honour of is in a condition of numane mainter | 1ct time makes not are numerous the the Law, 2 Cor. 3,7.8, and for the honour of Moteswho brought it to the few dispressions coming to her with this figlendor upon him, was to be received as in Anglo of Good Gal. 4.14.

(4) no: They were field? See Annot on Exod. 3.6. If his glory did visible in the foundation with the condition of the cond

"V.30: recy were ayears] see Annot. on Exon. 30. It ms gory and fo affright them, the Law might much more terrific them, which in regard of mest tradigicalism, (though in k felf holy, just sand good, Rom. 71.3.) wrought wrath, Rom. 3.1.5. and that wrath condemnsations.

2 Co.: 3,7.59. Luk. 1.13.

V.33. A vail 1 To hide his face (when he came as an intermediate a

V.35. A vail 1 To hide his face (when he came as an intermediate a

V.35. A vail 0 To the restriction of the

ny, when a renexive tay as occurry in a beauty, as not injustive money mentel look upon? See a Co.73.13.

V.34. Before the Lord; Which was in the Tabernacle or Tenrof the

V.34. Hefore the Lard J Which was in the Tabernacle or Tenrof the Congregation. What that was fee Annoton chap. 33.7; be take the wait of J For though the were not explain) of Gods glory one the people of this yet his glory could be none occasion of terror or mazeratus, the confine of the c

CHAP. XXXV.

Much of this chapter is to be found in the twenty fifth, and the Expo-lition in the Annot, upon it.

muon in ine Aunoc.upon 16.
P. . . fpk dafer] | Chip 20.9 Lev. 23.2, Deut. 5.13. Luk. 13.14.
* amboly 49.7 = Heb. Helinefe.
pute death] The Sabbath is fo often remembred, and upo 3 (uch fevere
pute death) The Sabbath is fo penalties imposed, because of the great importance of it to Gods glory, and maris good, and the promenels of our corrupt nature, either to forget it, or

many goods the profile of the good of the good of the faming y. Kindle on first | For any handy-work, though for the framing y. Kindle on first | Good of the first of the Tabermede: or, (as foom expound) for dreffing of meets where of the Tabermede: or, (as foom expound) for dreffing of meets where in the Subbat was more firstly observed, when the first and last day of in the Subbat was more firstly observed, when the first and last day of in the oadden was more tricity one-cree, intende that and last day of the Fest of unleavened bread, Exod. 1.46. though (in other respects) they were kers a precisely as the Sabbath: for though (according to our Saylours Argument in another cast) that which is extraordinary, is usually more folemnly, reverendly, and refrectively entertained, and there is more coft beflowed upon it, then on that which is ordinary, in this the cale is otherwise , for in the ordinary weekly Sabbath, there is a Commandment in the Decajogue plainly and fully expressed, and by many mandment in the Decatogue piantly and tully expected, and by many' Arguments prefiled upon the confedence of the people, all written twice-over by Gols own writing in the Tables of Rone, which cannot be faid of any of the anniversary Feafts: and when the chiefelt of them, which of any of the anxiveriary Featls: and when the chiefelf of them, which was the Pallower) light upon the weekly Subbath, it was to be kept with more tefferians, therrif it had huppened on another day, and then the library afferfiling measy or of kindling of a fire, to tock a purpose, was abore from Yer because the Subbar was all the year long, and the subsection of the property of and interconce in winter as were as in outsimer, and that in winter inter-children, fick or weak perions, yes, and fuch as are reasonable firong, could not comfortably perfift, in the celebration of the Sabbath, without fire. It is not probable, that all kind of kindling fire to light a can-

years and Heb, ventous ion of the year. See Anner. on Chap. 33.16 | die, or to deelfa meas, was forbidden on the Sabbath, but then fuch a kindyearsens I tenn remounted of toe feen see Armer, on Lunya, 1.1.

1.1. Thrice is the pear of Chap. 23.1.4.17. Deut. 16.16. See Plain ing of fire, as the duties of mercy, and exignness of meeting required, image of fire, as the duties of mercy, and exignness of meeting of fire fire the form of t may suppress a me though the 1 sections, were on must me for the to-lemn fervice of Gods, and there was very great cause to basefun the work; yet for that God would not give may allowance, for say; labor upon it, no not for much as for kindling of any fire to heat any tool, or mide any me-tal; and therefore in this first prohibition brought in, a san functional of saution because the mendataly indeed the prohibition of saution for the same of the saution of saution for the same of the saution of saution for the same of sautions. on of caurion, immediately before the preparation for the Tabernacle were presented. See chap. 16.23.
V. 5. Willing Bears God careth not for that which is given with

grudging, 2 Cor.9.7. Who was a skilful an expert Areificer, especially for the curious work: required for the framing of the Tabernacle: See

the whole, by Lent the curious and glorious part or it; and by covering that which was foread upon it to preferve it, yet from times the covering of comoly-hair over the principal Rabrick is called a Teno; Chap, 36.14, which is the covering of Camels hair par upon the Ta-

V.12. The vail of the covering] Which hanged before the Mercy-lest that it could not be feen. See Note on chap. 36.35.

income not so seen, see Prote on emp. 30.35.

income wellar J. Chap. 30.1.

V.18 Pins J. Their week that pred in the lower part, and faffined in the ground, and they were to keep the currains from whilling to and fro with the wind; the pillars (which some Frantistors call pins) also might be tharpned in like fort, that piercing deep into the ground; they might fup-

port the Tabernacle with more firmnels.

V.22. and brought braceless and ear-rings. If these were the same V. 22. and brought brace(ste and aer-rings). Is their were the fame who before gave their golden ear-rings to the mixing of the golden Calf, chap-3.1, they now flawed thimfelves cordial and real converts by this bounty to a better work. If they were not the fames, they were more telligous towards God, and more which honouring him with their fubilitance, and efterming his feryles worthy of their most pecclous.

"V.16. In mildom] That were skilled in planning.

V.18. And [pke] Chep. 10.31

V.19. the bandled for point.

V.19. the bandled for point.

to Moles concerning the moles of the Tabernacie, as it were delivering the work into his thing of the Tabernacie, as it were delivering the work into his the skip to be ordered by his appointment.

V.14. may ready So comming and skilling are be Malkers of their Arabbic to infinite and reach others.

V.35. A vail of] That was the inward vail of the Tabernacle, de-viding between the Holy of Holies, (where the Ark was) and the other

CHAP. XIXVI.

Ver. 1. A LE * manner] . Chop. 35.31.
Sanffuary] By the Sanctuary, he meaneth here all the Ta-

V. 2. † Called Becaleel] † Chap. 3 1. 2. They were endowed with gifts hefore, but that qualification did not warrant them to enter upon the publick work, without a peculiar calling of Authority. See Exoa. 13.15.

V.3. every morning] Heb, in morning in morning. That is, morn ing by morning, or every morning. By morning fome conceive is understood the whole day artificial, as Gen.ch.t. withous any difference or diffinction of hours: but in regard of the great forwardness of the pro-ple, it is like the former part of the day is meant.

Pic, it is tike the former part of the day is mean.

V.6. Neither man nor woman Both Sexes were imployed in propering the Tabernacle: the women in carding and fainning coloured wool, and men in weaving their work into a web of cloth, and other

restrained from bringing] Their liberalitie condemneth the backwardnesse num oranging.) These interactive consumment on wardnesse of many now either to build an house to the Lord, or to up hold and repair it, what it hash been built by others; and this refirshing to the constraint of the co sheweth and blameth their fault, who think there cannot be too much be-Rowed on the outward magnificence and ornament of Temples or

V.8. Cheruhims] Which were little pictures with wings in the farm of Churches. children. See Annot. on Exod. 25.19.

MIGICH. See Al Motion Exou. 17.10.
V.10. Fiftie loop: Chap. 26.10.
V.14. Tent over the Tabernacle The Tabernacle was a Tent, and V.14. Tent over the Tabernacle. is so called, ver, 18, but this Tent was a courser covering, to keep it fals from offence of foul weather. See Annot.on chap. 35.11.

non-outerneous tous weather. See Annot on Chap. 3.7.1.

V.1.9. Above that I There were divers coverings of the most curtious Tabernacie, one above another, no preferred: from the anoyance of rains, and shormy feations. See on ver. 14, and on chap.

V.20. Standing up] To heare up the Curtaines of the Tabet-

V.27Westward]!Or toward the fea, which was the sea called Mediterranean westward from Jerusalem. V.19. coupled | Heb. Twined.

V.39. coupieu | rito, runnea V.30. cuery bard] Heb, 1800 fockets under one board. V.33. middle lar] Of this bat there is no mention, in any precedent defeription of the Tabernacle 3 if seemeth to be a bar thrush through the

Annotations on the se cond Book of Moses called Exedus. Chap.xxxix. xt Chap, xxxvii. xxxviii.

middle of the boards; there were other bars on the outfide, which were of use both to unite and strengthen then.

V. 35. a will of blue] This was the inward vail of the Tabernachebetwist the Sanchuary and the Hollest of all, where the Ark was

Cherubims | See annot on ver.8. V. 37. banging for] Which was betwire the Court and the San-

Susry.

Second work | Heb. The work of a needle work or embroiderer.

V.38. Overlaid their Chapiters | That is, their heads, and knobs V.38. Overslat hete: Chapters? I That is, their heads, and knobs which were covered with golden places, that nothing outwardly appeared on them but golds but the pillars though they had gold upon them, were now wholly covered with fight unbegs is were girdles, or hoopes of gold, here and there; whereby they were rather adorned; then covered gold here golden girdles, or couples, the wood was feen. It may feem (by Chap. 6. wr.3.7.) that the pillars themselves were overlad with gold, but in this 26. Chapter the particulars are more distinctly fee down, then in the 26. and therefore that place is to be expended by which, as in the refored Annor. which is confirmed. Chap. pounded by this, as in the present Annor. which is confirmed, Chap. 28.17.

CHAP. XXXVII.

MAny of the particulars here mentioned are brought in before, Chap.

MAny of the Particulars need mentioned are trought in octors, Chap.
25, and Chap.
26, and Chap.
27, and Chap.
27, and Chap.
27, and Chap.
27, and Chap.
28, and Chap.
28, and Chap.
28, and Chap.
29, and Chap.
29, and Chap.
20, and Chap.
20,

to cover Or, to pour out withal. The Hebrew word fignifieth to coer, and to pour out : and in both fenfes, thele veffels called bowles, or covers might be of use: for they might serve both to cover the Shew-

covers might be or tile: for they might level be bread, and to pour out the drink-offering.

V.17. * Candlesticks] * Chap. 25.31.

V.29. † bely anneinting oyl] † Chap. 30.35.

C H A P. XXXVIII.

Ver. I. HE made] Chap. 27. I.
V.4. unto the midst | So that the Gridyron, or grate, was balf (o high as the Altar, and stood within it.

affich glais, but only looking or reprefering the look, or to the looks, which may be done in many forts of metals; and for brafs in particulets, it was the manner (not only among the Jewes, but other Nations) for women to dreffe themselves by tetting a piece of shining brais, or some other piece of bright burnish metal before their faces; as the manner withrus, and many others is to use freeled glaffes. See Plin. No. Hift lib. 23. cap. go. These women, (notwithstanding their former

affembling Their affembling to give up their defirable things to the mymoung 1 a utransemoung to give up their contable things to the British of God, was (according to the Original reading) by troops; for former and free-hearted were they in their offerings, that they feem to make hafte, and as it were to fitting who should come fooness with

W.13. + Eaft-fide Eastward] + Chap. 27.13.
V.21. Sum of the Tabernacle] As an inventory of the particular furalture of the Tabernacle, to be kept by the Levice; and at the coft which was bestowed upon it by the oblations of the people.

- Levites] That the Levites might have the charge thereof, and minister in the fame, as Bleezer and Ithamar, Num. 3.4,

V.26. fix hundred thousand] Chap. 12.37. Numb. 12.46. Exod

John . The rate see upon the people was for the offering of sheet, yet, t., but for the gold yet, 24, there is no law, that setted any the upon them. The gold therefore was freely given, the silver examples of the sheet of the

V.27. an bundred lockets | Whereof forty were on the South fide fory on the North, fixteen on the West, and four on the Bast, under the four pillars, divided the Sanctuary from the Holy of Holies. See Chap.

٠,

. .

Vag. talente] See Annot, on Chap. 15.39.

CHAP, XXXIX.

Much of the contents of this Chapter, is before at Chap. 18. and

there expounded. Ver. 1. And made] See Chap. 21.16.

V.6. Onyx stones Chap. 18.9.

V.7. memorial] Chap. 28. 12. V.10. four rower] See Annot. on Chap. 28. 17.

V.10. plur rows:) Sec Chap. 28.31.
V.25. Pathy F 28.11.
V.25. Pathy | Top. 28.32.
V.25. Pathy | Top. 28.32.
V.30. Hollin(f) | Chap. 28.32.
V.31 with the Lord commanded | Sec Chap. 40.31.
V.31 with overring | So called, because it hanged before the Mec--leat, and covered it from fight of fuch as came into the Sanctuary,

V.37.Ser in order] Or which Aaron dreffed and refreshed with oyl ea very morning, Chap. 30 7.

V. 38. [weet incenfe] Heb. the incenfe of [weet Spices.

V.42. † According to all] Signifying, that in Gods matters man may neither add nor diminish † Chap. 25. 40. 2 Chron. 28.19.

188.19. V. 43. Blefful them] Whereby is not meant (as forthe take it) the confectation of the Tabernack, and of the things that appetrained to is, for that done in the next Chapter: but the bleffing of the people for their forwardnoffs and bounty, for the building and furnishing of the Tabernack; and of the Artificers for their ears and exactneffe, in the workmanship of every particular, & his beliffing of thermy as praifing of them for what they did; and praying for them, that God would blets them for his sanctuary, for their good will and free-heartedneile to his Sanctuary.

CHAP. XL,

Ver. 2. THe fir ft day] Of the first month, and the second year after their departure out of Egypt, ver. 17, after that Mofes had the second time, been forty dayes and forty nights in the Mount, he came downe, and caused this work to be done; which being finished, was set up in the month called Abib, which containeth part of March and part of

Tabernacle of the tent] See Annot. on ver. 6.

of the Congregation 1 Of meeting of the Priefts and Levites, and peo-ple, according to the degrees of their approaches, for the High-priefts had admittance where other Priefts had not; and the Priefts in respect of place, had a preeminence above the Levites, and they above the people who assembled in the Court of the Tabernacle; yet [0,28 they were must on use as the American tools within it.

7.4. *Looking Zulffer! | O., Briefer glaffer. Rab. Kimchi, falth,
that women brought their Looking-glaffer, which were of brafs, or fine
that women brought their Looking-glaffer, which were of brafs, or fine
that women brought their Looking-glaffer, which were of brafs, or fine
that women brought their Looking-glaffer, which were of brafs, or fine
the women brought their Looking-glaffer, which were of brafs, or fine
the women brought their Looking-glaffer, which were of brafs, or fine
the women brought their Looking-glaffer. The branchet The women brought their Looking-glaffer
the women brought their Looking-glaffer. The branchet The women brafs
the women brought their Looking-glaffer
the women brought their Looking-glaffer. The brafs the women brought their Looking-glaffer
the women brought their Looking-glaffer. The brafs the women brought their Looking-glaffer
the women brought their Looking-glaffer. The brafs the women brought the women b

V.4. Set in order upon it] Which (every week) were to be renewed. and fer in order. See Annot on Chap. 25. 30.
V.s. Hanging This hanging or vail was betwire the Sanctuary.

and the Cour

V.6. Tabernacle of the Tent] When the name Taberna;le, and Tent, are thus fer down, (though they be fo far the fame, that ye may call the manner wiftrus, and many others as to the treeted gathers. See First.

Act Hill [lips, 2009. These womens, (nonwithflanding their former fulfion to rrim themselves by them) they willingly gave up to the fervice for the Sanchusry-preferring therein Gods glury before their own grace-likes. Sanchusry-preferring there was upon it, we too, to related tissually performed the curious places of the own grace-likes. Sanchusry-preferring there was upon it, we too, to related tissually a grace-like the curious places of work, which was 10 richly, and 10 glorously framed; the own grace-likes are the sanchusry of the curious places of work, which was 10 richly, and 10 glorously framed; the curious places of work, which was 10 richly, and 10 glorously framed; the curious places of work, which was 10 richly, and 10 glorously framed; the curious places of work, which was 10 richly, and 10 glorously framed; the curious places of work, which was 10 richly, and 10 glorously framed; the curious places of work, which was 10 richly, and 10 glorously framed; the curious places of work, which was 10 richly, and 10 glorously framed; the curious places of work, which was 10 richly, and 10 glorously framed; the curious places of work, which was 10 richly, and 10 glorously framed; the curious places of work, which was 10 richly, and 10 glorously framed to the curious places of work, which was 10 richly, and 10 glorously framed to the curious places of work, which was 10 richly framed to the curious places of work, which was 10 richly framed to the curious places of work with the cu See vit.19.

V.9, annoint the Tabernacle] See Lev. 8.10.

V. 10 The Altar] See Lev. 8.1 1. moft holy 1 Heb holinefs of bolineffes.

V.15. everlafting] So that their children lucceeding, fhould not need to be annointed again, but approved in their office (ucceffively, by vertue of the first unction: Sec on chap. 29.7, 29. Lev. 4.3. 2 Mach. so and though only the High-Prieft were particularly annointed in his personal succession 5 yet the Priest-hood may be called everlasting in that sense, that other Levitical Ordinances are said to last for ever, See Chap, 1 2.14.

W.3., † all the gold] † 1 Chr. 3.1.4.

When the sum of [second year] That is, after they came out of Egypt, Num. 7.4. fo Tabernacle was fet up, and it was fet up feven months after Mofes came with his directions for it, from the Mount: for he camedowne thence the twentle eighth day of the fifth month after their departure out of Bgypt , from whence to the first day of the first month of the second year are feven months, which with the five months before) make up a whole year, with which ends the flory of the Book of Exodus. See on ver. 28.

V. 20. Testimony See Annot on Exod. 16.34.
V. 21. Vaile of the covering | See Annot. on Chart.

V. 22. Table] That is, the Table of the Shew-bread. V.23 In order] See Annot. on Chap 25.30.

V.27. he burnt fweet incenfe thereon] Moies for the prefent did that; which when the Tabernacle was finished, and the worship of it established in a fettled courfe, belonged to the Prieft.

V. 28 door

Chap. i

Annotations on the third Book of Mofes called Levisicus?

ne was in performance of Goux command a and in the exact rapetition of o many priticulars, he thewesh that his hillory is composed not for delight, but for truths take, since these particulars have no allurement in them, to make a wise man willing so often, elather by his pen to write them, or to read them when they are write ten, being many of them) (laving for Gods command) matters of lit-

V.34. then a cloud] The pillar of the cloud , which was before upon the former Tabernacle, now (by a new miracle) removed to the new Tabernacle ; Belid the pillar of fire, filining with greater glo-

V.18. door of] That is, betweene the Sanctuary and the rythen before. See Levit. 16.3. Num.9.15. 1 King. 8.1c. 1616.4.

15:10 maj va it] That is, wat over it, so as to give light, not to cause any burning: and while the cloud flayed; the people filtred not; when it removed, they emoved also, and went-that way whereto it quided them. That is the Book of Evodus at an end. Sec Annot on

ANNOTATIONS

Third BOOK of MOSES,

Called by the Greeks and Latines,

LEVITICUS

But in Hebrew the Name is given it from the first words wherewith the Book beginneth, which is,

VAIIKRA; That is, And the Lord called.

The Argument,

HE Name Leviticus, moft received in Translations , noteth a principal pare of the Contents of the Book, which Telle. Namm beriticus, mote received in heranjiations, noteto a principal part of the Continuity of the Devices, mote is the Fundition of the Levites; who in general, were all the font, and male Defendants of the Partiarch Levite that to Office of the Princip being confined to the Unit of Auron, the other Levites of the posterior of Cohath, Meaning and Gethom, (who pure the single Levit) were diffinguished from them as Ministerial Assistant from the principal agins in the Sacrificis and other services of the Santinary; to that shough all the Princip were Levites by the that the princip and the Levites were all visits the sacrificis were levites by the that the princip and the Princip were Levites by the the Levites were all visits the sacrificial ways and the sacrifical ways and the sacrificial ways are sacrificated ways and the sacrificial ways and the sacrificial ways are sacrificated ways and the sacrificial ways and the sacrificial ways are sacrificated ways and the sacrification of the sacrification way and the sacrification ways are sacrification way and the sacrification way and the sacrification Parentege, all the Laviese were not Prieft by their Office, but thefe of Acton only, which takes up moft of the fifth Parentege, at the Lauries were not Progressy their Office, but theje of Parton only, which takes up maje of the Julia Part of the Boke, whereve are added diver Rives and Rules concurring the fandispeasion of the people from pollular both entward additional di, and of the place where, and times whith God feltom fevoice was to be performed; together with promiting and threatnings to quicken mento an boly care of kepting of the whole Law. The Book was indicably God and delivered to Moles in the second year of the peoples departure from Egypt, in the year of the world, 2524, and is applied to the second part of the world. peareth (by comparison of the beginning and end of Lovicious, with Exod 40.17. and with Numb. 1.1.) that it was he gun and frushed in the first ment of the second year before thentioned. Of this Book Hierom in an Episte to Paulinus, sun and frushed in the first ment of the second year before thentioned. Of this Book Hierom in an Episte to Paulinus, sun and frushed in the first ment of Mosts said that the second year before the second year almost every syllable, and the garments of Mosts said the second year of the second and Aaron, and be mole Levisical order breaths heavenly Sacraments , fo that none may wonder if from thence we fall objerve mystical senses.

CHAP. L

Notifier LORD] The close of the last chapter of Exolus, is how the cloud of the
A Last was on the Thermacke by day, and
that fire was upon it in the night in the
that of the control of linesh them of the chargebour
afficher lourneyers and after the deferthings are sentiment to it. In the

mine of the Théreiscle, and the things appending to it. In the last part of Exodus, better fully followith (by orderly constain), the flory of the Levitical Prietibood, for the fervice thereo; and there-fore is beginneth with offer. See the Note on Chap. 1, ver. 1, of Direct.

the LORD called | With an audible voice ; whereby it appeareth that Moles was first instructed by the Lord himself, before he deli itred these

ordinances to the people. Set 1 Cor. 11.23.

out of the Tabernacle] Or Tent, from the Mercy fest, Mofes being without it ; for he could not enter into it when it was covered with a cloud, and filled with the glory of it Exod.40.35.

Of the Congregation] See Annot, on Exod. 404.

V. 2. Cattel of the berd, and of the flock] . By, heard is mente the greater carrel, as oxen, kineland helters, by flock, the lefter, in partigreater course; at oxen, semenaturetter, by most, the tetter, at geni-cular silvery and goars, were no which were engally acceptable to God under the Law (though in the Gospel by these pare displicial; the Blech by goar Reproduces, March 25, 23, 23 because to manufacture of most the silvers of most the s might profess his dependance upon God for both; and his preferring the Egyptians had of them; whereof fee Note on Gen. 46.34.

ute egyptians ind or ittems wheterotier Note on 1674.40.34.

V.3. barat Sarifice] All the cattel that were officed in section were usually burn, and therefore they might all be called burn, facilities but this in the then any, because it was wholly burns. Laving, the skin law, and the Grant salled Education 1874. Lev. 7. 3. of the Greeks called Holocauft, that is, wholly burnt. See on

amale without blemish] A male, because that is the worthier lex; witbout blemifb, that is, he beit and perfecteft in bis kind . See Annotone Exe. 12.5, to fignifie the perfection of the perfon (whereof this Sacrifice was a Type, 1 Per. 1.18, 10, & 1.22) and that God the Creator is worthy to be ferved with the best of his creatures. See Note on Gen. 4.44. Lev. 3 19.Num. 28.3 1.

walkest ary will] There were other oblistions which were not left free wherewish men walk in their open convertation. See Ezek. 36.25. Joh. 13 to a mans own choice, but were preferibed by experts precept; as that 15.10. of the first fruits and first born, Exod. 22.29. befiles other: yet none V. 14. turtle dover] Thus Bird in the Hebrew is called Tur, from were to be offered against the will, but with a good will, for God loveth a

eteasful giver: 2 Cor. 9.7.

as the door of the l'abernacle! Within the Court and neer unto the door of it, where it was to be presented before it was offered upon the Altar. For that part of the Tabernacle next to the door was for the affembly of the people, the inner part neer to the door of the Tabernacle, where the Altar flood, was only for the Pricits and Levites, whither the people with his heavenly Father. See Joh. 10.7.
V. 4. Put his hand] See on Exod. 29.10. Chap. 3.28. & 4.15. &

kending, breaule it ascended up to God in flame and fume; and none of kending, because it ascended up to God in mame and runne; and more an and not wrong off.

k was reserved for a portion to the Priestsor to him at whose cost the farand not wrong off.

and not wrong off.

at fide of the Alter Heb. upon the wall of the Alter. For it had a wal Amiel to God, both body and foul, with all the parts of the one, and fa-culties of the other; and in both these respects, that is, of propriety to God, and integrity to man, it had the preeminence above all other oblations of the Law See 1 King. 3.15.

10 make an atonement for him] The same facrifice might be offered up

for divers ends, as this burnt offering to expredie gratulation for good received, Plal. 51.18,19. and to procure pardon and remiffion for tin com-

V.2. He fhall kill] That is, he that brings it not by himfelf but by the Priefes, (for one may be faid to do that, which another doth for him, or in his name, Joh. 4.1, 2.) whose usual other it was to perform sacrifice. brought the Sacrifice deserved to have his own blood spilt, and supplicacation to be spared from death for his passions take, whereof this bloodthat was a figure, which reprefented Christ, Heb. 9.v. 13, 14. By sprinkling this blood then above the Altar, might be signified the offerers acknowledgment of his guilt of the blood of Christ 3 and withal the killing of the facrifice for him, was an instruction unto him, to mortifie all his car-

the iscriber for Bun, was an introcuron unto min, to mortine an instan-mal lufts and affections, as Cal. 2, 24.

Altar] Of the burnt offering, Bx od 27.1. Chap. 3, 2, 8, 13.

V.6. he [but [xy] That is, the Prieft to whom it belonged by ordinary duy to do it, though upon extraordinary occasions, the Levites affisted in that fervice, a Chron.29.14.

V. 7. put fire] The fire that kindled the lacifice at first, came down knt and painful death, as by burning with fire.

V. 9. but the inwards] By which fome underftand all the intrails, e-

facilice; for as fuch creatures only were facrificed , as ferved for the falkmance of man; in such parts of them were excepted from lattifice, as of fine floure! Without any mixture of bran, for God is worthy to be the new usually serve for food a for which cause the holocaust, or whole serve wath the best of each kind, courtary to the practice of coverous bywhile caulity ferve for food; for which caute the holocautt, or whole leaves of this, was not burned with the skin, Lev. 79. and in that reportion, was not burned with the skin, Lev. 79. and in that reportion, Mal. 1.14.

90 they is 1] Of was used for meas, King. 17. 12. for medicine, Luk.

10 they is 1 they was a laid upon ke, but because men many times feafted on the

10 they is 1 they was a laid upon ke, but because men many times feafted on the

11 they was a laid upon ke, but because men many times feafted on the

12 they was a laid upon ke, but because men many times feafted on the

Pations referved from 11, 1 Cor. 10, 20.

"Mills in patter] This fignifies the eleannelle, and purity that was in Chills tacefice, and of char, which should be, 14th, 10, 22. In our strices to God, which are sacrifices, as having reference to God, though they be immediate benificences to men , H.b. 10. 22, and 45 7.

afrett favour unto the L O R D] A favour of reft, which pacificit the

lach zets, as required most room, as the killing and drefting of the faction 6. 20.

deaned from fin , and fo are the outward actions noted by the legs, 4.

meditation, because that the Turtle fcems to fic as one that meditates on erious matters, and to mourn for some mishap or affliction. Of Birds, Furtle-doves, and young Pigeons, were chiefly offered, Lev. 14.4. though there they be not particularly named; and of them the Turtle was the buft for kind, the younger the beft for time; this was the oblation of the poor, who were not of ability to offer a Lamb. Levit, 12. 8, there is no mention either of Turtle, or of Pigeons. These were offered rather might not come . This Tabernacle was a Type of Chrift, Hab.g. 11. then Hens or Capons, because their feeding is more clean then housholdby whom all fervices as by a doore, have pallage to, and acceptance birds, and rather then Partridges, though they be dainty meat, because they are more hardly come by then Doves, who love to lodge in houses . as men do. See on Gen. 15.10.

V. 15. wring] wring off his head. So Lev. 5 8. fome think it was esuns effering The Greek word, which the Latines allo use in this mough to point the But on the head to death, and that the neck was not and the foregoing verse, significant a whole burns offering 3 because all of to be wrung off, but that were a kind of strangling (whereby the blood nough to pinch the Bird in the head to death, and that the neck was not he was burnt except the skin, and in some cases that also. The Hebrew was kept in, that should be let out) which was not admitted, either in word, Olub or Gnolab, tends to the same sense; for it is so called from a - meats or sacrifices. Besides the Text saith, the head was to be burned

V. 16. bu crop with his feathers] See a reason hereof, Annot. on

Eaft nart] Of the Altar towards the door of the Court, for the more everence and decency of the Tabernacle.

V. 17. not divide it affunder] So some conceive the wings were to be divided, not the body of the birds, but that was to be opened longwife, as not to be due clean through, nor to be cut in pieces, or parted alunder, as other facrifices were. They that by Birds understand heavenly minded persons (and the sowles are called the sowles of heaven, Job 35. 13. and the Turtle or Dove is noted, as most representing to fprinkle the blood with an implied confession, that the party who the condition of such) observe that such should not be divided by Schilms, or Factions, or diftracted by fecular cares. See Annexat, on Gen. 13, 10. But effectively in their devotions, (which are fip-ritual (sprinces) their intentions, and affections, should be whol-ly fixed upon that holy object, to which of duty thry are to be directed.

CHAP. II.

Verle 1. MEat offering] The burnt-offering was not offered with-Verje 1. MEst-sfering The bureau-offering was not offered white from basen, Levit, 9 14. that fire once kindled, was to be continually iwas Legally preferibed, and 60 of day 3 this was volumary at the Offensouffilm with fire, that it might never goour - any fire but that was regally preferibed, and 60 of day 3 this was volumary at the Offensouffilm with fire, that it might never goour - any fire but that was regally preferibed, and 60 of day 3 this was volumary at the Offensouffilm with fire, that it might never goour - any fire but that was regally preferibed, and 60 of day 3 this was volumary at the Offensouffilm of the continual of the continual of the place second of the continual of the co alles, (when it was too full of them) that it might be cleanfed and this of the former fort. 2. B. cause the poorer fort might have openunity alks, (when it was too full of them) that it might be desuited anothis to discuss not only informediate low that the legal facifies, but typical to more often, to exercife their Devotion to God in the fervice of his Superior to more often, to exercife their Devotion to God in the fervice of his Superior has a single facilities, Jefus Christ; whose 2,21 to the Early of the Europe Christ; whose 2,21 to the Early of the Europe Christ; whose 2,21 to the Early of the Europe Christ, upon the All-state of the Coolle, which is a set in the Early of the y wins an poor were to make thankful seknowledgmen of the property of the prop

Exod. 25.6. In which respect to imphrypise Christ, who is called ayl; Isa. 10.27 though the word be tendered anointing; for he is must, and medicine, and ornament, and illumination, and all unto his people that is good for them: It is put alfo, for the Holy Ghoft and his gifts, Pful.

frankincenfe] The chief use of that was to make a sweet smell, and to it was the fitter to fignifie the fweet odour of our Saviours Programme we Lo A.D.] A revoir of rein which perfectled use and to it was the inter to injune the invect observed of the Mills Each 16.4.2.

Will Northward The Tabernacle Door, and Alter werefes, and finereity ferred without hypocrific, all Religious ferviers are used, or placed, that on the North-fide, there was more ipace for favoury, though offered with the fwetterst Incense, Islain, Jar.

the state of the s V. 2. burn the memorial of it about an bandful] A part of this Meat-

Chap.iv.

V. 3. mojs noty] 13.00. votinejje oj ominejjes. The Prentews empustically exprelle things, by doubling the Moun, and changing the Nunber, as King of Kings, Rev. 17. 14. that is, a most powerful King; Servant of fervants, G.n.9 25. that is, a most vile and contemptible Servant. Song of fongs, Cant. 1. 1. that is, a most excellent Song; and vant. congo fongs, Caut. 1. 1. that is, a most excellent song; and Heaven of beavers, that is, the highest and most glorlous Heaven. So such Sacred things are called Holinesse of holinesses in the Law, which none might touch, or which none might eat of, but the Prieft, and that in the holy place, near the Altar, Levit.6.26. & Chap.7. v.6. & Chap. 10.12. and of other common facrifices, the Priofts part might be brought home to his house, and there eaten by his Wife, Children, and the rest of his Family. Sec Chap.21.22.

his ramily. Sec. Lings. 2.1.23.

V. 4. befed? The former offering was of Meal, not hardeV. 4. befed? The former offering was of Meal, not fixed,
to the fire, this is of Meal made into Bread, either baked
in an oven, or in a pain, or pine, as forme conceive, in the
futury because of that is (aid, Erek. 46. 20. and 1 Chron. 23.28,

V. 6. in pieces Because part was to be offered to God, and pare reserved for the use of man, of Aaron and his sonnes, verse

V. 11. no leaven] This was not general: for at Oblations of firstfruits, such as were the wave-loaves, Lev. 23.17. and at oblations of thankigiving, leaven was admitted, Lev.7.23, yet the unleavened bread was more pure, and it (eryed alfo, to renew the memory of the Heachies miraculous deliverance out of Bgyptswhen they went away in such hafte, that they had not leifure to leaven their bread, Exod. 12. 34. and it was more meet to represent our Saviour the bread of life, for hypocrific is fig-nified by leaven, Luk. 12. 1. and the want of leaven fignifieth successive. 1 Cor. 5.8. Belides thefe Religious reasons, some alledge certain Physi cel confiderations of leaven, as that it puffeth up the belly, and if it should be burned, would be more unsavoury in the smell; but the former reafons may fuffice.

nor any hong Hony (as some think) was forbidden to be offered by the people of God, because it had the operation of leaven; some, because the people of Good, because it nas the operation of reaves 3 joines, occasive the Gentiles used it in oblations to their gods; and though they fulfalled in their factifies a flo, we that wis not trobidden, but prefetthed, v. 35, because fair prevents purefaction, and makes that which is contrivish it the more is yourly on the table, or because, where leaven is followed, and the source of the contribution of the contributio there the bitter bondage of the If aelites is to be remembred, according to the precedent Annotation, whereof unleavened bread, and bitter herbs are joyned together, Exod. 12.8. wherewith the sweetnesse of hony doth not fuit, by which also (as some of the Ancients expound it) it fignifies the delight of the flesh; yet of Both there might be an offering to the Prielts, as the next words imply. See 2 Chron, 31.5.

V.12. not be burnt] But releved for the Prielts, Num. 18.13. yet

the meat-offering mode by , and for the Priefts themselvet, was to be wholly burnt, and none of it earen, Lev. 6, 23.

V. 13. fale] Sale gives a pic stant festoning to meats, and keeps them from corrupting; By that the incorruption of communication is noted, Col.4.6. yea and the foundnife of the mind and manuers, Mar. 9.

of the Covenant] Which they were bound, as by Covenant, to use in all facrifices, Num. 6 18,19. Ezck.43.24. Mark.9.49. Or it meaneth a pure and fure Covenant to indure while thefe Levitical Ordinances were to last'; for falt is a preservative from corruption, therefore a durable Covenant, is called a Covenant of falt, 2 Chron. 13. f. and the ftate

of corruption is said to be unsalted, Ezek. 16.4.
V. 14. meat-offering] The Hebrew word fignifieth a gift in general; but ule hath to reftrained it to this kind of gift in particular, that fome Translations retain it; the English renders it meat offering by way of diffinction, chiefly from holocaufts or whole burnt offerings, of which no part was referred for the Pricfts, and confifted principally of fuch things as ferved for meat, and wanted life, as of Bread to of then things as served our mean, and wanted they as or pread to eace, Cakes, Wafers, &c. and falt to feelon, of Oyl, of which form kinds ferved for mean, some for perfume, (as Frankincense did) whereby the anoyating of Christ was fignified, 2 Cor. 1, 22, 1 John

green earer] This was the third fort of Oblation made of corn, the last in worth, but the first in nature, and in time; for it was of the last in worm, but the first in mature, and mining for it was of the Barley havele; whereby the people were to learn; that which way foever they made use of their corn, God was to have a tribute of honour, and the Priest a portion of it for his support in the service of the San-

V. 16. burn the memoriall] That is, the thing offered for a memorial, by a figure called a Metonymia. See Annotat on verle 1.

CHAP. III.

Verie 1. DEace offering | Sacrifices of thankigiving offered for Peace, (by which word the Hebrews figuificall professiva) and those either generally, or particularly; for there were gentral facilities for all, and particular for Prince, or Prieffs, or the people by themselves; and some of them were for reconciliations. on, when God was offended for finne, Judges 20, 26. 1 Chron. 21. 26. others for thanksgiving, when he was pacified towards them,

V. 3. most boly] Heb. balinesse of balinesses. The Hebrews compha- and ar peace with them; the former were first offered, for no works and it peace will mem; the former were introducted; for no works or fervice can be acceptable with God, unfole an explaint and reconciliation for finne go before, and by these peace-offerings are fignised. Christ his Oblation of himself; as bearing upon him the chastistements of our peace, Jer. 53. 5. and so becoming our Peace-maker with God, Mauth. 3 last. Ephel. 2. 14. and 2. the facrifice of Praile, which was fit to be joyned with an offering for critice of Praile, which was fit to be loyned with an officing for Petec; that so while we be new grate, we may shew our lelves grateful for former savours. And the Hebrew Writers conceive, they were called Petec-officings, because pare of them was officed to the Prietly, and part to him who brought it to be officed; signifying an agreement among all who were at it and were fociable paraskers of the same thing. See on 1 Kings 3, 15. See Chapter 7, 11, 29, and 23, 18.

V 2, at the door] That is, where the brazen Altar was, on the Esst-side of the Court; wherein they differ from whole burntofferings and finne-offerings, which were offered on the right-fide of the Court, or towards the North, Levit, 1. 11. and 6. 21, 27, and 7. 2- and the reason hereof was, because part of the peace-offering, to wit, the fat and breft were to be waved before the Altar, upon the hands of him that came to offer it, Levit.7.30. and he himfelf to offer it to God, and the Prieft was to take it out of his hand; and it was not lawful for the people to come into the Priefts Court, therefore the offering was to be made at the entrance of the Court, whither they might come; and it was to be offered here, because it was not of the most holy things, of which only the Prieft did eat, (for he that offered it eat a pare

V. 3. of the peace-offering] That is, part of the peace-offering, for of this facrifice one part was burnt, another was referved for the Prieft, and the third belonged to him that brought it; for the right shoulder, and the breft, Levit. 7. 30. with the two jawes, and the maw were the Priefts, the reft his, at whose cost the oblation was made, Levit. 7. 15, 16. and hence it was, that in this offering Turtle-doves, and young Pigeons were not permitted to the poorer fort to offer, as they were in the whole burnt-offering, because in them being so small, this division could

the fat which covereth the inwards] The fat as the best of the facrifice is offered up unto the Lord, and fo teacheth, that the beft is ftill to be

given him. See on Exod. 29.13. V. 4. The two kidneyer] It was not sufficient to sacrifice the ear, or foot, or any out-ward pare, which might be parted without loffe of life, but the inward pares must be offered, without which the creature cannot live, because the persons for whom the facrifice was offered, deserved dearts, and without the death of Christ could not be redeemed; and the factificing of these inward parts, signifying the mortifying of the inward lufts and affections of the flesh, Gal. 5. 14. which have their root in the reines or kidneys and the liver, they are therefore here mentioned, for nore livious confideration of that part.

more istrious connectration on that part.

1.6. made or femide] For a spect-offering it was indifferent to offer either male or femide, which might be accepted here, because these are by way of thanksgiving for extrema labellings, but in whole burnten strings, only the male as the chief, chap. 1.3. See chap. 4.32. whiter a female is expreily prescribed; as also, Chap. 5.6. V. 8. upon the head] See Annot. on Exod. 29.10.

V. 9. the whole ramp] Even to the back-bone, over against the reins or kidneyes (as the Hebrew Text importeth.) This was peculiar to the or staneyes jas the recover accompanient.) Aims was peculiar of the price officing of a fiterp, a lamb, or ram j-bu if the place-officing were an ox, or a goat, it was not fo. The officing of the rump; foint interpret to be an intimation of perfeverance to the end job in trather threaten that there is not the meaneft part of the creature, but Godhach flowerth that there is not the meaneft part of the creature, but Godhach a right unto it, and though a thing never fo contemptible in it felf, God can make it honourable by applying it to his service, in facrifice, as bete; in a Sacrament, as in Circumcifion, Gen. 17.11.

na sacramente, sain Carcumettions, coent. 77.117
V. 11. the food] Hebr. bread. Whatfoever is burned may be faild to be food to the fire which devoureth it; but the fact fice is called food or mear; in refrect of God, who takes delight in it, as a man doth in his mear, when he is refreshed by it. See Mal. 1. 12. which fets forth Gods love, who reckons himfelf ss & gueft as their feafts.

V. 13. before the Tabernaele] At the door of the Taberna-

V. 16. allthe fat isthe LORDS] It is certain that the fat of unclean beafts neither ought, nor could be confecrated to the Lord, nor of clean beafts which might not be used in sacrifice, as Harts, and wild Oxen : and it is certain, that the fat that is mixed with the fielh of clean besits, they might ear, Deur, 2. 14. for they were onely forbidden the fat which covereth the inward vital partisto wit, the heart, lire, lungs, kiloners and Carllana with a partisto wit, the heart, lungs, living and Carllana with partisto wit. lungs, kidneyes, and small guts, with a continued net or caul, and a might easily be separated from the other stefn. And this fat was so strictly forther than the capture of the capture ly forbidden to the Jewes, that they might in no case at it, no notife they killed their beaft at home, for it is called a law to them in all bits dwellings, and joyntly forbidden with blood, yet. 17. which they might not eat in any cafe, any where. But this some understand only of the fat of goats, fleep and oxen, as Josephus faith in histhird Book of Antiquities, Chap. 10. That clean heaft which might not be offered unto God, they might eat its fat, but the fat of them that might be offered to find the might eat its fat, but the fat of them that might be offered to find the might be offered to find the might eat its fat, but the fat of them that might be offered to God, they might not eat, and that upon pain of death, Lev. 7.25. But it

Annotations on the third Book of Mofes called Leviticus. the bash were killed at home, the fat ought not to be confectated to the large because it is no where commanded a but as the blood was to be poured an thing ground, to was the fat to be burned with a problem fires, flightly likey might relie to make candles of it, or to pether pour and the Sanctuary, called usually Parceboth, in the Hebrew, Lev. 16. t. odd-quilette happy likey might relie to make candles of it, or to pether point and the state of the Tabernacie, called usually high might relie to make candles of it, or to pether point of Major. Bood. 16.16.

Vii. the identifies and his field. In this, and the fine officiality of the state of the tabernacie, called the state of the tabernacie, called usually high might relie to make candles of it.

to diffice the bigod of their tearines; iccomay, for moral somonium seguinflamely; thirdly, for myfical intimation of reverence to the blood of our Saylour, lightly by the blood-fielding of the facilities; as David would not drink of the water of the well of Buthlehem, but poured

Verfex, I Grapsance 1 Num. 15.2.2. Either of the Lawjor of the fact, which a man is bound in lajow, and may know; for ignotince in fin is no faculty against puniflment; it may formetimes a exeminate a fin, but it cannot annihilate it or take the wholly away, nor procure social impunity to the finner, Piel. 19.2.2. Luk. 12.4.2. yea, if it he will hignorance, a doffinition agreement the guilt, then abyee any part of the intermediate in the finner of ignorance may be referred fins of infinitive, proceeding from inconfideration, when a man is fundedly overtaken in a fault, Gal. 6.1. and it is probable it extends not to all in general, but further which he readerines would more likely be touched: for ordinary which the confeience would more likely, be touched : for of ordinary which the conference would have they occurred to you couldn't seem sometimes for the whole Church, and the factifice of the day of Atenement, Lev. 16. 30.

V. 3, that is anointed Meaning the High-Prieffs, as the Caldee, and Seventy render it, anointed with that folemn ointment, Exod, 29,7, and he only in the ages following was anoinged, Lev. 1.1.0. Anointed is effectially mentioned, because for any fin committed before anointing, a peculiar oblation was not required, but only such a one as was offered for the

Philes or one of the prople.

Jan 1 This taught the people they must look for another Medisor, which had no need of an offering for finne, but could make a patical atossuscit betwize God and them, Heb. 7, 26, 27,

an everaling to the fining of the people. That is, if as he is a man, not as

W. A. without the Camp. All whole burnt-offerings for lin used a Prictit, he fin, as others of the people day as being tubired to the like pathons as others are, as Ad. 4.15. Heb. 5.23, or lo fin according to the 12,13.

12.13. anof the prole, as frandaloufly to draw others to fin, or to incourage them in fin, by his corrupt teaching of the Law. See 1 Sam. 2.17.

finne-offering] This differs from a peace-offering a because in this the Offerer had no part, but the fat and bidneys, and blood being offeme to God, or burned, the rest came to the Priest, for they were altogether holy to God, and fo could not be carried out of the holy place by any but the Priests, nor eaten any where but in the boly Court, Chap. 6. 26. (whenee the Pricels are faid to ear the ting of the people) and this ealy in fadrifices for the fin of private men, or publick Princes i for these which were offered for the High-Pri. (t, or all the people, the far and blood being offered in the holy Court, were wholly burned without the Camp, for the greater horrour of greater finns: but in peace-offerings, the third part returned to him that offered them. Secondly, the fin offering was to be made away the fame day it was offered 1 but the peace-offering, in some cases, might be set aside till the morrow, Chapper 3. This dly, in peace offerings might be used oyl and frankintents, but not in fips offerings, because they make for delight and plea-fact, which were to be far from a repenting finner. Laftly, it was pe-talize to the fin-offering, that the blood of the factifice was put upon the wans of the Altar, but with this difference, that in the factifices for the facility of the High-prints, or of all the people, the blood was pur upon the fact of the High-prints, or of all the people, the blood was pur upon the fact of the Marie of the High-prints, feev. 32.

V. 3. be flad by his band. Meaning, that the punishment of his of the many of Cody. We will not offered the fact of the hand of Cody, for with his own had be offered that faction which the beast further, See on Exod. 19,10.

Marie of the Altar, but with the fact of the faction of the borns of the Altar, but with this difference, that in the facrifices for the

the Fabrenacle, which was not yet enjoyned in any facrifice. This but for spifted our way opened into heaven, by the blood of Christ, Heb. 10.

v. o. firinde of the blood feven times A mythical number fignifying our perfect cleaning from finne, by the firinding of Chrifts board, 14th, p. 2, 4, and that our line requirement programs of blood board board of the fire of the control of the c

unless the physical stress of the content of the co the inymas), and the last of beatts that die of, themselves, or are torn of a whole people, which here, as it were, on the back of the bullock, was wild beath, very -4, as and the far was the first or facilities, because it carried out of the Camp. Scionally, that the True fin-caffering speading the state of the camp. Scionally, that the Chill his more generally subject on the state of the camp is the state of the sta the perion that was to carry this fin-offering out, though it form to be the High-Priefly verfe 12, yet he was onely to fee it done, and not by doing it himself, render himself, unclean, as you may fee in the face case, Chape. 16.17,28,

yid would not drink of the water of the well of Bethlehem, but poured in our fan one fielding before the Lord, because it was equivalently (as he called it, the blood of those who feetched it wish the peril of their lives, 2 Sum. 13.17. 585 90 Gen. 9.4.

C MA P. IV.

C MA P. IV. V. 12. where the aftes] The aftes of the facrifice offered upon the

is fuch a forrow for fin, as worketh a change both of the mind, and of the manners of the soner lee Gen, 6,12,13, & 19,10. Hence also we may observe, that not only particular persons, but particular, or National

Churches may erre.

V. 14. then the whole Congregation [full offer a bulleck] This prefeription is general for all fin, but for omitting some erremonial duties enjoy-ned them, Num. 15.24. they were to offer a kid of the geats for a fife,

V. 15. Elders] Not the Priefts in this cafe , but the heads and 15. Essery 1 Ayor the grients in time etc., out the means and Magilitaces, which were leventy in number, Exod 3.16. & Chapt. 4, 5. for all the people could not lay on their hands, therefore it was furficient, that the Ancients of the people did it, in the name of all the Congres.

V. 16. the Prieft that is anointed] That is, the High-Prieft. See Au-

V.18. Altar which] That is, the Altar of Incenfe. See Annot. en

forgiven them] That is, they shall be acquitted from their offence and not only from the guilt of lin, but from any ecclesial teal, or external can-

fure, or punishment of the Law.

V. 22. When a ruler] Of a Family, or any head of a Tribe, or any Governour; for the word in the Original, lignificht one elevated, or lifted up above others, as Numb. 1-4. and Chap. 7.

and is guilty: Or if his fin wherein he hath finned, come to his knowledge, or I That is, whether prefently he come to acknowledge it; or after-

wards it be disclosed unto him, to foon as be knows of it, he fhall bring his in-offering.

V. 24. and kill it] That is, the Priests shell kill it; for it was not lawful for any out of that office to kill the beast. So ver.

333 before the LORD] Sea Annor, on Chapa. 1.1.
V. 25. of the Adlar of burni-offering I Neither that for the
Ruler, nor that for private perions, verif so, were furthfuled before
the Vall in the Tabernacle, nor upon the Alar of Incode, as those for the Pricit and all the people were, verfe 6, 7, 16, 17, 18, for their finnes, as more hainous, required a more folemn manner of atonement.

V. 26. an atonement for him] Wherein he repreiented Jefus Chrift.

Philiment which the best fusifiered, See on Exon. 29.10.

N. 5. the Priefsthat is anointed, e.e.] Here the funner himfelf, the A. 7.1. is our cured to bring the blood of his finne offering, into whom the factifice was offered, was offered by the Tabennacle, which was not yet emjoyred in any factifice. This but for the killing of it, it belonged to the Priefs only. See on

in the place | That is, a place befide,or neer the Altar. fee v. 20.

Chap. vii

CHAP. V.

Veri., Soul.fin]. That is, a perion, as Chap. 4. 2. for the foul, as more excellent then the body, is often put for the whole perior in the Scripture, by a fynecoloche of the part for the whole; which perior in the Scripture, by a fynecoloche of the part for the whole; which yellog forth another figurative feeth, is when that which properly before the content of the part is described to the other, as touching to the foulty very content of the following the partial that the body, though not without the following for the body, though not without the following for all of earling. Chappy, 10.

All As without for all of earling of the partial that the partial for the partial

ther minn time, befider his own.

whether he had been or known it? That Is, whether he were an eyewhether he had been or known it? That Is, whether he were an eyewin or the injury done to his neighbour, or otherwife came we know,
it is broad different her time, when they to whom the oast his given canjustice, which work is preduced by his filence.

Legal time is preduced by his filence,
it is foll tend? See the first Anno, on this Chapter,
indicate and guilty? I Ceremonally unclean, and guilty of the
friether of the Ceremonal Law, though he knew it not; yet the conference was not defield by tuck cashol see delones, not be any whine ther mens lins, belides his own.

science was not defiled by such castal accidents, nor by any thing hithout the man, Math. 15. 115 18, unleffe by wilful ignorance, or Inconsideration; fo as there was a Ceremonial cleaning, Numb. 19. 6, &c. for the touch it felf, whether ignorantly, or knowingly committed, there was by inconsideration or caralesnesse a Moral guilt contrasted, in which respect he was to bring a trespasse-offering, as is here

experience. V. 2. , then he full be guilty] If when he knoweth it , he do non perform what the Law appointent in that cale, then he is not only Ceremonially, but Morally gully , as a contenuer of the ordinance of God.

V. 4. [pear]. That is, rashly, without consideration of what is right and jult, or what is within his power to perform; futh an oath was the,

any purs to Minister and Sam. 15.12.

16 de eiff] That may be not only to commit an evil of fin, but to Inflections evil of pain, digrace, or damage upon himfelf or others, which
though it might be just to be done, the rash refolution of sweating to do

v. s. in one of these J Which have been mentioned before in this Chapter, that is, taults of infirmity, Ignorance, and inconside-

ration, confesse With repentance for his fault, or elle, neither confession, instylical With repensance for his hault, or elle, neither confellion, only oblistion would do limit any good; and this he offender oughts of large here increased in the large of large likes here was confellion of fine as a part of the ofference of the most of the ofference of to be the reason, why the Priests were commanded to eat the remainto be the reason, why the rights were commanded to eat the remain-der othe farther for fin alone, and that within the Court, not fo much is those of their own house admitted, left by this means the offe-rers fins confessed to the Priests, might be divulged. And some here note, that it belonged to the Pricht to determine betwirt fins, and trespalles , that it belonged to the Priestru destinate destination and support to the between fines of left and greater weight. (of which we may fee Chap. \$\frac{1}{2}\) and that according to the estimation of the trespalls, a greater or lefter facilities might be perfectibed, for this was not left arbitrary to each private migh, for its one factifice might easily have been subtlitueted in the place of another . Nor doth this confession make for the private confession of the Rapists, for it feemeth this was not poken of hidden faults, because the matter was brought before the Judge, v. 1. See

Num. 6. refpasse-offering | See Annot. on Chap. 7. 1. This no less then the sun-offering, typined Christ, whose south was made an offering for fig. 11a. 53.10. where the word in the Original is the same with this

pas 143.510. Note the wood at his Chipman so on the who this friend refright efforting.

a fendel? The male is especially to be offered in some cases, yet sometimes a semile is not only allowed, but especially preferibed, as here, and Chipp. 4.3 2: to they, that, though God preferred the male, he did no reject the semile See God 1.3.28.

the Price! Not the High Pricet only, but any of the inferiour Pricets, for in this case there is no diffinction, no exception of any as too mean, no exemption of any as too great.

V. 7. Turtle doves] Why they were ufed in facrifices, fee Annot on

Chap. 1.4.4.
V. 8. fin-offering first The particular known fin must first be expla-ved, fin-offering first The particular known in must first be expla-ted, licensic it is bett known, and therefore should be first repensed of and If it be not, it will provoke God to reject the burnt-offering, as Mat.

wring off his head Of which, fee Annot, on Chap. 1. v. 15. V. 10. an atonement for him] Or declare him to be purged of his fin, or the Priests mediation between God and the party, is a type of the tiue atonement betwire God and man, made by Jejus Chrift; and folt may be called a typical atonement, as Chrift is an atonement

V. 11. 4n Ephab] See Annot, on Exed. 16.16.

no 04- militer frankjacenfe] This is farbilden in the first offering, if not only for diffunction from the meas-offering, whereof dea Leevan, according to the will of the Law maker 2 for fignification/district on the server of the first of the server of the locks, was not for distable root corrown a confidence of the confidence of the locks prebenfive of the unlayoury fent of fin in the nostrils of the Almighty. presentive of the unavoury test or nor in the notifies of the Animatok. Some think it noight intimate, that neither by any grace in us, or any prayers proceeding from up, (which were fignified by, oil and fraithing conf.) Jep, on, chap, a. i. but only, by Chrift we are reconciled to

God. V. 13, 4 memorial] See Annot. on chap. 3.2; V. 13, 6 memorial] See Annot. on chap. 3.2; V. 13, fail both Privile] In form fan-offerings the Privile had not stain, as where the field was wholly burns. Levil. 7.8. In other smootherings, joint the blood was ferniaded your life bezzen Alter. In the first was the chapter of the Privile far and blood were offered to the Lord. In facility of the Privile far and blood were offered to the Lord. In facility of the Privile far and blood was referred to the Lord. as and about were current of the Lord . I make the graph of the fact of the fa

V. 14. in the boly things] By taking away the first fruits, or sythes, or any other thing due unto the Prices and Levices, v. 16. Or by eating of things dedicated to God, as the flew-bread, or other things of like kind, which he ought not to do, which must be understood of ignorant or unadvised, not presumptuous defrauding of God of that that belonged to

him. Sec chap. 2.2.4.4.

4 ray | This factifice being greater then the former the pattern of the infinusives the bainoufness of the sin of Sacrifiedge.

with the elimation | The estimation of the Priest. Chap. 29.

12. jheket of the Santhuary]. See Attnot. on Gen. 23.14. V. 16. 4 fffpars] In money; for a recompence of the wrong for for much was added if any of the holy things were brought sgain by the owners, Lev. 27.12,1519. and to make men more special to do all right unto his Sactuary.

unto his Sactuary.

V. 17. be shall bear his iniquity] Heb. bath born his iniquity.

V. 18. Ignorance] Elfe it his fin sgainst God proceed from presumertion, he must die, Num. 15.36.

CHAP. VI.

Verf. 2. JF a foul fin, and commit a trefpaffe] This Law is concerning

Vett., 18 a jout jis, anu commit as 19 pag. 3, 2 and was concerned as a fine done wittingly. See Num. 5,07,8.
againft the LORD The particulars repeated are fine wegather as as Gen. 20.6, yet they are falled to be againft the Lord, Brotule againft was Law; or because those for, which are fectet to men, are yet done in the fight ; whence it is that Peter faith of the hypocrific of Ananius , The

night; whence it is that retained in the state of the shape of the sha

he was by vertue of those Judical Laws, Exod. 22: to pay double ; but as here, out of conscience he confessed what the Law could not convince him of, only a fift part was to be added. V.6. a ram] For a fin of Ignorance the Oblation was a Gont for alin

of Knowledge a Ram : the more guilty, the more penalty, and the depor of Knowledge a New Telectric Supplies for Friendly Supplies State State Supplies State State Supplies State State

a be observed therein.

to be operved energin.

burnt offering] Though other offerings were burnt, at least in parts
this was called the burnt-offering before any other, because it was wholly burnt, and it was the daily sacrifice of a Lemb in the anoming and Lamb in the evening. See Num, 28 3.

all night] The Prieft was to burn it with a flow fire, and by fo mr ny pieces one after another that it might last all night, which required this intentive vigilancy upon the fervice, and admonished withal , that Gol micrative viginancy upon the strikes, and admonitured within a was not to be honoured by day, and dishonoured by works of defencie in the night, but that men should set their waking thoughts towards him upon their beds, who watched over them all the night, Fis. 4.4. And the morning facrifice was to be burned in the like leifurely manner, un leffe some other sacrifice to be performed after it, required a greater and

V. 10. the affer which the fire bath confumed] Aftes are faid to become furned, when the confurning five hath burned the fewel into affice, as meal is faid to be ground, when corn by grinding is curned into anest.

V. 11. aclean place] See Annot. on Num. 19. 9.
put off his garments] Because the carrying of the assessment of the Camp, was not in it self a facted action, for which the holy garmens.

V. 12. not beput out] The fire that came down from heaven, and confumed the burnt-offering, Lev. 9.24. was to be kept perpetually, burning, and neither to be put out, as it is here, nor yet by negligence for fered to go out; and this might fignifie, t. That no turnstedent

ees but onely that which comes by direction from heaven is to be addifferent degree of guilt; betwire the offence which is called Chattab
mitted hato Gods worlhip. 2. That God accepts no facrifice, but that and the other which is called Afform, and that in this difference the agwas well pleased with their sacrifices, performed according to his directi-

on. See on Chap.10 9.

fat of] The lat was not to be offered alone, but to be burnt upon the daily burnt-offering, for it was too small a matter of it felf to be pre-

fented to God,

V. 16. and his fons] Unleffe they were for fome uncleanness to be debarred from that holy dyer, Chap. 12.6.

esten is the boty place] it might be for these reasons 3 1. To mind them of lober using these holy things, as eating them in Gods presence. them or toper using there noty tungs, as eating them in Goos pretence.

2. To mind them of the Ingular purity required of those that were bonoured above the people.

3. It might intimate, that none without the pale of the Church should be the better for

V. 17. not be baken with leaven] That is, kneaded with leaven, and after baked ; and this is ordained not only for Gods peculiar part, and atter ource ; and this isometimed not only for Cours permitted but for that which was allotted to the Priefts also; for that pare given to God was in the name of the whole, and so the whole meat offering

to Good was in the tange of the whose mean-uniting was to be without leaven, fee Annot on Chap, 2.11.

V. 18. [hall be belt] See Annot on End, 2.11.

V. 18. [hall be belt] The tangent End, 2.37.

V. 10. Area on able for 1] That is, of the High Priefts, and the Priefts his fons; this is not perfonal to the Priefts that then were, but perpetual for fuccession.

perpetual Tor succession.

perpetual So of as the Priest shall be elected and anointed; yet it is held by some, that this meat-offering was a daily oblation, as the is need by some, that this mean-oriering was a daily oblation, as the Lambe that was skerfficed morning and evening, whether at the sharged of the Prieft, or whether (which is more probable) it was supplyed out of the public of Cobmo or Treasing.

V. z.z. of bir son! That is, the cldest son if he have no deformation of the company of the public of th

fo in the like cafe the third, &c.

for ever] So long as the Livitical Priefthood shall continue. See on

Exod. 12.14.
V. 23. ubolly burns The offering being made by the Priefts
V. 23. ubolly burns fervice was a dept, and so he was to have V. 3.3. wholl fourn! The ottering being made by the tricits, and for the Pricit, his own fervice was a depo and fo he was to have nothing for it; but when he offered for the people, he was for a re-compence of his fervice to have a purilin of the lastifice; fee vêx. 6 of this Chapter. Oc elle because he was a finner and could make no asomenas for himilif, therefore his mean-offering was wholly burst, not eacen, to teach him to look for falvation by Christ.

V. 26. [hattearte] That is, the blood being sprinkled, and the fat burnt, except such sin-offerings whereof the blood was carried into the Tabernacle, ver.30.

V. 27. [hall be boly] See Annor. on Exod. 29. 37. & Exod. 30

ayon any garmont] Meaning the garment of the Priefit.

**Afo that] The blood was to be separate from all profane, or common alle, in reference to the blood of Christ who was boly, harmlesse, undefiled, feparate from finners, in respect of fociety in fin, Heb.7:26. though fometimes he was companion with great finners for their converfion from fin, Matth.9.12.

in the holy place In the Court of the Tabernacle, where the washacommon uie, and might be worn and uled any where as occasion re-

were iron or braffe, it was to be scoured and rinsed; all which might hadow the infection of fin.

Water] Which was in the Laver neer unto the Altar, Exod. 30

V. 30. fin offering] Which was offered by the High priest and the whole Affembly, in the yearly expiation, Lev. 16.27. whereof the blood | Which was done in the facrifice for the Priest

and all the people, Chap. 4.6, 18. barnt] Wholly burnt out of the Camp, Chap. 4. 12, 21; nor

for mas this a whole burne-offering 3 because it was not burned whole upon the Altar, as that was, but was divided into parts, at a facrifice for sin, and so catried without the Camp, and barned

CHAP. VII.

Vet., TRefpafe offering. The names of a fin and trefpaffe-offer-ing are divers in the Original, yet not fo divers in real foils, as in verbal found 3 and fo, though fome will have the one, viz. Affam rendred by Delietum, and the other, vtz. Chattab by Peccatum, and understand peccasisms to be a fin of commission, and delictum a fin of commission, yet the Original words are promissionally used and interythe difference of facrifices it appears by the Text, that there is a 1 & 22.

mittee mucrous worthings. I made Voto accepts no sectine, out time; and the other which is officed by that fire from between, the belief, Matth, 2.1. 3. greation lyes upon Afform, because to Afform handlated refugifie is re-than friends of the section of the se quired agreace and more contributions, nen to Chairau, rendred Shi Now the aggravation or greater guilt might confill in this, that Afam, i.e. Trefpaffe was committed against greater light, or with more deliberation, or with more confent of will, or with in convenience, or injury to

another, which is agreeable to the word Trefpafe; for Sin may be imanother, which is agree to the word a repay of the land of the manner in us, but Trefpafe is a transfert guilt, which hath an offenfive opperation upon others, and so becomes so much the more faulty, as

V. 2. place] At the Court gate. See Chap. 1. 3. 5.11. & 4.24.29.

33; V. 6. male] Except he be ceremonially unclean, as ver. 10, mong the Priefir] The fin-offering, and trefpsife-offering did properly belong unto the offerer, for one Law was for them both 1 yes the offerer might, and many times (it is like) did give part thereof uncleans the Driefe, and not their fons, but note their females.

V. 7. one law | The fame ceremonies, notwithftading that this word trespaffe, fignifieth leffe then fin.

foull bave it] Meaning the reft which is left, and not burnt, shall be

the Priefts, Lev. 6.26.. V. 10. dry] Because it had no oyl put upon it, or offered with it,

Levs.11: as much as another] That is, every Priest in his turn of administra-tion, shall have the same Oblations allowed him, which happened in

then, mist maye the time Oristons allowed nim, which nappened in his courfe; or, as the Jews expound it; the flower or mist ewich which was offered, was equally to be divided among the Prieffs, but if it were backed, or any way hardned with fire; has the proper portion of the Priefs, that did officiate for that time, and every. Priefs according to the lox of

this on outside for use time, and very. First according to the own this minification, wherein they had an equal priviledge.

V.1.1. farifieed prace-offering] Whether it be to obtain a blefing, and to alled an offering for peace of fatey, ow whethe Endorriellization for a blefting already received; the latter is followed for the other peaces of the control of the other peaces of the control of the other peaces of the control of the other peaces of the other peace eleventh verse to the fixteenth ; and from thence to the nineteenth of the

V. 13. leavened bread] Leaven was not allowed but in this kind Oblation of giving of thanks, Lev. 2. 11, 12. which though is were given to the Prietts, was not (as is thought by divers) offered upon the Altar, but tended to them towards their maintenance one;

of thankering of his Peace-offering Peace-offering were diverfly diffinguished; some were Oblations tendred without a yow, others with a vow; the existence constraint senares without a vor; we either by way of abfolute devo-tion to God; in acknowledgment of his goodness in general for with reference to flowe precedent metry received; the peace-offerings that were preferred with a vow, were either such as were samply yoursed, with were presented with a work, were courter must as were improved to more right of any either foregoing, or future freework, or conditionally voved, as when Jacob vowed, daying, if God will be with me, and will keep me in it, way that I go, and will give me breast see at, and rainten to put on, and that I come again to my failure bough each, a me fail the Lord he was the state of th my God, &c.Gen. 28. 20; 21. And as there was this difference in the offerings themselves, so there was difference in the disposal of them when they were offered; those that were offered in reference by a precedent mercy, were to be esten the same day they were offered, vert. 15. Chap. 22. 30. and if any did eat of them afterward, the facrifices begame voyd and fruitles, verl.18. and he that so did eat, became profane or unclean, Chap. 19.7,8 and was to be punished with death:but those which were for Chap. 19.738-and was to be purious with describer those was of west as you or voluntary offering, might be referved till the next day, and no longer, as is expressed in the 16 and following verses, and Chap. 19. 6 and V. 13. earlien besself.] The liquor that boyled the sin offering might place since an earlien vessel, and therefore it was broken; and the rather, because the loss was not great, but if the por wherein it was sood, there, because the loss was not great, but if the por wherein it was sood, there, because the loss was not great, but if the por wherein it was sood, and munificent God, will not have them thrust time cupbates, but communicated to guefts; especially to the needy; but the true reason may be comething in the unrevealed will of the Law-maker. If it be demanbe fomething in the unrevealed will of the Law-maler. He he demanded, in what place thefe were to be earn, whether in the Tample; the Anfwer is, they might be earned by the Pitch's and people allo, in any clean place, Chaps to 1.4 the He, for form all eight uncleannedle: Therefore after they had committed onthe fire they pare that were to be burned in factificate to Gody, it the first and many continued on the property of the state of the stat was roalted in the Court of the Temple) to their home y where they ste it with their Family, and whomsoever else they would invite, provided

that they were clean, verf. 19.

V. 17. burnt Both to thun superflition towards Gods holy meat, and

to keep it from common and profine use.

V. 18. bear bis iniquity] That is, he shall be punished for his iniquity. In the lame sense is the phrase used, Lev. 20 17,

in insurance, in the teams to be seen of the being carried out of the holy place, it might causally be touched by fome unclean person or thing) and if it were pollured before, it should not be offered to God at all 3, the court of any unclean thing, or person, though but ceremonially unclean, pollureth it 4 Hage, 24 13, and it was not to be earen, but to be burne, nor by the holy for as the Alexa. But by common first but if it were not voe offered, read in the Helbew Lexicons in the time acceptions, powithly and in the Helbew Lexicons in the time acceptions, powithly and in the Helbew Lexicons in the time acceptions, powithly and in the Helbew Lexicons in the time acceptions, powithly and in the Helbew Lexicons in the time acceptions, powithly and in the Helbew Lexicons in the time acceptions, powithly and in the Helbew Lexicons in the time acceptions, powithly and in the Helbew Lexicons in the time acceptions, powithly and the time acceptions are provided in the Helbew Lexicons in the time acceptions, powithly and the time acceptions, powithly and the time acceptions are provided in the Helbew Lexicons in the time acceptions, powithly and the time acceptions, powithly accepted in the Helbew Lexicons in the time acceptions, powithly accepted in the Helbew Lexicons in the time acceptions, powithly accepted in the Helbew Lexicons in the time acceptions, powithly accepted in the Helbew Lexicons in the time acceptions, powithly accepted in the Helbew Lexicons in the time acceptions, powithly accepted in the Helbew Lexicons in the time acceptions, powithly accepted in the Helbew Lexicons in the time acceptions, powithly accepted in the Helbew Lexicons in the time acceptance and the time acceptance accepta

Annotations on the third Book of Mofes called Leviticus V1.20, the foul that enterly if any being unclean, whether perionally, as here, or by touching any unclean thing, as in the following review, do wittingly tax of the peace-offering, they must due to waitingly, there was a factifice of Anonemen perfectivels for them, Chap, 52-2, And this might intimate to us, that they that have given up their names 19 Christ, and yet hate too be reforted, defluxedion will be their end. or will find techno them among his monde, and more our their names 19 Christ, and yet hate to be reformed, deliration will be their ends, nor will God recken them among his people, and more particularly, that they who partice of the tests of the Covenant of Recken unworthily, ear and drink judgment to themselves.

V. 3.1. and 6.7. Sec. Of Department of the Covenant of Sec. 1. Because their three creatures were faces of the Covenant of the Covenant of Sec. 20. Because their three creatures were faces of the Covenant of Sec. 20. Because their three creatures were faces of the Covenant of Sec. 20. Because their three creatures were faces of the Covenant of Sec. 20. Because their three creatures were faces of the Covenant of Sec. 20. Because their three creatures were faces of the Covenant of Sec. 20. Because their three creatures were faces of the Covenant of Sec. 20. Because their three creatures were faces of the Covenant of Sec. 20. Because their three creatures were faces of the Covenant of Sec. 20. Because their three creatures were faces of the Covenant of Sec. 20. Because their three creatures were faces of the Covenant of Sec. 20. Because their three creatures were faces of the Covenant of Sec. 20. Because their three creatures were faces of the Covenant of Sec. 20. Because their three creatures were faces of the Covenant of Sec. 20. Because their three creatures were faces of the Covenant of Sec. 20. Because their three creatures were faces of the Covenant of Sec. 20. Because their three creatures were faces of the Covenant of Sec. 20. Because their three creatures were faces of the Covenant of Sec. 20. Because their three creatures were faces of the Covenant of Sec. 20. Because their three creatures were faces of the Covenant of Sec. 20. Because their three creatures were faces of the Covenant of Sec. 20. Because the Covenant of Se

etd to God, the far afpecially, verl. 35. See Annet on Chap. 3

V. 24. And the fat of the beaft that dyeth of it felf oc. may be used in V. 14. Anna 192 par of 100 vent tons a piece w 11 1513 Fee page or upon any other ufe]. Hence, some conceive, that though the couch of fuch causalies did ender, anna undernyer, the crosch of the far of those dead besits that dyed of throuselves did not defile him.

beauts that oyed of targeteres and the tente minute.

V. 26. blood | So on Chap-3-17.

V. 29. half bring his oblation | Though the peace-offerings might be eaten in any clean place, yet they were to be brought to, and offered

V. 30. His own bands] That is, the hands of him that brough at the Altar. the Oblations, upon which the Priest put the breat of the factifice with the fat, and it may be with them the shoulder also, and unleavened hread, as Exod. 29. 18. 23.24. fome filver charger being between his usrau as 11,001.39.18.25.24. tome new caseger using between his lands and the facefire, and thus the Friest putting his hands under the hands of him that held them, lifted them up, and moved them to and face, as many both Hebrew, and Christian Writers have fee forth.

fro. as many both Hebrew, and Christian Writers have fee facth.

**wave-offerings!* See on Brook 19-31. The breast belonged to the HighVal. the breast floather darvar!* The breast belonged to the HighFrield, and histamily, but the right flouider was for the Priest that dai

officials, or do the office of a Prick for that under

1.3 the sour-offering! See Annahon Exod. 19-24.

V. 3: the annahing of Anna! [That is, the priviledge, reward,

or position this annahend function.

V. 37. of the conferration! Of the Sacrifice which was offered when a

the Priest was conferrated. Engl. 2-no. 2-e.

the Priest was confectated, Exod, 29.22.

CHAP. VIII.

THis Chapter for the most part of it, containeth the same things which

It is Chapters for the most part of it, contained the fame things which are before fer down, and expounded, Chapter of the service of the ser

capie on it was graven, pointing annous Lord, Exod. 24.76.

P. 10. animing [91] Of this, fee Exod. 30. veri. 32.14.15.

P. 11. feventine 1. Then number commonly notes, parfelling because the feventid day, being a day of sett, after work, was a winted that the work was done, and it is a number of holicate allocate the feventid was conferenced to hole and the feventid was conferenced to the feventid was conferenced to the feventid was a few feventies. that the work was done, and it is a number of holinefic also, because the feveral day was conjectured to holy reft, and feet future the letter to be retrieved in confectuation of Frields to only duties, principally to be performed on that off. The bullook, fee Exad 39, 535.6

1. 1. Alta 3 The bullook, fee Exad 39, 53,56

1. 1. Alta 3 The pattern of the Alta 7 The Altar high a twofold functionation at the one positive, whereby it is function, as in this clarification in the one positive, whereby it is functional to the place; the other aftive, whereby it is functional than the place of the altar are offered upon its Marka. 10.

place i the other active, whereby st lanctitueth the gitta or oblation that are offered upon its Mst. 23-19.

reconcilization upon its 13 wolfering for the fins of the people.

17. ibi bide 1 in other burnt-offerings which are not of confectation is or offering for himfelf, the Prich hast the skin.

17. js. begindle it 13 That its Moles, fo also ver. 20. 23, which he did because yet the Prichts were not of this blind in their office.

133.2.

V. 34. commanded to do] Hereafter, concerning the confectation of the High Frieft, and thole of infectiour order, both for confectation

and atonement here prescribed. V. 35. [hall je abide] Now they have what belongeth to confects, tion for the Prieths office, he required their diligent and conflant refidence upon their Charges.

day and night During which time, though they went not to bed, they might take fome refreshing by sleep in a firting posture.

that ye dye nos] Death is the due reward of disobedience to God. though but in a ceremonial observance.

V. 361 by the hand] By commission made to Moses, as it were delivered into his hand, Mal. 1.1.

CHAP. IX,

Verla. Erghib day]. After feven dayes from in the compless confection of the Pricits, and the Tabernacle. This fell in the first moneth of the second year of the Israelites departure out of E-

EPP:

"Eldyres I I fest] Who were called for the more folems and honour"Ble cartance of them into the execution of the Priefly function.

"A: Take thee] The High Priefl was to begin his office with faccifice for himfelf, that he might mediate beswize God and the people
with more acceptation; in this, (though otherwite a Type of Christ)
he was for inferious of Christ, who was find poly, as not to need a factifice for himfelf, Hebiz, Ar. To holy, as to landlife the unboly by his
factifier.

factifice.

fame-offering Agenneaterish into the profession of the Priesthood, and offerth the four principal facilities, to wh, the burn-offering, the modificing, the peace offering, and the meat-offering.

V. 3. of the priff para? That is, that neither calf, nor kid, nor seemed to be hope a shore of the price.

gots must be above a year old.

V. will appear] Sending, fire (som theaven to kindle and confunction besidence Angelon verticate,

V. before the Lord). Or the door of the Tabernacle, where the

glory of God appeareth. V.7. make an assement Read for the understanding of this place.

V.7. mane an assencept 1 scan for the undertranding of this place, Heb. 5.3. & Chap. 7.27. V.9. put is upon the bornes of the Alter To wit, of the braten Al-

V.9. put it upon the bornet of the Attar 1 to wit, of the braien Attar 5 which was first to be spiriteled, and by other was passings made to the Alare of intenti, as a accurated, Sec. Chapp. 15,67. See also and compare, very style of this Chapter, with Level-43 17,18.
V. 10. be burn! Thesis, he lash them in order, and so they were burns, when the Lord fent down fire upon them: to that what is defined to the Chapter 1, 11,12,2. It brausals in his way of antibinationals. fet down, verf. 10,13,17,20, is brought in by way of anticipation be-

fore the 24 verse.

The daily facilities was first in the morning. and last in the evening ; yet the burning of incense in the morning, was ever before the morning facrifice.

vas ever detore the moraling interact.

V. 20. upon the breaff] Of the facificed beaft.

V. 21. way of Sec Affanton Exoda 29. 24.

K. 24. lifted up] His hands were lifted up towards God, and freeding. V. 23. Uffed up] His hands were litted up towards Gol, and direction of towards the peopleton leavaline he expected from above to being which he defined, to bling upon the people, which, it may be used in such a form as is fet downs. Num. 6.14.

The data of the data was never the Sanchusry which was the upper end; therefore he is faid to come down.

the upper end; interspete we is used to compound.

1.32. went into 1. To early the blood of the facilitie for fan according to the Ordinance, Lev4.4.7.16.

bleffed the people! Or prayed for them; and withal he might feek

peace unto them in Gods Name.

ibeglory] That is, an extraordinary iplendour, or brightness, sppearing out of the cloudy pillar, as Exod. 16.10.

V. 24. came a fire] For the leven dayes of facrifice before, Moles used fire, but after the eighth day, fire in a miraculous manner descended from above, and confumed the facrifice; to teftifie Gods approbation of the instituted Prieffingol, and to breed more reverend acceptation of it among the people: this fire thus fent from heaven was to be kept contimuli barmighat i might never go outset for depointed. Chepó, and threefore it was charily carried in some veifel tor the pupose, when they journeyed in the wilderness a mole is continued untilled Temple of Sodomon i and then fire came down again from heaven, a Chr.7.1. which continued untill the captivity of Babylon, and after that it was faid to have been miraculoully renewed in the fecond of Mace 1,18. See on Gen.4.4.

CHAP. X.

Verl.1. STrange fire] Not taken from the fire of the Altar, which was fent from heaven, Chap.9.24. but from that fire whitewith the flesh of the sacrifices was boyled ; which, as some conceive, we Arrange, in respect of that which was customably used for burning of incenfe, Chap. 16.10. and facrifices a forthat is ftrange in respect of God, which is most familiar with men ; and contrariwise, as Luk.16

1.5. commanded them mil In Gods worthip Gods command, not mail wit, or will, must be our rule. See Eccles.5.1.

V.1. fire from the Lord In This either came from heavin, or from our of the Tabernack. See Num. 16.35. on sinverable to it: they that our of the Tabernack. See Num. 16.35. on sinverable to it: they that concernment the fire fee down from heaven, by fire from heaven are concernment to the fire fee down from heaven, by fire from heaven are concernment. fumed, or rather killed, as with lightning; for their boden were carri-

ed out of the Camp, and buried.

1. Twill be [antified] They that come neer me in an holy minimum, or profifion, must above others winefs my holinefs in their fluttens, or profifion, must above others winefs my holinefs in their reverend and religious handling of holy things; and if they do not I will avow mine own holineis in a just vengeance against their wick-

and Aronheld his peace] Pial. 39.9. In this flory concerning Asand Aren view vis peace 1 [1911, 19.9.] In this retry concerning in ron and his fons, there are many things remarkable; as the great judgment of God, for a feeming light offence, upon his fons, and Aarons in lence, whether as opprefied with the great nelle of his grief, which often-

Derity.

Chap. xi.

V. 5. in their coats | That is, their linen garments, wherein they mimiftred; for as in thefe they finned fo in thefe were they buried.

V. 6. Uncover not] Put not off your Mirres and Bonnets', to put on the covering of mourners (whose custome is to have their heads covered in an especial manner , 2 Sam. 15.30 & 19.4. Jer. 14.3, 4.) as shough we lamented for them, prefering your natural affections before she Divine judgements, Chap. 19.28 Datt. 14.1. & Chap. 33.9.

spon all the people] The Prietts, if they be good, may bleffe the people; if bad, may be like to bring curies upon them. bemail the burning | N n fo much in pity to them, as in devotion to

God, whose honour impeached by their presumption, is more cause of mourning then their death who justly deserved it.

kindled In destroying Nadab and Abihu, and menacing the rest

unless they repent.

to make them tail either in devotion, or in decency and decorum belonging to their holy ministration ; See on 1 King. 3.15. & Prov. 31 **A. Rea I in 18.3.3. and from this ordinance, prefently made upon the deriflood a dividing into two parts, as in the hoof of a Cow, or a ac of Natab and Abiha, it is thought, they were raifed upon this pre-likepp, nor a fabilividing into many parts, as in the foot of a Cow, when the composition by the clame of through dinks. The Divel is Gols Ape, by See ver. 26. & Deut. 14.6.

V. 5. Cown] The Original word Shapkan, is a general name of Be upon the Aura; Cupped 17, and that it divers places among the limit and the place of the color of the Aura and a Cupp, who made a God of it; and among hiding place in the rocks Prov. 10. 16. Pfal. 10.418. but smears and the Romans, who workshipped it in the Temple of Apollo; and the Romans, who workshipped it under the name of Veffal, committing the Romans, who workshipped it under the name of Veffal, committing the Romans, who workshipped it under the name of Veffal, committing the Romans, who will be a Bear, that hide it felf in holter as Committee of it can be Veffal Virgins; where it in chanced togo and in its do.

1. 15.c., W. 8. not noted.

1. 15.c., This prohibition requires a great climate and the color of the co

V. 12. Take the meat-offering that remaineth] That the severe judge-ment on Nadab and Abihu might not make them so to morn, as to neglect their meat, or to intermit their fervice, or to be leffe lightfome in it then before ; they are encouraged to their duty, as it were, by a kind invitation to participate of the provision of Gods Table; tor so the Altar is colled. Mal. 1.7.

V. 13. the holy place | That is, in the court of the Tabernacle neer to the Altar of the burne faceline. See Chap. 6.26.
V. 14. daughters | For the breft and shoulders of the peace-of-

Camp, contrary to the due order, for it thould be eaten by the See Annot, on ver. 8. Moles no: knowing what was become of it , dillgently fought after it . out of a care that Gods Ordinance fould be observed', and the Priestly rights preserved': read vers 17,

leff alive] And not confumed by fire, as Nadab and Abihu their bethien were

V. 17, to bare the iniquity] . That is, to appear in their flead and montelle their iniquity, and to make atonement for them. There i another bearing of iniquity, when the Priefts make themselves guilty of the peoples lin by their filence, Ezek. 33.6. but that is not meant it

wayare. V. 18. not brought in within] The goat of the fin-offering was not obbe kinds of iscrifices, while blood was to be forfuled in the Sandury, upon the alter of incerte; for fuch facthees were not be became as the first offering of the goar was, but to be burned without the Camp, Chap. 6 30.

V, 19, accepted A aron being passionately affected at the death of two lon, and the chiding of other two by Moles, intlineates his unfrincife, integral of his distance of his mind, to do this office with acceptation 19 God, who would have them to eat with joyfulnels in his prefence, Deut. 1217. & 26.4. Hof.9.4.

17. & 20.4. 101.9.4.

17. 2011:n1] Motes confidering his great forrow, bares with his himmity, at least for that time 3. yet afterwards when he was in better tempts, he might take opportunity to speak that which then he could not will have adl have born.

CHAP XI.

Nihis Chapter, the Hebrews are forbidden many forts of creatures for fond a not that any creature was evil or unclean of its own naof God and all things good at first, of confir verifield. Rom, 14. Tim, 14. Tim, 14. Tim, 15. but for manifold reaches. fift, in respect of men: First, or God's he hereby thewth his right to dispose of the creatures, as well negatively, what they all not do as politively what they shalldo. Secondly for menishis abiting basely on the ground, they may was of use, both physically, and morally: for the first; many of minded disposition of worldly men method of the contribution to the contribution

sime wants the vent of answerable expressions; or convinced of the just- I for the morall use of these prohibitions; it was to exercise the Jews in mels of the punishment, and the good event which was to ensue upon it, obedience to God inforbearance of things in themselves lawful, and as the glory of God, and converting the croffe into a ble fling to his po- manyof, them delightfull to the palate. Secondly, in the practice of temperance against the ranging of the appetite after excessive variety. Thirdly, in shuning the vices that were Symbolically signified in the qualities of the creatures; as the silthinesse of the dogg and swine, 2 Pers.

22. Fourthly, in keeping the further distance from the Tables and comm mion of such as Aliens from the true Religion , whereby they might be corrupted both in their confeiences and manners.

Vers.1. UNto Moses and Aaron] The Civill and Ecclesiastical Governours, are both to have a care that the Ordinance

Overnours, are non, to have a care marine. Oromance of Golbe observed. See Ezek, 44, 23, & Num. 9.6,
V. 2. Thefe are the bealts] This difference of clean and unclear bealts was revealed to the Fathers from the beginning. See Annot. on Gen.

V. 3: parteth the hoof] He noteth four forts of beafts; fome only chew the cud, and some have only the foot cleft; others neither chew the cud, nor have the hoof cleft; the fourth both cheweth the cud. V.7. 10 [hall not go] See on Chap 8 35.

the coud. nor have the hoof cleft 3 the fourth both cheweth the cod V.9. nor strong drink] Lest it should to affect their heads or hearts, and hath the hoof divided 3 of which last fort onely, they were to take their food of flesh.

V. 4. divideth not the hoof] The dividing of the hoof is to be un-

Bell continually and fo did he imitate the continual burning of the fearful creatures, which run away and hise themselves in holes, from fre upon the Alar, Chap.6.17, and that in divers places among the the light and lociety of man; most take it for a Cony, which hath its

from all pollution, which is morally to be observed at all times, Efay-52.11. though under the Golpel fuch Ceremonies be abolished, Col-2.20.21

V. 9. fins and feater Fins and feates in fiftes, answer to wings and feathers in birds, so they are more in motion and ection, and are therefore wholefomer then Eeles and Lampreys, which having neither, lye lazity in the mud.

V. 10, that move] As little fifth engendered of the flime.

V. 13. 100 hby place; That is, in the court of the Tubernacle neer of once Altar of the burne facilities. See Chap. 6.2. See C young ; yea and take up an Elephant into the ayr, and when they have killed him, byjetting him fell to the carch, they devour him; as Ulyf-tes Aldrovandus, and Paulus Venetus report.

ies Aldrovandus, and Paulus Veneus export.

Oferal) Soint, alse the Officay for, the time thing with the Officiage, 3 as if it were a changing of the word Otherski into Officay. The anamod it in Cooks, in furnished a See Engles, which is a bried of great bignets, and only in plant between the luddenly firstein at it, and feixeth only. Plantible tocking the water, be luddenly firstein at it, and feixeth only. Plantible tocking great bird of to heavy a body, that her wings will not bear her up in the great bird of to heavy a body, that her wings will not bear her up in the great bird of to heavy a body, that her wings will not bear her up in the great bird of to heavy is body. The word for filight or moning full on too; the Hebrius is Daughter of the One's whereby the monther is not permitted to the earth. We the ranker on which the desired that the

not permitted to be eaten, but the rather prohibited ; becaule it e old is

not permitten 1500 cauch, ben on on or or solit offerled as the young, the Night-raven, which feeth to take his prey in the night; the Night-bid night be the rather forbidden, his prey in the night; the Night-bids night be the rather forbidden; and to walks a childto mind Gods people to avoid deeds of darkness, and to walk as children of light, Ephel. 5.11.

utenot ligns, Espect, 3.11.

V. 17. (ormerant) A bird which by driving into the water (as the Living name in Latine fignifich) taketh fishes, i the vulgar translation renders the Original word Subach, by the word 18.6, which fignified an Egyptan bird fornewhat high with filling legs, and a long full, which doth good terrice in the Country, by filling the Serpense brought out of Lybia with 50 miler with segainfil which the Egyptians were wons to make their graying were wons to make their graying with 18.0. Chap. 38.

10. Chap. 18.

V. 13. Gier Eagle] Though it may not be for food ut the body it may be out ute for infrared from the mind; for sacreding, to the Original, the name Rabham fignifieth at nder love of the sample to the

V.19. Stork The nature of the Stork (as the name Hhalidhaba importeth) is, on the contrary, to be kind to its damine, and it is noted to build high Refs. to 4.77 and to fred low on fishes, finklet, and frogs, for which caule! It may be the rather rejected as unit for food.

Y. 20. All fowers that ereof] As towls they should five; but creep-

ing basely on the ground, they may note the ambiguous, and earthly-

Sı

Chap.xii.

Chap. xiii

ino fever then four 3 and those that have more then two are excluded from use of meat, (as unclean) when they who have four are mentioned in the prohibition of meats ; fee verf.42.

V. 22. Locuft] The Locust is of divers kinds, and of them the V. 3.2. LEWING 1 THE LOCKER ST ON STORTS KINEST & MINEST AREA OF THE MENT OF GRAIN-PAPER IN SON, (Dark Indion for Grashlopper to and Locality one fort of them is called Ophionathon, of making war with Streparts, whereof Ariffolder makerth mention. de bijd. Animat.l., p. 6.6, and thought out the Localit or Grash paper be loathforme as for meast, yet in themselves the control of t felves, and to all, they are not fo, but ferve for food to some people; 45 Iniudia there be Locuft of three foot long, whereof the Natives ute the legges being dryed for fauce, Plin, lib. 11. ch. 29,&c. the Ethiopiane, and Parthians, and some other people use them for meat, Ariftot, hift. Animal.lib. 6; ch. 30. and with fome, powdered Locufts is their only food, Plin, lib.6, ch.30. And food many cat froggs and finalles, forbidden: verf.30. which afford formuch good nourilhment (bring boyled in milk) as ferresto repair the decay of the body, made by by a Cough and Consumption: and in some places Psimires are used for definites, the different custome of Nations becoming a kind of law, for the different ufe of the creatufes for mans fuftenance; howfoever, though whatfoever God forbiddeth be not in it felf unfit for meatjas we fee by our nfe of the Swine, the Swan, and other creatures; yet nothing that God allowed was unwholesome to those to whom it is allowed Befides, in divers Countries the kinds of creatures are so divers, asthat which is very good in some places, is scarce tolerable in others. See. Matth. 3.44. Beetle] The Original word Hhargel, is not found in any other

V. 23. which have four feet] That is, if they had all four equal 3 but if the hinder feet be longer, whereby they might leap, they were clean

4s is expressed, vers. 12. V. 24. until the even Not alwayes, and this limitation might mind the people of a state of Religion where these Ceremonies should

V. 25. beareth | That is, out of the Camp,or out of the way,as being offenfive to ballengers. V: 26. not cloven footed | See Annot on ver. 5.

V. 27. pawes] Or, bands. That is, whose four-feet are in use

The hands, as in an Apelot Bear.
V.29, after his hind] For the creatures were to ingender, and increate according to their own kindsend nor by mixture with other kinds,

Newe in which two things are very ftrange; the one, that he feemeth

colours areas mmoy recombine some us to press, of white Arith, biff.
Animal, bis., dr. 17 Plin. hiff, hifs. 6, 23.

'31. midseqf' Noronly to est, Batto touch their dead bodies,
verf. 34, 40. and their mediandisk spilling as it falled, was cause of
probintion to which fine the Sanchusey and to 'partake of the facti-

ucts, V. 32. or skinnes and those serve either for mostly or bordes, some-times for tagges, and those serve either for mostly or dry things.

et it felt. V. 33. ye field break it] Why washing should not forve the turn for cleaning in earthen vessels as well as others, no instudil reason can be rendred "It by earthen vessels we understand reproduces, as some do. V. 3.3. Je post proce party was warming mound not perce the turn.

The cleaning is the three wellts as well as others, no initial, reason can be to first either three to the service of the three to the first was the post of the relative three most of the post of the relative three most of the post of the relative three most of the most of the relative three most of the post o

V. 34. fileb water] That is, unclean water, coming from an une

clean veilel or place.

V. 36. that willch toucheth So much water of the fountain as toucheth the carcaffe and no more shall be unclean; and though an unclean

V. 43. defiled thereby] Bither by eating or touching them. V. 44. [antific your felves] That is, you shall by application of these ceremonial ordinances to your fouls, inure your felves to a carefulnels in your conversation, that you be not polluted with the society of sinners, who are morally unclean, as creatures are unclean ceremonially; and as by touching them, there was contracted a ceremonial uncleaners, fo may a man become morally defiled by familiarity with the wicked : this was the spiritual use of this carnal commandement , for meat in it self was nothing to the fanctity or fin of the foul, Mark.7.15. Rom. 14.14.

V. 45. For I am boly] I have all manner of uncleanelle; of pecially, the Idolatry of the Gentiles, which they commit upon the creatures, even those which are most base, as such as creep or crawl upon the earth , and my holines must be to you a pattern for your imitation

CHAP. XII.

Verf. 2. SEparation The Separation for uncleanness was divers; for fome were separate, not onely from participation of holy things but from civil fociety, as lepers; fuch as had a flux of their natural feed and those that were polluted by the deed, Numb. 5.2. Nexuno these was the separation of a woman upon her child-birth, or having her was the reparation of a woman upon the containing at home, from all communion of company, fave fuch as were (out of charitable necessity) to minister unto her; for whatsoever, or whomsoever she touched, contracted thereby a ceremonial uncleannes: Joseph. 1. 2. contr. Appion. Other inferiour or leffer uncleanneffes, (though they did fhut the party out of the Sanctuary, and from touching or eating of holy things) did not excommunicate any from company with others; See on Deut. 11.12. this ceremonial uncleanness was taken notice of, where there was no moral impurity, nor could be, as in the Firgin Maries purificati-

infirmity] That is, by her monethly purgings of blood, called commonly womens lickneffe, and for that women were unclean feven dayes, Chiap, 15, verfing during which time they were to be feparated at home from their husbands, and abroad from the Tabernacle, and from touching any hal-lowed things this was for their uncleannels without child-bearing, but withit, the first strend ayes the woman was to be separated from all, but such as were to do offices of necessary and charitable attendance on her persons y 30 Centilim A Camelion is a creature like unto a Lyzard or and from familiarity with her husband, (as an husband) the was to be tier.

and from familiarity with her husband, (as an husband) the was to be tier.

be tiered to a far longer time, as until the dayes of her purifying were ful-

Nent; in which switchings are very thringe; the one, that he feemeth paracedors a bar longer time, as until the dayes of her purisying were had to like origin origin or her purisying were had to like or her purisying were had to like origin or her purisying were had to like or her purisy her had to like or her purisying were had to like or her purisying were had to like or her purisy her had to like or her purisying were had to like or her purisying were had to like or her purisy her her purisying were had to like or her purisy her her purisying were had to like or her purisy her her purisy her her purisy her her he mate emission this joint reasons in the many and a firmale birth, the purgings fometimes are not wholly ended until the leightieth day, whereas, after a male, they use not to continue about fourly dayes; So Hippoer, de natura pueri Valef, de seraphilos. Chap. 18. But times for begges, and thole ferve either for motifs or dry thingssackgard). This was onely a Certemontal nucleanette, not a Moral sisackgard). This was onely a Certemontal nucleanette, not a Moral sisackgard). This was onely a Certemontal nucleanette, not a Moral sisackgard). This was onely a Certemontal nucleanette, not a Moral sisackgard). This was onely a Certemontal nucleanette, the carching of their was footbiddently God, choops in Ref. It do not not
the carching of their was footbiddently God, choops in Ref. It do not
the carching of their was footbiddently God, choops in Ref. It do not
the carching of their was footbiddently God, choops in Ref. It do not
footbiddently God, which did deficit
is the carching of the company of the c

ion will not reach to the proportion forementioned.
V. 6. for a sonne, or coc.] Not for the purification of the child,

against God.

door of the Tabernacle | Where the burnt-offerings were wont to be offered.

Ontread V. 7. male or female] Though the uncleannels were different for male or female, the cleaning was the fame for both; one and the fame Christ typified in the facrifice, is the same for justification to male and ent me carcaire and no more faint or mirreaux's successful and uncertainty thing fell into de founcials, or eithering, yet it is held by many not obe polluted, becaule of the nectifity all of whete woon all excitors, to be polluted, becaule of the nectifity all of whete woon all excitors, to be found to pollute the fell of the pollute of the nectifity all of the pollute of the nectifity all of the pollute of the nectific of the nectific of the fell of the nectific of the fell of the nectific of the nection of the nectoon of t

CHAP. A midle höhe unchemites obld de impitted thirty; that was got rather from the left of the control of the

diffuse which artifus from a groule diffumper of the humours, caufed the V. 41. be it bald] The hair, though it be an excrement, is an ornaloscining of the hair of the head and beard, and the falling of it off from ment to the head and to the face allowhere there is naturity of age for a footening of the matter the mean and octate, and the nature of the control when need and to the face and, where there is naturity of age for a the roots a all which might be called leprofit, being one way or other like beard, and when it cometh kindly, it fleweth a good temperature of hear the roots all which might be cause approach, being our way or ourse the properties which at content knows the mewern a good temperament of heat that which is commonly known by that name, which was more inclient a damoiffure a pad therein as many take a pride, which God fometimes shat which is commonly known by that name, which was more incident to (u.t. as fived in hot regions, as Egyp; eipecially, if their mititude were great, and room little; which might occion the flaunder of Justifich that pride with a flaundful blanchells, 162: 3-4.

"And provided with a flaundful blanchells, 162: 3-4.

Verf. 2. Bright spot Shining like the scale of a fish for so the Leprotic ione times beginneth to appear.

V. 3. white] This is the first fort of Leprose observed, which is dis-

erried by the white colour of the hair, and the degree of inherence of it below the skinne and within the flethe of this colour, was Moles leprous frind, Exod. 4. 6. and Miriam his fifters leprofie, as fifter to his was of the same complection, Num. 12. 10.
deeper then the skin] Which exceth into the flesh. See Num. 12. 12.

and 2 King. 5. 14. The leprofie of the body is a refemblance of the defilement of the foul, and the depth of it below the skin, though but one fpot, is as fin deeply rooted in the foul by habitual inherence, though but

one. See v. 20, 26, 26, 30, 35, the Prieft flattleon) The Prieft father then the Phylician, because it belonged to him to aomit, or to keep back from the Sanctuary, and lervices of Religion, 2 Chion. 26, 20 and to fee that the ceremonics of clean-(detailing, or districting octween the cousse and intercent, towarding this give offence, nor others diffesse) they might have fufficient knowledge, either by Art, or observation, and the direction of the culers here delivered to or, if need were, by evil company is to men. revelation from God, for God would nowcall the Priests to an office, for which he would not fee them furnished some way with giftsto discharge it; and if the Prieft pronounced any unclean, they were put out of the Camp, whofoever he or the were. See Matth. 8. 4. Job 33. 23.

Camp, wonoever: not in were, oze wastin. 0. 4, 1903; -23.

promounce this muches 1 Heb made bin muches. But the meaning is be full declare or pronounce him to to be; as Ezekiel is fail to defitor the City, by an affured prediction of the Cities defloation, Back. 43.3.

in the City by an affured prediction of the Cities defloation, Back. 43.3. were Judicial, when it is but declarative; which though another may do were juncted, when it is out accurative, which though snotter may out v. 59, top saw of the pages J at the Chiminans compare their constants and players in this and the 11. Chapter, yet is cometh with more affirmed and confort from him, who doth it they will find great easie to praife God for their better flux 5 no luch pro-

V. 6. and be clean Though he be not clean from the scab, yet he shall be produzing a mough the leproflegand so not be shut out of the Campe, though se might keep in, because in such a case, the could not be seen with acceptation of others, for humane

Society; V. 10. rifing be white] Physicians of latter times, make trial of leprofic by rubbing of the fleft, and pricking with a needle ; for if the fleft being by taking of the active and pricking with a needle it bleed not, it is a fign of leptofe in a deep degree of infection 5 and if it cat into the flesh and the bones, as fomerimes it dorb; it is incurable,

guick run field] 1 he former kind of leprofic appeared in the hair and skin, this fleworth a deeper degree of malignity, freeting into the quick fleth

and making it raw.

V. 13. covered all his fless Such a cert, though it were a grievous Paget, was not the infective plague of leprofe; and it argueth the fitength of augual confliturion within, when the venome of the difeafe was dristnow, and diffuled over the outward parts, except when here and there taw fieth appeared, which was a token that it was not wholly driven out, but larked little in the fieth.

V. 16, changed into white] When a white skin cometh upon the place

that was run, it is a fign, that the fisch is healed.

V. 23, forced not] That is, a clearing fign, because the leprofic is a

V. 33: Shaven That the hair taken away it may the better appear whe-

hair be the re or no.

of his pretent tente of fin and milery 3 which is often tignified by the creating of the garments in the Scripures. See on Gen. 37. 2. covering upon bir upper [ij] See Erick. 24. 17. and Mic. 3. metan, unclean] As famenting his milery, and claiming to others against the infection. Such as leptofich to body, is fin to the foul 3 and therefore we must flee, from the infection of it, as a fourthout propriet, Els. 21. 11. Lam. 4. 15. the cause of this distance here defectibed, and the second of the secon many times, did not fo much proceed from a natural diffemper, as (out of an excelle of figme, or black melancholy blood) from a divine judgement for the fin of man; See 2. King, 15. 5. Especially that kind of it, which set so deep an infection upon the clothes and walls, Lev. 14. 37. And it is observed to have most infected the Jewes upon their revoltings from Religion, and that Christians took the infection of it from their Countrey, when they came thither to manage the war, undertaken for reovery of it out of the hands of the Turks.

V. 46, without the Camp] As Miriam was, Numb. 12. 14. This was during the peoples journeying in the wilderneile; for afterward when they were fettled in Canaan, the lepers were flut out of the Cities, ect of fedigion, 3. Chion 19, 30 and the close that the extramental or sentering were deposited by when he viewed the legrode, be had for a form of the production of physical contents, as a speareth, Gen. (9. 2, though the sationity of production of physical physical contents, as a speareth, Gen. (9. 2, though the sationity of production of physical ph force conceive) the source or the trajectors are trajectors as one the procession or varyletters, though Kings, as Azarish was 2 Kings, 15, 5, and a Kiron. 26.

It is succeive, a separatish Gen, 50, a though the substitivity for a force of the procession of the force of the intimate how odious the spiritual leprosse is to God, and how inscalous

evil company is to men.

V. 55. nos changed his colour] That is, so so to return to the colour it had, before it was infected; for washing would make some change, but it had, before it was infected; for washing would make some change, but it had before it was infected; for washing would make some change, but it is the could not be the sound of the colour it. a raint of the contagion yet appeared in it, which could not by washing be got out of it, it was to be butned: at least that pare which was is deep-

V. 58. the second time] To the intent he might be fure the leprofi was departed, and that all occasion of infection might be taken away,

V. 59: the law of the plague] If the Christians compare their con-

they wan then great state to praise God for their better trace 3 no inter pro-hibitions of meats as thefe; no fach plague, or not fo common in most places, as the plague here very frequent among the Jewes.

CHAP, XIV.

Verl. 3. Go forth] It is fail verl. 2, the leper shall be brought unto the Priest; here, that the Priest shall go forth to the leper; yet no contradiction a for the lepper remained at lome distance out of the Campe, and the prieft coming to the out-fide of it toward the leper , the leper made his approach unto him. See Matth. 1. 44. Luk. 5. 14. and

17.14.
V. 4. and clean] That is, such as by the law were permitted to be estien 5 the birds mentioned before for oblations, were Turtles and Pigeons & thefe are taken to be Sparrowes, according to the other reading in the

margin. Secon Clasp. 1 14.
V. 5. [half command.] The Priest was not to kill the bird. for it was not properly for a factifice, fince it was to be done far from the Altan and without the Comp , but for explation of the leprous person, by the sprinkling of the blood of it upon him.

that one of the birds be hilled in an earthen wessel over running water]

Paffion was typified by these facilities) came by water and blood's

V. 2.4 forced not That is, a clearing fign, because the leptodic is a 1 Joh, 5.6.
V. 6. and the Color-wood The manner of this sprinkling is contestively considered to the contestion of the color of th

W.33; forces] That the hair taken away, it may the better appear whether profile forced.

W.43°, not feek few pollow? That is, he finall not care whether yellow the content of the profile will be commended from the law of cleans as first, the leptone did corrupt and putter in the kinn 5 oppoints to that was Cedar-wood, which it commended from the was Cedar-wood, which is commended from the was considered to the was was fer at liberty to flie away. In this cipiation; fome obferve nelle againtt purchaction. Secondly the leprotic was et a very rous and offenive colour scontrary to that was the fresh and fair colour of Star-Chapter.

V. 40. fullen all. This is shought to Devictions, to be proported by the leprotic was et a very rous and offenive colour scontrary to that was the fresh and fair colour of Star-Chapter.

Thirdly, the leprotic had a very ill and unfavory fent; the freecond and an arm of the following spaint that: See Exact 12, 22; Plaif 51:72

V. 40. fullen all. This is shought to Devictions, to be proported that Fourthly, the leprodic shid was to the body to consimption of the proported that the start of the proported that the proporte of Hysiop was a remedy against that. See Exod. 12. 21: Plus: \$1:7. V. 40. fallen off: This is chought by Physicians, to be properly that disad which is called dispets, a word derived from the name of a Fox, the best of the

Chap, xvi

Chap. xvi

ons, as also in miraculous operations, 2 King, 51-10, 14. by reason of Godsrelling on the feventh day, as witnessing the perfection of his creatures, made the fix dayes before; to that there was no need of any more to be done : fee Annot, on Chap. 8. v. zz. yet fometimes feven is taken

living bird loofe] Signifying that he that was made clean was fet at liberty and reftored to the company of others. By these two birds, some conceive to be fignified the two natures of Chrift, the one fubjet to death, the other fecured from death. See the like Chape 16.8,

V.8. feven dayes] Though he were admitted to come into the Campi yet mult ne not for feven dayes return to his own tent, left fome remainders of the leprofic should lye hid, and by familiar society should be transmitted to the infection of his wife, or any of the family. See

Nom. 12. 14. V. 9. Bave | He was shayen before, v. 8, and ar seven dayes end was to be shaven again; for washing and shaving were of use for the clearing of the party from his seprosic.

V. to bg of of] A Log was the least measure for moist things, containing the quantity of five egges; or as some say, six of ordinary bigneffe. See on Exod. 19. 40:

V, 11, maketh bim clean] That is, pronounceth him. See Annot 3, on Chap. 13. 3. V. 13. Holy place 7 In the Court of the Tabernacle, Belide the Altar

of bunt-offerings. Chap: 3. 3. & 44. 24.

*is the Priest] * Chap: 6. 20, 27.

moß boly] Of oblations that were to be eaten, none were more

holy.

V. 14, tip of 7 See Annes. on Exod, 29. 10.

V. 16, before the Lord 7 Before the door of the Tabernacle where

V.19. the burnt off ring] That is the Lambe of the first year ; the sinoffering was to be made for reconciliation with God, before he would offering was to be made for reconclusion with Goa, before ne would a secrept an oblation of thankfgiving from man. Some demand, why there of a secremonial law, that secremonial uncleanation, (especially) if to it offendly be anothering for leprofice, it being no find "the Antiwer is, that though it be not a fin in itself; that is, no breach of the morral law, yet the Ceremoniali law requireth a cleannesse to which the leprosie is contrary; and fo it may be faid to be ceremonially a fin ; or it may require a

facrifice, because it many times presupposeth a guilt of fin which did deferve such a thameful curie; as you may tee in the case of Miriam, Numbers 12. v. 10. V. 21. mived] Of the waving of the offering , fce Annot. on Exod.

20. 14.

V. 34. I put the plague] See Annot on Chapt 13, 59.
V. 36. that all that is in the house he not made unclean] To wit, upon the Priefts pronounciation of the uncleannesse from whence, and not before, the externonial uncleanneile was contracted ; the like is to be believed of company with the leprous person before his uncleannesse be legally

P. 37. in the walls] Which argued a ftrong and ftrange infection, whether of the ayr, or breath of the lepper; which is so much the finer to see forth the insection of sin, whereof leprose is both an effect & a type, for as the leprofic is fo infective that it reacheth even to the walls of the house, and fretteth and corrupteth them even to their ruine ; fo doth the guilt of fin bring judgement , not onely upon the person of the finner, but upon the timber and stones of the house. See Zach.

V. 41. an unclean place] Where carrions were cast, and other filel that the people might not be therewith infected. See Chap. 41.2. V. 45. be fall break] That is , he shall command it to be pulled

down 3 as v. 40. See on Chap. 16. 32.

V. 49. [carlet] It (cemeth that this was a fearlet-coloured lace. or

wifted firing, to bind the hystop to the wood; the Apostle to the Hebrewes, calleth it fearlet wood), Heb. 9. 19.

CHAP. XV.

Verf. 2. Out of bis flefb,] This is meant chiefly of a difease by Physicians called Gonorrhas , but is more ordinarily known by the name in the margin of the Bible ; which proceedeth from a weakneffe of nature, cauting a feebleneffe in the retentive facultly, which may proceed from overfiraining the firength in any wife; but especially by contemning the counsel of the wife man, Prov. 31. 3. I his differs from that emiflion of the feed which is cafual in fleep, v. 16. Deut. 23. 10. yet both did make a man ceremonially unclean,

. V. 3. be flopped] If it have run, and afterswards be flopped, yet the procedent running shall be judged an uncleanness, or if by obstruction of stoppage, the abundance of it be irritated, or provoked with more violenes to iffue our.

V. 4. every bed whereon be lyeth] Such as this difease of leprofic is, is the infectious nature of fin, defiling all that the wicked hath to do withall, Tit. 1. 154 See Chap. 18. 25, 27, 28. Gen 2. 17. . V. 8. he fhall wafb] That is, he that is fpit upon.

V 15.4 fin offering In respect of the ceremonial uncleannessif it proceed merely of infirmity, of the retentive faculty, without the fault of the person, it is rather a lickness of weakness, then a lickness of wicked-

V.7. [vez zimes] This number is often ufed in holy ministrati- the uncleanness is limited to the evening, it is like the washing his as also in miraculous operations, a Kings 5: 19, 14 by reason of was to be the next morning after that the uncleanness happened.

uncleannesses These several estes of uncleannesse serve for humiliatiunitemmely 1 1 here reversa cases or uncreammane rever for humination & caution, in regard of the implyed defilement and corruption cleaving to natural actions, especially those which most appearain to the propogation of manking,

V. 18. The woman alfo] Though marriage be Gods holy Ordinance made in the state of innocency, Gen. 2. 24, and in that respect it be ho-nourabe in all, and the bed undefiled, Heb. 13. 4. yet the excercise is not fo undefiled in any , but that some imputations of guilt may be charged

upon it, See 1 Sam. 21. 4.

V 19. mbolocuar loudeth] This is to be meant of such as were of years of diferetion, and were not to perform a necessary and charitable ministration to her person, not of infants or children in their minority, who were not capable of such prohibitions.

V. 20. in her separation] Whereby she is separate from her husband, from the Tabernacle, and from touching any holy

V. 24 feven dayer] This is meant of mere lying with her, and of the uncleannesse which might be taken as a bed-fellow only, without any more familiarity with her , for if in such a case he without any more samiliarity with her 3 tor it in luch a case he lay with her as with a wife, if the tack would be p oved, they were to be put to death, Chap. 20. 18. and this the rather, because by such commixtion a monstrous and leprous birth might be got-

V. 25. beyond the time That is, beyond the usual time of her female fluxes, this disease is called by Physicians Hemorrhoides, more vulgarly P.merods.

V. 30. uncleannesse] Not that it is a moral and consequently a finfull, out a mere ceremonial uncleannels.

V. 31. that they die not] There was danger of death in the breach were joyned a exercits regiect; or wittuit contempt; was capital and deadly to the offending perfort, which may be a good admonition to Chrittins when they appear before the Lord, efpecially in prayer, to beware of all moral pollution which may not only flut Gode ser againft their fults, Pals. 66. 18, but more him when they ask bread and fifth to feed them, to answer them with a stone to bruise them, or a serpent to bite

V. 311 defile my Tabernacle] By coming unto it , when by reason of their uncleeannels they are by these ceremonial ordinances to be separated from it.

CHAP. XVI.

IN this Chapter is inflituted the Feat of explation; whereof one ocend was for the preservation of the reverence of the Tabernacle, and of the holy fervices belonging unto it, that none might prefume, as they had done, to do any thing in such matters, but according as the Lord had expressy prescribede

Verl. 2. | Or at all times] Titto the most holy place ; for that was the 9.7. 28.04.30. 10.and that was it not monett or experience; outcome to be underflood with respect to his Prietly ministration, which was become a year, as figuring the facilities of Christ once made in the third his life, and no more, Heb. 9. 7, 8, 11, 1. 2, but upon other necessity of casions, the Prietle might enter into the most holy place, as when the Tamera, the prietle might enter into the most holy place, as when the Tamera of the prietle might enter into the most holy place. bernacle was to be taken down, and removed;

for I will appear] The realon feemeth to contradict the rule ; for if God appear there, there is more cause for Aaron to make his address thither to confult with him, and to receive revelations from him; but the meaning is, that Gods appearance there should be at such a time, as As-ron, might make his approach thither, as the next words ma-

18.23, with a young bullock That is, with the bloud of a young bullock, not with the body of it; which was to be offered for the fins of the High prieft and his family, v. 6: for, for the fin of the people he was to offer a

and a ram] This ram was not to be facrificed at his entrance into the and a m.] This ram was not to be incrificed at his entrance motofs alloy of holist-post afterward, hope his return, which she wholly beint upon the Altar of home-officing; the young bullock and the ram/were for the following to the High-priefts marine time the intent bull play give a two lambes; for the daily burns-officing, Num. 3.8.3; and the bullock area, and fever lambes, and the goars, Num. 3.9.7, 8, 11, were for the accredioteminy of the day of expiation, which followed the oblations of the bullock and same here assessment. the bullock and ram here mentioned,

V. 4. put on Not those glorious garments which were peculist to the High-priefts, but those which were common to him with inferiour Priefls. verl. 23. because this was a day, not of jubilation or gladness, but of humiliation and forrow, and so rather a fast, then a feast, Num. 29.7/ though ulually called the Featt of explation. Yet fome conceive from V. 16. weft] The time is not fer down for washing a but fince 24 that in the latter part of the foleam service he were his more glodoperobes; which were peculiar to him as High price, See Exod. 28. fignified Christs delivernce from death, and living, as the separated goats

cautel for facrifice ; fo that in the wilderness onely, the Judicial or other profane person . and Moral laws did bind, as fome hold, except some explarions.

Numb 5. 2. neither in the desert were any featts observed but the

. biaboufe] To which were referred all the Pricits and Levites; for the like were to be put on. their were not reckoned among the people, but appertained to the family of the High-pricit, whose fons the Priests were, and the rest of the Le-

V. 8. lots] By which the Lord made choice of what he would have done, Prov. 16. 33. according to whose Counsel and Will alone, not by the appointment of any humane policy, or prudence, the whole work of Christs Mediation, and mans Redemption was accom-

one for the Lord | One of the goats was to be facrificed unto him, the the prior to the prior of the gone was one than the defert, yetr. I should be sufficient to the defert, yetr. I so, and 11 was called the cape-gos; they were both alike in themletes, and by entire point pitch the Lord made a chopy a which of the two should die, or be repeleved, or delivered from death, for the lot is at his disposition. Prov. 16. 33: Of which two, the one is conceived to be a type of whift which was not performed by the Priefts, but by another upon their aphis immortal Delty sthe other, of his mortal Humanity 3 or the one of his death , the other of his living again by his refurrection. See on Werfe 21.

VI 102 [cape-goas:] See Annot, on vers 8.

to make an atonement By confessing of fin in the name of the people, and praying that God would transfer their guilt upon the goat, before he were tent away into the wilderness. See vers.

V. 11, the bulloch 7 Some read the calf, or heifer 3 but this was no that red heifeir, mentioned, Numb. 19. for that was offered for the peo-ple without the Camp sthis, for the Priests upon the Altar within the Court of the Tabernacie.

upon the Tellimony That is, the Ark, where was laid the Law, the Read; when he is dead.
Tellimony of Gods covenant with his people, verfu 13. See on Exod. 16. 34- and 25 16.

ibas he age not] As Nadah and Abihu did, by contempt, or neglect of those obtervances, which God prescribeth; Which sheweth, that mansobedience must be ordered by the Majusty of the Author, rather then the meaness of the matter which is prescribed , or prohibited. See Exod. 4

Ada, 25.

V. 14. upon the Mercy-feat] The bloud was fprinkled upon the Mercy-feat, to thew, that by the bloud of Christ Gods mercy and justice Mercy-feat, to the months faced from deltroying indigns.

upon she Mercy-feat] Some read , over against the Mercy-feat ; or towards it; fo that the bloud must not touch it

Raftmard] That is, with his face Eaftward, towards the people, for the is and of the Sanctuary flood Westward. This fignified, that as the Priests had need of this factifice as well as the people, verf. 6, fo the people had a right in it. as well as the Prieft, v. 15.

V. 15. Then Shall he kill] This, though here mentioned, was done before Aarons entrance into the Holy of holies; (though after the killing of the bullock) for Aaron being to go into it but once a year, Heb. 9. 7. was not to go into it twice a day, though he were allowed entrance into

V. 16. for the hely place] The holy place was to be purged from the bad their part or interest in the services there perform-tely which though the control of them on which though capted into Gao, by the Prieth, were most or near defended as from and for the people; wherein appeared the extreme poll-blud of fine like that of leprofits, Chap. 13, which tainerth, not onely quivelence the bload of man, 186, 66, 3, because the bload of the facilities; sin e-blud of fine like that of leprofits, Chap. 13, which tainerth, not onely quivelence the bload of man, which was to be redeemed thereby; (as the perions of finners, burplaces also to where they have a reference, though the water of the Well of Bethlebem is called the bload of those men, who

N. 17. Tubernacle | That is, in the Holy place which was Eastward, on this tide of the Holy of holies, where the High-priest onely was allow-

V. 18. unto the Altar] That is, the Altar of Incenfe.

V. 10. reconci i g the Holy place] See Annot, on v. 16.

one to be militation, the other of Majetty, the one Temporal, the other Spione of humilitation, the other of Majetty, the one Temporal, the other Spione of humilitation, the other of Majetty, the one Temporal, the other Spione of humilitation, the other of Majetty, the one Temporal, the other Spiand that the one goat fignified our Saviours fufferings in the City of Jericust. V. y. And he shall take I in this day of reconciliation , the High-prieft did sil the terrice in the Holy of holds himself; if figuring the fole reconciliation of us unto God by Christ figuring the fole reconciliation of us unto God by Christ for Herocloux reports, the the Egyptans were wont to these purposes onely. V. 6. Offer] In the wilderness there was not any factificing; that if any evil impendent over them, or the Egyptians, it might be turbut at Mount Sinal; for fourty yeasa together, Bxol. 16. saither, and upon the head of the farifice and then they call be taken they were the people farnished with frankinitence, shony, wine, or the River Nilus to be drowned 3 or fold it in the market to four Grechen,

V. 23. leave them there] Those garments were peculiar for that dayes fervice, in the most Holy place; which done, they were not to be worn until the like occasion returned, and then he was to put on the same, by

V. 24. in the Holy place] In the Court of the Tabernacle, where was the Lavery Broil, 30, 18, Yet fome conceive this washing was before he came forth into the Court of the Tabernacle as the words of this verse do Germ to impore

per no import.

"put on in garments" That is, his glorious garments proper to the
High-priefts: for now the proper office of explation was past, and
the reit of the day was allowed to be spent in more chearful solution.

V. 26. [hall wash] To put away the ceremonial impurity or unclean-nesse, which he contracted by touching the goat; ceremonially laden with the guilt of the peoples in , and with the imprecation belonging to

V. 28, he that burneth] He to whom that fervice was committed;

V. 29. for ever] See Annot. on Exed. 17.14. feventh moneth] That is, as the Hebrews call it, Tiqri, answering to our September. See on Gen. 7. 11.

upon the south day] The folemnity began the ninth day at even, Chap. 23, 32, but the tenth day was most observable for the factifices of explation, or aronement

tion, or atonement.

Affilt your fouls] Though the affection to and fruition of fin be plea-fant, the humiliation for it is very bitter; and an affliction, not of the body onely by felting, Pial. 35.13. Act. 27. 9. but of the foul, by anguish and

V. 31. a fabbash] This day of folemn humiliation, wherein they were V1.2.4 exploration with Lucimator V1.2.4 exploration of the purpose of the purpos

No. 34.34 (No. 1 the Holy of holies.

William fie vail] Into the Holy of holies.

No. 13. the cloud) That is, the vapour or (moke ascending from the perfume, to cover the Meccy-feat, that there might be no curious prying but command to be broken down, vert 40. Or the High Prieft in being is to anoint his successour in that office , that he may serve in his fathers

V. 34. everlafting ftatute] See on Exod. 12. 14.

CHAP. XVII. "

Verl. 3. THat killeth] Not for the common use of meat , but for the as the Prieft, (as Butchers and Cooks) yet fines the doing thereof was the proper office of the Prieft, one might uturp it; that was no; of that function on, and God would have good things done in a good manner; and hereby also he would prevent Idolatry, which would easily have crept in, if every one were left to his own private way of Sacrifice, or f:rving of God.

For Dour, 13, 15, 16.

P. 4. and bringeth it ms] This is not onely a prohibition of the people from ulurping of the Priefts office, but a limitation of sacrifices to the place expressly preferribed yet by infipiration from God, fometimes other places were used for such holy Oblations, as by Manoah, Judg. 13.19. by Samuel, 1. Sam. 7. 9. and Chap. 11. 15. and Chap. 16. 2. and by by Jamust 1. 34m.7-9. and C. 109.11. 15. and C. 109. 10-3. and by David. 1. Sam. 24. 18, and by Elias 1. King. 18. 23. Norwithfunding regularly they were to bring their facrifices unto the door of the Tabernacle as a yep of Christ, Heb. 9. 1. but the antitype now exhibited, that type, and the limitation of local liberty is abolified 5 for that now a Pollution of the people, though they came not into it; because they spiritual service, offered in sincerity, will be accepted every where. Joh. . 21, 24. Mal. 1. 11. 1 Tim. 2.8. Sec on Exod. 20. 24.

Blond shall be] He shall be reputed as guilty, as worthy of death, as if hazarded their lives to break through the hoft of the enemits, to fetch is for David, 2 Same 23, 17.) therefore the fleedding of that bloud, otherwise then God did warrant, was accounted as the fleedding of mans bloud, cut of] He shall be punished by death, by the fentence of the Judg, if t be known; if it be secret, by the Judgement of God : upon supposition

of this fin, the Ifraelites prepared war against the Reubenites, Josh, 22.12. V. 3. that of betire, ear! The livegous, or feape-gost was a Some underfand this tuning off to be the fentence of Excommunity of Christ, as well as that which was facrificed 5 the farji-cation, whereby the offender is put out of the feekey of Ifrael, and lead goat fignified dying Christ, the scape-goardive in the wildernels, put into the state of an Heathen or publicane; though the Jews

V. 5. spen field] Before the Tobernacle was built, they used to offer facilities abroad , tometimes in fields, fometimes on mountains, and in groves but they are charged now to bring them unto the door of the Tabernacle.

Tabernacle.

prace-offerings The like is to be underflood of fin-offerings, and
prace-offerings; though they be not expressed for peace-offerings,
whole burnt-offerings; though they be not expressed for peace-offerings, whole burnt-onerings, though they be not expreined for peace-onerings, which are not therefore particularly named, because they were more limited for these Oblations then for others 3 but left they should take more liberty in these then in others ; because they were most frequent, and were in part applyed to feast the offerer 1 and in this precise caution and were in part applyed to teatt the offerer 3 and in this precise countries for that which was more common, the whole burnt-offering was the better fetured from contempt, which might befall it, if it should be offer-

better tentred from contempt, which might netally, it is induce be offered any where, but in an holy place appointed for that purpole.

**P. 7.No more J.Here; is appeared, that the Joseph was were much addlæd to Idolary; and it is like they both learned it, and practified it in Egypt, Exek.

unto Devils] Maning whatfoever is not the true God, Deut. 32. 23. 8. Ad: 7.42. 17. Pfal. 106. 37. 1 Cor. 10. 20. 2 Cor. 11. 15. Revel. 9. 20. but yet taken for a God, and worshipped as a God . The Hebrew word Sebbirim or Segnirim, fignifieth hair, and goatish, of Sabhar or Sagnar an hair, or hairy creature, or goat ; by which may be meant those devils, who appeared rough and hairy, as the Satyrs, or Fauns, Efay, 34, 14, or because the apparation of such, through fear made the hair stand on end ; as Job

venant betwire God and his people, as betwire an husband and his wife. Hol. 1, 16, 18,19; and the Covenant is broken on their part, when they like Ephraim, joyn themselves to Idols, Hos. 4. 17. See Annot. on Exod.

34. 15. V. 10. face against] That is, I will apparently declare my wrath, by taking vengeance on him, as Chap, 20. v. 3. See Deur. 22, 10. Pfel. 34

V. 11. in the bloud] Because blood is the fear of the vital spirits, from 16. Jer. 44. 11. the purer part whereof the fightes are ingended; and without which they cannot continue, though the bloud may continue in the body when the life is gone by flopping of the breath, befides other resigns there rendred here is an ejectical conductation of the propriety of blood of Atomement by fastifice, Heb. 9, 22, whereby, being conference of logod, it is featured to the company of the contract of logod, it is featured to the company of the contract of logod, it is featured to the company of the contract of logod, it is featured to the company of the contract of logod, it is featured to the logod parated from Common use. See on Gen. 49. and 1 Sam. 14. 32.

V. 13. or of the strangers that sojourn] There was a stranger in bloud, that is none of their kinred 3 a stranger in habitation, that is, a Sojourner Branger in religion ; fuch were divers convert Profelytes who were of the fame faith and profession of the natural Jews; and these, were to obey the same Lawes, or else to bear the same punishments which belonged to the violation of them. See ver. 8, 10. cover it Left brafts should lick it up, and by taking delight in the

fweetnesse thereof, should become more cruel, either to their own , or to

V. 15. Joul that eateth] See Annot, on Chap. 5. 1. See also on Exod 22. 31.

N. 15. bis iniquity] That is, the punishment of his disobedience in that b. half; for there is such affinity betwire wickedness, and the reward

due unto it , that one name is many times used for both. W CHAP. XVIII.

Verf. 3. Doings] Ye shall preserve your selves from the abominations following, with the Egyptians and Canaanites u-

P. 4. judgements] judicial lawes. ordinances] Whether Moral, or Ceremonial precepts. V. 5. which if a man do, he [hall live] But ever fince the fall he was difabled to do what the Law required ; therefore the failing of justification and falvation , by what is in a mans felf , ferveth 1. to flew how perfect our condition was before the fall , 2, what God might expect of us fince we have fallen, in that we fell not by his , but by our own default : 3. to direct us whither to have recourie, viz. from the Law, to Christ, Gal. 3. 24. by whose merit and mediation we may be accounted, when by the Law we are condemned. See Ezech. 20.11, 13. Luk, 10.

28. Rom. 10. 5.
I am the Lord] And therefore ye ought to serve me alone, as my peo ple ; this is often repeated, as ver. 2. 4, 5, 6, 21, 30. and fixteen times in the next Chap, to mind the people of Gods right of command, and power to punish; and to admonish men to mark and consider not so much what it is, as who it is, by whom any thing is commanded, or forbid-

V. 6. None of you, &cc.] Heb. man, man. That is, not any man shall approach any that is neer of kin to him. See on Jos. 15.

Near of hin] As according to the degrees after mentioned, uncour their nahedness. By this pheale is sometimes meant, the lay-

ing open of fecret faults,or infirmities , but here it fignifieth a literal uncovering of the body, for fuch familiarity with it as properly belongeth

understand it ordinatily of an extraordinary death, by divine ven-ther of this intest you may see 1. Cor. 5. 1, it was Reubens fin , Gen

35, 21. See Deut. 22. 30. 27. 20. Amos. 2-7.
35, 21. See Deut. 22. 30. 27. 20. Amos. 2-7.
shy father snakednesse? The which none but the Father may uncovered and it may be called the fathers nakednesse, because the husband and wife, though they be two persons, are by the bond of matrimony but one flesh r So that any fleshly action towards the one , hath a guilty effensivenesse towards the others

V. 9. thy fifter] By both parents, or by the mother only : (for of fifters by a stepmosther order is set down vers 11.) born in marriage, or our of marriage, (by fornication , as a baltard ,) yet it was not generally to taken, for Thamar thought that David would have given her for a wife to Ammon, if he had made request for her, 2 Sam. 13.13. See Ezek.

V. 10. thine own nakednesse] That is, so neer of kin unto thee , defcending from thee in a right line, that befides thin cown personal fin and shame, thou with have so much more part and guilt in theirs, as they are more thine then others : fo that their fault will be thine infamie, See Gen. 34. 30, and by fuch an act, as her nakednesse is uncovered, so thy

naughtinelle may be discovered by an intefluous birth.

V. 14, approach] By this is here meant, the neerest degree naked

thine aunt When thine uncle is dead; by the fame reason that a man is forbidden the bed of his fathers brothers or uncles wife, or sunt, a woman is forbidden the like neerneffe to her aunts husband ; for as in Logick, @ in divinity the difference of fex varieth not the case so much as to make it unlawful in the one land, lawfulin the other : somewhat it doth, for where uniawini in the one ising jawrinin the octor. For community which the Aunt is married by the Coulent or neptiew, there a fuperior relation is brought under an infector; but where the uncle marrieth his neces, is prought under an interior, but where the unite martini in neces, there a tiperfor is made head of an interior, which is more decent; but that which here is most respected, is not so much the relation of a superor and inferior, (for a miftris might marry a servant of the same religion and tribe, as well as a mafter might marry a maid-fervant) but the gion and tripe, as were as a mante important and the retain four de neernesse of blood, which is the same betwirk Aunt and nephew, as betwirk Uncle and Necce so much the Hebrew phrase imports, vers. 6. fee the text and margin, and therefore it is as unlawful for the father to marry his own daughter, as for the mother to marry her own fon 1 yer of the marriage of the Uncle and Neece there are divers examples, as of Nachor with his neece Milcah, Abraham with Sarah his neece, (asla moit probable) and Amram, the father of Moles, married his Aunt;
Exod. 6. 20, but this was before this law was made 3 and for the Jeus, who at this day observe it not, it may be thought to be a part of their spostasie from true religion. By this prohibition of marriage with the Aunt, some conceive the marriage with Cousen Germans is sorbiden, because there is consanguinitie betwire them , but onely affinity betwire aworthipper of a firance god, or of the true God in a frange manner to the award the husbands brothers for no true that which God preferabed: He that was a kranger in bloud might be no in that which God preferabed: He that was a kranger in bloud might be no in the which God preferabed: He that was a kranger in bloud might be no in the which God preferabed: He that was a kranger in bloud might be no in the which God preferabed: He that was a kranger in bloud might be no in the which God preferabed: He that was a kranger in bloud might be no in the which God preferabed: He that was a kranger in bloud might be no in the which God preferabed: He that was a kranger in bloud might be no in the which God preferabed in the way in the whole of the whole of the whole of the way in and to keep aloof from what is unlawful ; especially the choice of lawful marriages being large enough; without the hazard of fo great a final Inceft. It it be faid, that this is a Levitical Law, which doth not oblige us under our Christian condition ; it may be answered, that the Jews had allowance for neerer matches then other people, especially Christians, for among them a man might, or rather must marry his dead brothes wife, to raife up feed unto him, Deut, 25. 5, which in Christianity is condemned. Matth. 14.3, 4. as well as marrying the fathers wife, i Cor. 5. 1. But what in this is forbidden to the Jews, is much more forbidden to the Christians; who, having more latitude, and librings choice then they had, who were to marry, not onely with their own Nition, but with their own Tribe, and fometimes (as hath been faid) 180 brothers mult succeffively be husbands to one wife 3 are lesse applied excule, if in carnal concupifcence they transgresse their prohibitions: and in the generall, (fince the gospel is the law of love and charly, not to one Nation only, but all the world over) as far as confanguinly, or affinity will work in affection, without a new tye of matrimony, is far reacheth matrimonial prohibition, and should there first begin, where the relations are foremote, that they have little, or no operations of love that so charity might be more diffusive, and not so contracted to ont kindred, as it was among the Jews,

Vis, fore wife] When he is dead, much leffe mayeft thou do it

V. 16. Brothers wife] Neither while he is alive, nor when he is desd when he is alive. except in an especial case, and upon an especial warrant, Deut-

V. 18, to ber fifter] This is to be understood not onely of another natural fifter, as it a man might have two wives, fo they were not fuch induction inters, as it a man might have two wives, to they were two pointifiers; or two fifters one after another to wive, the latter upon the death of the former; for the marrial of the broker that the marrial of the broker that the marrial of the broker were the death of the former; for the marrial of the broman wife is forbidded before, yet. 16. and by confequence, a we man must not many her fifter shusband; and to two fits are already forbidden to be marryed to one man, yet 16. Wherefore it is most probable; that this is a prohibition of Polyrounic: that is, of having more wince then can attents; see of Polygamie: that is, of basing more wives then enact one; and the reason showers that it is a promised the reason showers the enact one and the color with the other, which is like to fall out not onely betwirt natural fifters, si Leah and Rachel, Gen. 31. 3. 14 but betwist the test are not of kin as betwist Hannah, and Peninnah, 1. Sam. 1.6. And for the word Sife, in a general acceptation it may be applyed to any woman ; as the work Brother, to any man, Gen. 19.7. & it is to be noted, that it is formering to lawful marriage.

V.8. fathers wife] That is, not thine own mother, but thy stepmosaphy do things, which in propriety of speech, come not under such as applyed to things, which in propriety of speech, come not under such as a population to the step of speech and such as a special such as a speci to touch a woman to ber fifter, as the Hebrew phrafeth it. S.e Exod

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V. 21. piffe through] The children dedicated to the 'doll Molech. pille through two fires, made on each file their way to it, that by the pallage they may be purged, and fo prepared for a facrifice to the Liol : all bur the head of this Idol represented a man , and being made of braffe, and hollow, fire was put into it, and children put into the armes of it; wherein with the burning hear they were tormented to death, while their peluded parents danced about them, with the notic of Drums, and This Idol was called fometimes Milech , and fometimes Moloch, Amos 5.27. iom:times Melchom; fometimes Malcham, Z.ph.1.5. all kaying a conformity in lenfe and found with M. lech, a King: and this was the principal I dol of the Ammonites, 1 King. 11. 7. and of their Neighbours the Phænicians, and from thence it came unto the Canaanites, called also Baal : compare 2 King. 23. 10. Jer. 19.5. & Chap 7.31. & Chap. 32, 45, See on Deut. 12.31. 2 K ng. 3.27. Ezek. 6.21.

V. 12. manhind] See on Gen. 9.5. 1 King, 14. 24.1 Tim. 1.

ces might accuse them, Rom. 2.14. and justifie God in his just judgments upon them,

riages, and pollutions, are acted and permitted.

vomitetb] He compareth the wicked to evil humours, and furfetting, which corrupt the fromach, and oppresse nature, and therefore must be cast out by vomit. See Jer. 9. 19. Mich. 2. 36.24.

V. 26, franger] Some take a stranger here, for a stranger in Na-Do, pragger) some case a terrager neet, for a trenger in the same source goar green on precure; out note time privileges on more outloop, but not in Religion, which in Religion, which in flegion which ingogeth him to the fame Laws and lige, and more Hridly bind men to their good behaviour; and bind penalther with the native Hobsewes; but the finnes here mentioned, them over to feverer punishment; if they break it, as unto death, if the wowere some of them so abominable, that they were to be punished with man were not bound, but free, the offence was capital . Deut. 22.23. death in whomloever. See Annor, on Chap. 17, 13, & on Chap.

20,2.

**P. 28. [pued out] Both for their wicked marriages, unnatural copulations ; and for their Idolatry, or spiritual whoredome with Molech, and like abominations. See Levit 20. ver 3.5.

17.1 4. cut off] Either by the Civi' Sword, or by some plague, that God

CHAP. XIX.

most apt to contemn them; and therefore to make them the more to redisobedience was in It like to break out.

and keep my 6abbaths] In the Decalogue or ten Commandements, influenting of section is not successful to a user you mental the transfers, and intervene in contrast per Table; and the Commandement for obedience's parents is a duty of every one in his own Chief, Datus of the fection of Table; but here the order is first for obedience to parents.

V 25, that it may jet ful may go at the intervene to the contrast of the fection of the feet themselves , and for their children , and servants , Exod. 20. ver.

V 4. molten Gods] Here by a Synechdoche all force of Idols are because of the golden Calf which was a molten Image. Exod.

V, 6. the same day, and one the morrow Of peace-offerings there were two forts: the one is for impetration or obtainment of goodjandfor that there was no fer time preferibed; for it is fuld, ye fhall offer it aryour own will, and that was to be eaten the fame day it was offered, and on the morrow; the other was for thankigiving, and that was to be eaten the fame day. See on Chap 7.12.

V. 12. neither ____profane] Not use it for a common name; without reverence, whereby it may come into contempt.

V. 13: not abide] Because he that worketh for hire, is common ly so poor, that he hash not provision for a day beforehand. See Job. 24.10. Mal.3.5.

V. 14. not curfe Not speak evil of the deaf, not of the absent who is a deaf man to that which is spoken out of his hearing, as a deaf man to what is spoken in his presence is as one that is absent.

before the blind] Though men neither here what we fay, nor fee

tle or denomination; as the wings of the beaft. Ezek. 1.9. are faid | V. 15. person of the poor | Thanks, not so refresh the poor in his poverty, as in pity to him, to wrong the rich, or mighty; nor fo fear or honour the mighty, as to comply with his oppression of the poor, against right and justice. See Exod. 23. verie, 3. Deut. 1. 17. &

V. 16. fland against the blood] By telling tales, which may inrage others to his ruine, Ezek, 22.9. as by Doegs Example is evident, Sam, 22.9,18. Pial. 52.18. Or by confenting to the death of the in-

nocent, or compiting with the wicked to that purpoft.

V. 17. in any wife rebute Hatred is forbidden, and rebute preother load Inflavments, which might out-found their lamentable cries. [cribed as contrary to it, and this according to the dealing of God himtelf with his dear children, Prov. 3.12. Heb 1:.16. therefore rebukes must not be given in hatred, or wrath', but in love; and when they are lovingly tendered, they must be kindly entertained. See on Gen. 38.

Matth. 18. 15. Luk. 17. 3.
V: 18. as thy [elf] Which requireth a conformity in quality, not a correspondence of equality; as Joh. 17.21. the love to another must be like in kind, for fincerity, without deceit, , Joh. 3' 18 and for efficaprofancibe Name] That is, dithousur it by departing from God, cy, w' thout defect, when we have oppertunity to do others good, or to terve fuch an Idol, in fuch an abominable manner. See Jer. 2.738. to fay them from hurt. See Matth, 5.43. & 22.39. Rom. 1319 Gal. 15,14.

V. 19. divers kind] The reason of this was ; that the order o nature, in the distinct kinds of creatures, might be preferred; and with V. 24. which I ciff out before you.] The fins of the Gentiles which had not the Law in Tables of those, were fins against the Law of Nather the prohibition of mingling of feed of fereral forts, and the wearing of a tuce, written in the fleshly tables of the heart; wherein their conscion- Liniey-woolley garment, in this verse, was a document or lesson of simplicity, or fincerity, against double dealing. See. 2 Cor. 6. 14. Object. But the Jewes had many Mules, which proceed from the Mixture of an Horie V. 25. wift] I will pumith the Land, where such incessuous mar- and an Alle, and therefore it is like, they observed not this rule : Answ. There are, that do affirm, that Mules are male and female, and do ingender in their own kind; but if they do not, they might be fored with Mules in Faires and Markets, Exek. 27.14. See on Pial. 32.9. & Gen.

V. 20. because she was not free] Freedome was a great priviledge, as bondage a grievous preflure; but note that priviledges do more ob-

V. 23. as uncircumcifed] As those Nations which were uncircumcifed ; that is , legally unclean.

three yeers] Whether this was for a natural reason, because the fruits of a new plantation were weak, and waterish; or for some myftical cause, it is uncertain ; but certainly God had power, to make V. 29, the foules That is, the perions : See Annot on Chap, his allowance, or restraint of fruits, as well as of other creatures, Levit. Chap. 11. whereby the appetite was to be curbed, and the peo-ple enured to forbeate lawfull things, that they might be the further ewill lend upon such wicked people. See Chay. 17.ver. 4. itranged from things unlawfull; and withall, the fruits in the fourth year coming to more maturity and perfection, were the fitter to be offered up unto God, who is alwayes worthy to be ferved with the beft.

V. 24. all the fruit] Befide the first-fruits, which were given to the Priests, and the common Tithes given to the Levites, and the Verf. 3. 1411 mother and his father] The mother is named firth, because challenges and the control of the property of the product challenge moth familiar with their mothers, are ed Deut 12.12,17. & Chap. 14. 22. and of thefe there was an holy feaft verence them; they are required to hearken to the words of their mother made at Jeruialem, Dent. 12-14, at which the Levites, Orphans and as to a law, Prov. 1.8. but to the words of their Father as to an inftru- Wislows were to be, and their domefticks, and friends, might be prefent ; Gion ; the fie of obedience being for caution , made mail thick, where and among these Tythes were reckoned these fruits of the fourth yeare here mentioned. Secondly, those that were fet apart every third year, asis prescribed, Deut.14.28. & Chap. 26.12 and these were onely the Commandament of the Sabbach is fet before the Comman tement of honouring of Perents; because that of the Sabbath is a duty of the first strangers; and these were net eaten at Jerusalem (as the former) but by

V. 25. that it may yield unto you the increase] The way to be rich because they are charged with the observation of the Sabbath, both for is to obey Gods command, though lor the present it may feem to tend to poverty; as to gluca portion to feven, and also to eight, Eccles. 1.

2. that is, to many; though no more be to be expected of thems, then by easting bread upon the maters, as in the precedent verie, to give plenfeebidee 1 and it may be, the rather underthis name and notion, it fully, Luk.16.38, which in a way of thatity is not a calling away, but a fowing, which will be reaped in a plentifull increase as at the harvest, 2 Cor. 9 6. to par tythes freely, is more profitable for the giver, then for the receiver, Mal. 3. to. to cease from traffique, or questions commerce upon the Sabbath, for though worldlings account the Sabbath a great interruption to their profit, and cry out of it, as if on that day the Sun proceeded a flower pace then on thers Amos. 8. 5. yet to those that conscionably keep it, it is a day , not only of glory to God, but of benefit to themfelves; and that not only spiritual to their souls, but also temporal in their cltates; which, (if they religiously observe that day in the Sanctuary, and in their tamilies,) are like to profper the better all the week after is though the forbiaring of the full three years fruit feem to be matter of damage, by Gods blefling upon their obedience, it shall turn to their

advantage,
V. 26. nor observe] Superstitionsly; as those do, who account fome dayes lucky , fome unlucky. See Annorat. on Gen.1.

V. 27. not round the corners] The word round, in the Original what we do: the awe of Gods omniference, and of our own conference, fignifies (uch a rounding, as may be without cutting, a rounding in genemail bindens to our good behaviour towards them, not onely from o- 121, which some take to be a compassing the head with a Gariand, tion. See Deut. 14. 1. 1 King. 18. 28. Jer. 16. 6.

Anapax XX

as we in use among them that celebrated the Feal's of Bacchus; and the Morel Genera; in the Original; is in the Singular number; and being fo Morel Genera; in the Original; is in the Singular number; and being fo Morel Genera; in the Original; is in the Singular number; and being fo Morel Genera; in the Original; is in the Singular number; and being for more of the Morel General Singular number; and being for more of the Morel General Singular number; and the Morel General Singular number numbe ven, as now is in the with the exoptin-tricits of cities at the manner of an half-Moon. Or taking the Singular number for the Plurall, the proin the Tabernacle, or Temple, which were the Sanctuaries of the Lord; an half-Moon. Or taking the Singular number for the Plurall, the pro-hibition may be meant as some conceive, of crifping, or curling round the third former in Moles time, the latter from Solomons time, yet this Sanch-half in some concers of the head jor carting off the long off of the plaint, bury was deficiled, and defamed when the people of his Covenant reject-half in some concers of the head jor carting off the long off of the plaint, bury was deficiled, and defamed when the people of his Covenant reject-half the tuffs of locks of it as a devended oblasion to Idologs many adultions light tuffs to locks of it as a devended oblasion to Idologs many delibera-tion of the places of the property of the places of the control of the places, and then came with polluted hearts and hands 3 to worship the places, and the came with polluted hearts and hands 4 to worship the places, and the factor of the long of the places of the places of the came with polluted hearts and hands 5 to worship the places, and the came with polluted hearts and hands 5 to worship the places of the places did, making me usre piaces toung yet a inperintious content of a round enter piaces; and then came with potential nearts sin usuals, to writing figure, as melt pleafing to God, and molt like God, whom fome Phylon in his fanctuary; as Jer, 7-9, to. And to for the like reafigure, as melt pleafing to God, and molt like God, whom fome Phylon in his fanctuary; as Jer, 7-9, to. And for fine the reafigure, as melting for the content of the reafigure, and for his Name is faid to be profuned. See Annot on Chap, for the content of the reafigure of the re

feibhers defining, Isid, God is a Circle, whole Center is every where, and fon his Name is [sid to be protaned on Chap, his Circumference no where cord coutting the hair, as the Egyptian Prifts did, who worthipped the Idols, A mubis, and Itis, a having tound their heads, and the hair of their vey-browers, or of cauting round the interior of the control of the protate of the prot

via Crass and a parameter of the same the same and the same that and tenth you could same the same that Commanament to means more over any one of the beard | Because a decent growth of the beard, is a figure with whom we have to do ; or more particularly, fills sindered who either of manhood, and a remarkable difference of the male, from the female by conformity to his practice, or continence at his fin, might contract

of mannoos, and a transaction contribution of the mane; stom the termine by contormity of mis practice, or continued the terminal feet and this was forbidden to be done in that superflittious manner which to themselves a participation of guilt. cut him off] By some divine vengeance, if the hand of man, by course ter; and this was rerotated to be come in total superstitutions manner which Heathers uted; who conferrated to their gods not onely their locks, but their beards also; especially the first dounce of it. Plutarch, in Theseo, and of justice, do not avenge the quarrel of my Covenant, by putting him to

V. 8. will fantific you] In the precedent verf, they are commanded to Sucton. in Nation. 1, 12.
V. 18. nor print any market. That is, you shall not make or receive any impression upon your field, or skin, as tokens of Idolatty, or superstifanctifie themiel ves fo far, as by ufing outward meanes, and helpes, they in mercunan upon you men, so a min, so ogano o yoosuy, or uporms in machine themselves to tar, as by uning ouward meaner, and near they may become good, and do good, and than fin she it is God that work may become good, and do good, and than fin she it is God that work may be come good, and do good, and than fin she it is God that work may be come good, and the come good of the heart, and outwardly sanctified, and see

place where prayer was made, and the law taught, were to be reverenced, ling, or yet effectally was Jeruslaten, because the Sanchusry was there; whonce they gather, thus a dead man ought not to ablied there all night, nor the they gather, thus a dead man ought not to ablied there all night, nor the they gather, thus a dead man ought not to a support of the support 27. 10.
put so death] It is like by floning; as Deut. 21. 20, 21, which punithment, for more reproach, was, as some observe, inflicted on often-

bone's of a deed man to be earlyed through it. But though both Sabbath and Sanchary were to be used with reverence, the Sabbath was first and schildly to be regarded for there was a Sabbath before the Sanchary was unade and the expellence of the Sabbath holy, there was a and is an unade and the sanchary there was and is an unade and the sanchary there was and is an unade to the keeping of the Sanchary was and is an unade to the sanchary to th every one, 1 1 m. 2. 8. It was turctiore an anura supertition in the one which was equal, though the in the other, when the Sanctuary, the place of worlhip man might be the greater figure as if he added the Devils part to tempe and protate actual in the other, which are calcularly, the place of worlding man might be the greater intone state one access the world was held in for great reverence by many of latter times, that they it he women a not into me religible the state manner in might be the greater would not come into it without demonstration, or other nation of devowould not come into it, without demonstration, or ottentation of devo-tion, and reverence; specially in their approaches to the Alter, (as band and because it was neither lawful, nor tolerated one womands they Jewishly, or Possishly called the Lord's Table) when they allowed have the use of many men, as it was for a time colerated for one mands they Jewinny, or ropining cance the Loros 12005, when they showed exertal recreations on the 3265ath day, and those of that fort, whereof have the use of many women; yet, which forces fined left described have the use of many women; yet, which forces fined left described have the use of many women; yet, which forces fined left described have the use of many women; yet, which forces fined left described have the use of many women; yet, which forces fined left described have the use of many women; yet, which forces fined left described have the use of many women; yet, which forces fined left described have the use of many women; yet, which forces fined left described have the use of many women; yet, which forces fined left described have the use of many women; yet, which forces fined left described have the use of many women; yet, which forces fined left described have the use of many women; yet, which forces fined left described have the use of many women; yet, which forces fined left described have the use of many women; yet, which forces fined left described have the use of many women; yet, which forces fined left described have the use of many women; yet, which forces fined left described have the use of many women; yet, which forces fined left described have the use of many women; yet, which forces fined left described have the use of many women; yet, which forces fined left described have the use of many women; yet, which forces fined left described have the use of many women; yet, which forces fined left described have the use of many women; yet which forces fined left described have the use of many women; yet which forces fined left described have the use of many women; yet which forces fined left described have the use of many women; yet which forces fined left described have the use of many women; yet which forces fined left described have the use of many women; yet which forces fined left described have the use of many women; yet which forces fined left described have the use of many women; yet which f carnali recreations on the 3 about a day, and mote of that fort, whereof there is question at least, whether they were lawfull any day.

V. 3 1, 7 [cup] In token of reverence. See Chap. 23. 19. Gen.

r guint.
V. 11. faihers nakednesse] See Annot, on Chap. 18. 8.
K. 14. is is wickednesse] That is, an execuable and detestable degree

V. 15. and the beaft] Though beafts cannot commit fin, (because the law of holineffe is not given to them) yet fuch is Gods hatred against is preversity, there was injunitee in the more yara, when a man measured ground for one in fair weather, for another in foul; for in rainy that he punified the appurementes more it, to make it as odious unowering the properties of the properties of the properties of the punified the appurements more it, to make it as odious unowering the properties of the weguter it was aungere and it an meaning more a winding of a Watch : but a pillany, the offender, and his partner, in that impurity must be raisen the Line were of Leather, or of fuch matter as the fitting of a Watch : but a pillany, the offender, and his partner, in that impurity must be raisen the oralisety mies, ropes, or cous or nair, or nemp, or nair, nage more in dry weather, and so are longer then in wet.

In weight] Wherein (as some of the Hebrewes say) not onely he

fee her] The sense of seeing in regard of the excellency, and certainsy of it, is put many times for other senses, as Exod. 20. 18, Rev. 1, 12.

or hearing, and here for touching.

V. 17. In the fight | That others may fee, and feat, what the guilty do feel 3 which is the chief end of fuch open and exemplary punish-

V. 18. in her ficknesse] That is, in her monethly infirmity, fountain] Or, is no Form of the same thing, the phrase is so varied,

neer num, when with detertation he motion can them from num; as we are bid to do the monuments, and indicements to foldatry, lis. 3, 20, 2.2, metafure J There may be a two-fold unrighteoulneffe in mediure; the one when it was not of a just espacity; the other when it was so filled with Mar. 9. 29. Luk. 8. 44. both | This feemes to be too fevere a fentence, if such a thing were one when it was not of a jult espacity, the other when it was to hild with liquid things, by pouring them our with an high hand, that there was much froth in fixed of ishibatial liquor; which after a while would thrink, and forthe want of due measure would be manifedt.

V. 16. in [F. Epsha, and a jult Han] Of the Epihah, fee Exod. 16.36, and of the Hin, ice Exod. 39. 40. done of ignorance therefore is probable, this purifiment was the exact of a writing and willing triangerfition. See on Chap. 15.34 care for Anno. on . 7.

7. 19. Near their injuries? When God will not beer with them, but

bringeth the reward of their fin upon them.

V. 20. childle] Either their lives were to be cut off before they be came parents, by the feverity of this Decree, or God would not bliffe their bed with faceoffelul conception: Or, if they had children, they should outlive them, and die childlesse, v. s. and if their children lived. they should be reputed as bastards, and not minded among the Ifracilite. See on Num. 1. 21.

CHAP.

Verf. 2. STrangers] Where there is mention of penalties for ceremonial matters. By ftrangers are to be understood Profelytes, or Converts; as Chap. 17. 15. but for moral, and capital crimes and punishments, (especially such as was the service of Molech) the

CHAP. XX.

V. 34. as one born among you] That is, if he be not of the Canaan-

V. 3.4 as one born among you 1 mer to 3,5 me one not of the Cantan-ites, who were to be deflowed a bus a Pooletye, a that is a circumcifed convert professing the Religion of the Hebrews. V. 3.5 meter-para! Or line, for the mediuring of ground. The He-brews lay, there was injustice in the meter-para! when a man mediu-tive to the profession of the profession of the profession of the pro-tein of the profession of the profession of the profession of the pro-tein of the profession of the profession of the profession of the pro-tein of the profession of the profes

the ordinary lines, ropes, or cords of hair, or hemp, or flax, flagg more

offended that used an unjust weight and ballance, but he also that had

them at home, though he used them not ; perhaps, because having them

them at nome, though ne uted truem net pernaps, toccule naving them by him, he might fometimes be temped to make till die of them i at teast is regard too little zeal against injuiltie in him who would keep them neer him, when with derestation he should cast them from him, as we

CHAP. XXI.

Chap.xxi.

Verf. 1. DEfiled] It is confiderable; first, how this uncleanness was contracted, viz. by touching the dead, lamenting, or being at their burial, or within the place, or Tent, where any lay dead; by which was contracted a ceremonial uncleannels for feven daies, Num. 19. 14.16. Secondly, why the Priefts were prohibited this fad approach, with reference to the dead; and that was upon reasons, partly general, belonging to all the righteous, as to profets their faith and hope of the refurrection of the dead, I Theff. 4.1 3. and partly particular, for especial admonishion of purity to the Priests, as being types of Christ, and by nearer and more frequent communion with God, professing more godlinels then o her men.

for the dead | Heb, for the foul. The foul is put by a Synecdoche (of part for the whole man) and by a Metony mie, one part for another, the foul for

the body; io alio, v. 1. lee chap. 1.7.15.

V. 3. irgin] For if the were married thed was of another family, and to be buried, and mourned for by her husbands kindred of that family; but the Priett was permitted to mourn for his next kindred only, and of his kindred only for fix of both Sexes, viz. his father and mother, for his fon and his daughter , his brother and fifter, if the were a Virgin, elie not; the wife is not mentioned; yet fince none of these is so near as the wife, (for man and wife are one flesh) the is to be conceived as virtually included, or reasonably presupposed in the naming of the reft : and whereas Ezekiel is forbidden to mourn for his wife, chap. 24. 16,17,18. it feems by expresse prohibition, to be an extraordinary exception, from an ordinary rule, or practice, fee on v. 4. And whereas Abiha their brethren, chap. 10.6. the resson is , because they dyed as malefactors, by divine vengeance; in which respect their mourning for them would have been a kind of murmuring against God himself; befides, if they had defiled themfelves, the fervice of God muft have been intermitted longer then was meet for their fakes, there being no other at that time to perform fervice in that kind.

V. 4. being a chief man] The preeminence of his place and calling, must excupt him from the common condition of the people. The words are also rendred, for a chief man, and then the meaning is that though a thief man die, he may not accompany his body to bu-

V. 5. nor fhave off the corner | See on Chapter 19. verle 27,

28.

V. 6, the bread. The shew-bread, or meat offerings; or all the food that came by way of Oblation, to the Priess his servants, might be called Gods bread; for in Scripture, whatfoever ferveth for mans fuftenance, is often so called, see v. 17.21. & chap. 3.11.
therefore Holinesse is pressed upon the Priess in especial manner

because they must both by doctrine, and example work upon the people to be holy alfo; and if they be profane, their leandalous lives bring contempt on the name and service of God, as if they were profane or common things, boly Heb. holiness in the abiltact, importing an extraordinary degree

of holine(s, as if they thould not be carnal at all, but meer fpiritual, all

holy, even as holine's it felf.

V. 8. [ancilific him] The fenfe of these words is varied with reference be, that he was to take care of their holy carriage, as much as in him lay. if to the people, the meaning is, that their opinion of them, and behaviour towards them flould be fuch, as hath a layour of holy reverence with

respect of their calling, in reference to God.

V. 9. burnt | Burning was the severest kind of death; to this the Prietts daughter was doomed, when others were not, for fornication barely, to die at all, Exod; 22, 16,17, now fince this penalty was not imposed with any especial respect to age or sexe, it is like, the Priests wise or fon, if guilty of the fame fin, was to be punished in like fort, because of the dishonour done to the Priesthood by their means, for which cause the connivance; or indulgence of old Eli to his wicked fons, was the more displeasing to God.

V. 10. High priest] The High-Priest might not mourn for the dead, though of his nearest kindred; in this he was differenced from the inferiour Priests; as also, first, in that they ministred daily, he but on the folemn day of expiation: Secondly, the holy anointing oyl was poured on his head, Chap.8. v. 11. the rest were but sprinkled, and that not with pure oyl, but with oyl mingled with blood, v. 30. Thirdly, he will pure oyl, but with oyl mingted with 10000, 17, 30.

Annuly, and dight holy garments, they not so many, nor any so glorious as some of his. The High-priest refraining from mourning and sunerals, was aphibly followed by the Divels priests, Gell. lib. 10, cap. 15. Noct.

uncover his head] See Annot, on Chap. 10.16. V. 11. go into] He shall not go into the house where any dead body

for bis father, or for bis mother] Though out of natural affection he may be ferry for them, he must not by any external token of mourning Profess it, no, not so much as by his presence at their funeral; because he was to be observed, or noted, rather qualifications of grace and holinesse, then for the affections of flesh and blood;

V. 12. profane my Santtuary] Either by forfaking the Santtu-

ary for a ceremonial or immoderate mourning, or by flaying from the Sanctuary for a ceremonial uncleannelle, or by coming to it again before the time prescribed for cleansing, be expired.

crown] By this Crown may be understood, either the golden plate upon the Mitre, Exod. 29.6. or the oyl, called by the fame name, which ferved for reparation from others, and for prelation above them, especially in reference to the typical representation of Christs royall Prieft-

V 13. in her virginity TEzek. 44. 22. The High-priefts wife was therefore to be fo pure, because she was a type of the Church, & Cor. 11. 2. Revel. 14.4. as the High Priest her husband was of Christ

V. 14. 4 widow] In this the mariage of the High Prieft (for in this particular, the prohibition is not given to inferiour Priests) was more precise, then the Ministers of the Gospel need to be; but in the other exceptions, there is a moral reason for them, which was not peculiar to the Priest-hood, but belongerh to modesty, honesty, and decency of the Evangelical Ministry.

of his own people] Whereby, though it be meant, that usually the Levites should marry within their own Tribes, as therest did; yet because they had no separate portion of the land of Canaan by themselves, as the other Tribes had, but were in a manner mingled among them by their dwellings; this reftraint of marriage was not fo ftrictly observed among them, but that they might sometimes marry with daughters that were not of their own Tribe; as Jeholada mar-ried Jehoshabeath the daughter of Jehoram King of Judah, 2 Chron

V. 15. profane bir feed] Making them unfit for the holy Priefthood, by marrying any unchafte, or defamed woman; that upholding the holinesse, and puricy of his Priest-hood, he may breed the ing the holincite, and purity of instructionon, he may breed the more reverence in the people; to the religion and worthly, wherein he was a principal and molt eminent agent: and therefore he was not to marry a woman, either corrupted by whordome, or defained by report; no, nor an honelt widow (but a virgin only) unless her decased. husband were a Prieft, Ezek. 44.22. nor a woman diverced for what cause

V. 17. any blemifb | For as the facrifice by death was a type of Chrift. and therefore muft be without blemifh, Exod. 1 2.5. Levit. 22.19. 1 Pet. 1.19. to the Priest by oblation was a type of Christs free-offering up of himself, and therefore he was to be without blemis also. And now though bodily blemishes do not disable men from the ministry of the though boardy oftenmers or not measure men noun to the Coffee, fact trenstable deformities, as a sparantly procure contempt; should difcourage any from undertaking that calling a effectally when they are to be fet up to the publick view, and therewishal to diffails whereby the ministry is neither to awful or fulfulgas by another it might be: but that which in the Evangelical ministry is most liable to excep-tion, is such blemishes in the mind, or manners, as make them unable to be teachers, unfit to be examples to their flocks, as is required, I Per. 2,3. See 1 Tim.3, 2.

bread] By which is meant all Oblations allowed for food, especially the flew-bread, which the inferiour priefts every Sabbath brought new, and fer upon the Table of the fhew-bread, and took away the old. See

V. 18. flat nofe] The Original word Bharum, in the radical fense of it, fignifieth rather cut off, then disperled or flat.

V.22 he [hall cat] Though the blemished Priest may not offer he may eat of the offerings; because eating was no type of Christs person or his actions; in not being allowed to offer, he was in worle condition then other Priests; in being allowed to eat, he was in a better state then they

that were unclean, for they might not, Chap. 22. 3.

both of the most holy] There was a difference, and kind of pre-eminence in things dedicated to God that had a blemish, but if they were to be eaten, he was to have his part, how holy foever they

V.13. nor come night The Alter was without the Tabernacle, and by the door of it, he that had a blemish might not come so far as to the Alter which was without the Tabernacle, much leffe might he come into the Sanctuary, or do any priestly office there; though by birth he were of the Priefty kindred.

CHAP. XXII.

Verl. 2. SEparate ibemfelves] That the Priefts that are polluted, muft abitain from eating holy things. See v.4. V. 3. goeth unto] That is, to eat thereof.

from my prefence] Heb. from my face. That is, from me, or by me ; fo

that he shall not live in my sight, nor have a being as he hath had.

V.4. What man seever 1 he Hebrew is, man, man; That is, any man, this or that, if he may be called man, and be of mankind; and so it extends to women also, who had no more priviledg of eating holy things in a condition of uncleannelle, then men had.

that is unclean] By touching any dead thing, or being at the burial of

any dead body. See Numa. 1.11

or aman whose] That man shall be unclean; not he that toucheth
him, though touching other unclean things, do cause a ceremonial uncleannesse.

V. 6. The foul] See on Chap. 11.1,

V. 10. no firanger] That is, not a Prietle, or of the family of the Prietles, though living in the fame houle, for fametimes in one house there may be two families; and afterin there is difference between the prietle, and of the people, though in the fame families are for the prietle, and of the people, though in the fame families are for the prietle, and of the people, though in the fame families are families. The feath of unleavened bread becam with the D. F. The feath of unleavened bread becam with the D. F. The feath of unleavened bread becam with the D. F. The feath of unleavened bread becam with the D. F. The feath of unleavened bread becam with the D. F. The feath of unleavened bread becam with the D. F. The feath of unleavened bread becam with the D. F. The feath of unleavened bread becam with the D. F. The feath of unleavened bread becam with the D. F. The feath of unleavened bread became with the D. F. The feath of unleavened bread became with the D. F. The feath of unleavened bread became with the difference between the difference there may be two sammes, and nerval there is a interence between the portion of the Pricit, and of the people, though in the fame facifice, that the Pricits portion is to be eaten only by them of his family, but the the Prietts portion is to be caten only by them or ans family, but the portion which belonged to him who brought the offering, might be imported to any Hebrews, if they were not be accordanced from a part by some le-

V. 11. be [ball est] He that was but a fojourner, or guest, may not gal uncleannels. eat of the holy things; nor that was hired by the day, for such an his eat or memory mings, not that was inited by me day, for just an in-red fervant is meant, verfe 10, but the beught fervant, and he that was born in his houle, as coultant persons in the Priests family , might eat

V. 12. [franger] See Annot on v. 10.

1. [franger] See Annot on v. 10.

1.

husband, being one flesh with him by marriage. V. 14. fifth pare That is, he shall repay the principal, and a fift part over and above, as a forfeiture for the offence, and a caveat against the like in future time : See chap. 5.15. & 16. And this latisfaction was to be made to the SanQuary, if the wrong were in any thing be-longing to it, and to the Prieft, if it were in that which was his peculiar

V. 16. or [uffer them] Or load themselves with the iniquity of trefpal in their cating what they should not. V. 11. [frangers] That is, Profelites, or Converts to the Religion of the Hehrews. See on chap. 17.13.

the recovers. Sec on cnap. 17.13.

V. 19. amale.] The whole burne-offering was to be only of the male kind, chap. 1.10. the prace-offering, chap. 3.1. and fin-offering might be of the females, chapt. 4.33. and chap. 5.6. See Mal. 1.

V. 23. but for a vow The leffer blemiftes, as the lack of a tayl (which in fittined factifices was not to be wanting, Brod. 19, 22. Lev. 8, 19, and Lev. 9, 19, and the like may be faid of the ears) did not him any execute or or sect in the number of parts, a sax a meep nea more then four legs, it was to be rejected as monitroutly mis-final mere then four legs, it was to be rejected as monitroutly mis-final Rand liter be lone, who take this free-will-offering for a glif for And there be lones, who take this free-will-offering for a glif for were any excelle or defect in the number of parts, as if 2 freep had more or fewer then four legs, it was to be rejected as montroutly mif-fhapen. And three be tomes, who take this free will-offering for a gilt for the deciding to the area of the Apolles, according to our Saviours skying, Joh. 4, 27, 38.

The after the Apolles, according to our Saviours skying, Joh. 4, 27, 38.

The area of the Apolles, according to our Saviours skying, Joh. 4, 27, 38.

The area of the Apolles, according to our Saviours skying, Joh. 4, 27, 38.

And three be tomes, who take this free will-offering for a gilt for the Apolles, according to our Saviours skying, Joh. 4, 27, 38.

to be rejected.

V. 3.5. [franger: bands] The facifices of God mult be offered, and v. 3.5. [franger: bands] The facifices of God mult be offered, and view accepted without relpect of any perion, but his whom they typife, Jewes accepted without relpect of any perion, but his whom they typife, Jewes accepted without relpect of any perion, but his whom they typife, Jewes accepted without relpect of any perion, but his whom they typife, Jewes accepted without relpect of any perion, but his whom they typife, Jewes accepted without relpect of any perion, but his whom they typife, Jewes accepted without relpect of any perion, but his whom they typife, Jewes accepted with the first-fruits were fancilitied.

3. Only 1. The facilities were family accepted by the period of the period o from an Ifraelite, or from a Prolelite 3 but the Prieft might receive mony from ftrangers, whether in Nation or Religion, which might be convetted to some service of the Sanctuary, whether for facrifice or otherwife ; Josephus lib z. of the Wars of the Jews, Chap. 17. But no uncircumcifed person might by himself present any thing, though in it self perfect, to be offered to God.

V. 27. [even dayes] See Annotat, on Exed. 22. 30. and 23.

V. 18. in one day] By this, 25 by the ordinance against eating blood, maintainer, a portion of his own increate, as a trioute, or can then from that they have and hold under him; they were norto take any thing for their own use. See Romail 1.6. crucky, fee on Deut.22.6. Gen.32.11.

V. 30. leave none] See on Chap. 7.v. 15.

V. 30. 102 to note 1 oct on Chap. A. 1. 3. 1970 fane my boly Name] By bringing it into contempt with the Nations, by your profane and corrupt manners. See Annot, on chap.

18 21, which hallow you] Who giveth you holy Laws to live by , and the grace you have to live according to those Laws.

CHAP. XXIII.

Verf. 2: HOly convocations | Called and met together for an holy bu-finets a for hearing of the Law, and for putting up prayers, and giving praises to God.

nd gruing praies to Lod.
V. 3. Sabbath of reft. Heb. reft of reft.
no work] Work in the general is forbidden on the Sabbath, and in particular the drefling of meat on the Sabbath is forbidden 3 and the like reftraint is partly expects, and partly understood of the day of expiation. But on other Feltivals, work in general is not forbidded, but fervile work; that is, work of a mans worldly calling, wherein fervants chirfly, though

that is, work of a mails work of saling, wherein tervants custopy, inough not only, were imployed.

if all year develing. The observation of the Sabbath, was not only in the Sanctuary, as other Fealts were, but in private habitations, tents or houses, as other Feasts were not ; for that purpose there were built divers Synagogues, not only in Jerufalem, but in divers other Citles, AC. 15, 21, fee on a King 4, 23, & Luk. 7.5.

V. 4. fcafont] The Sabbath was kept every week, and the other Convocations, mentioned in this Chapter, but once a year.

fifteenth day, and continued feven dayes, during which time, no bread but unleavened was to be eaten, fee on Deut. 16,8.

V.7. (ervile work) Or bodily labour, taying about that which every

V. 8. [eventh day] The first day of the feast, and the seventh were to one must eat, Exod. 1 2. 26. be kept holy; in the reft they might work, unlefte the Sabbath fell on any

of them; yet all of them had the same number of sacrifices, above the ordinary preparation of every day. See Num. 28.24. (ee Exod. 23. 16. & 34.22. Num. 28.26. Deut. 16.9.

V. 10. When ye be come] It appeareth hereby, that though these Laws were ordained in the Defert, they were not generally and punctually to be observed there (though some of them were, as that of the Sabbath) but

harveft That is, Barly harveft, which in that Country, is ripe about in the Land of Cansan. marvejs I mac 13, Darry narvet, with the internal country is tripe anout the end of March, and the beginning of April, but effectally about Jerico, for these the corn is tipe looner by fifteen dayes, then about Jerufarico, for any other part of the Land of Canaan; Joseph Antiquib.; cap, or any other part of the Land of Canaan; Joseph Antiquib.; cap,

10. See on 1 Sam.6.13. Judg. 21.19.23.

a specifof Heb. an Omer. For before it was offered, it was dryed, and threshed, and the graine separated from the chaff, as Joseph. sheweth, lib. 3 cap. 10. and punned or ground to meal, and that fifted, that only the fine flower might be offered 3 and 60 it might be measured in an Omer and after this they were allowed to reap for themselves, which before they might not do; at least they might not dresse any of the new corn for food, before this oblation were made. But fince the word Omer, fignifieth also an handful, Deut. 24.19. some would have it taken here for

11. on the morrow after the Sabbath] Not the weekly Sabbath, but the 8. 35, and Lev. 9. 19, and the like may be laid of the ears) did not himder the acceptation of a free will-offering 3 but that which was offered
by row, was to be perfect, as that which was required by oblation of
this freend day of the feath which is the interestent day of the month Ni
the law, which was to mind the offerer of the perfection of Christ, of fan i, from which day were reckoned the fifty dayes ended at Pentecol,

Whithenties are found at the contraction of the contrac the law, which was to mind the onecer of the perfection or Cherit, or 18th, 18 whom the secretic was a figure; and or may perfect ton which every one or windionide, rectoning that recond day includively. Pentitots, or was to prefe after, as in imitation of him. Some take this exception to Whitfornide was kept in memorial; first, of the Ifraclines coming out of was to prefe after, as in imitation of him. was to prets after, as in immusion or min. Some take this exception to volution the was kept in incimular, man, or me macute coming out or be only of fuch as had form part either excellive or defective in quanbe only of fuch as had some part either excellive or detective in quantity for length or thornesses, and the control of the co

to be turned into mony to buy somewhat which is fit to be presented in teaching under the continual daily factifies (see first, the continual daily factifies; see factifies (see fifte, the continual daily factifies; see factifies) for the factifies offered every of the seven and thirdly, this fact-lamb officerise offered every of the seven dails; and thirdly, this fact-lamb officerise offered every of the seven dails; and thirdly, this fact-lamb officerise offered every of the seven dails; and thirdly, this fact-lamb officerise offered every of the seven dails; and thirdly, this fact-lamb officerise offered every of the seven dails; and thirdly, this fact-lamb officerise offered every of the seven dails; and thirdly, this fact-lamb officerise offered every of the seven dails and thirdly of the seven dails and the seven dails and the seven dails and the seven dails are seven dails.

Omers : fee Annot. on Exod. 16. v. 16. and therefore two or double to the usual proportion of a lamb, Num. 15.4. because here was added anothe occasion of the facrifice, viz. a gratulation for the fruits of the earth, and therefore was the meal doubled, not the Lamb, because it came of the fruits of the earth, as the Lamb did not.

V.14. until] Until they have offered unto God, as to their Maker, and naintainer, a portion of his own increale, as a tribute, or chief rent, for

V.15. morrow after] See Annot on ver. 11. feven Sabbaths] That is, feven weeks ; for the Sabbath being the principal day in the week, carrieth the name of the whole week (asthe foul the chief part of the man, flands often for the whole man) fothe Pharifee is to be understood, when he faith, he fasted twice a Sabbah,

that is, twice a week, Luk. 18.12. for twice a day he could not keep a Fait. See Annot,3. on Gen.1.5. V.17.Two wave leaves] Some conceive that at the Feast of Pentecolt

every family was to bring two leavened loaves, as the first fruits of their incresse to the Priests, because it is said, they should bring them out of their habitations, but that notwithstanding, others take it, that is would be too great a proportion of bread for them, that for many could not be waved by the Prieft with the Peace-offering, as is appointed, with the proportion of the prieft with the Peace-offering, as is appointed, when the prieft with the Peace-offering as is appointed, when the prieft with the Peace-offering as is appointed, when the prieft with the Peace-offering as is appointed, when the prieft with the Peace-offering as is appointed, when the prieft with the Peace-offering as is appointed, when the Peace-offering as is appointed, which is the Peace-offering as is appointed, when the Peace-offering as its appointed, when the Peace-offering as it is appointed, when the Peace-offering as it is appointed, which is appointed by the Peace-offering as it is appointed, which is appointed by the Peace-offering as it is appointed by the Peace-off 20. therefore it is more probable, that they were a common Oblation,

made at the publick charge, and offered also in the name of all the prople in Covenant with God. Against this is objected, that they were to bring them cut of their habitations, which imports a pluralitie 5 for two loaves were too few to come out of many habitations ; to which it is an fwered, that it must be of the wheat of the Land of Canasa, not of a forraign Country, where they had no habitations; and yet it might be, that this common charge, might by course be so distributed among the people, that it might be rather accounted a common or go neral thing, then of particular cost or concernment of particular per-

with leaven, Secon chap.2.11. & 7.13.
V.18. [even Lambs] To these in the Feast of Pentecost were added on her oblations, whereof fee Num. 28. 27. bill

V.20. Wave them] See on Exod.29.24.

Chap. xxiii.

for the Priefts \ Wholly for the Prieft, because being offered for the whole Congregation, it was too little for every one to have a part, and no man in such a common interest, having right to challenge a singular portion to himfelf, all was affigned to the Prieft, though in other Peace offe-

tion to intimerical was surgices of the Transposition in intended first in the plurings the had only a part, chapt. The charge is intimated first in the plural number, when the water reposit. The charge is intimated first in the plural number, when re; but peckently changed to the singular number, thou, to direct every one to make a particular application of the general to himfelf

a Sabbath | Or an holy day, or foloma feast unto the Lord Num

Trumpers This was on the first day of the month Tigri, that is, o September, the first month for civil account. See Annot, on Chap, 25 2. And yet this feventh month, as if it had been the Sabbath of months, as the leventh day is the weekly Sabbath, was eminent for the multitude of Solemnities above any other , for in that month was the Feast of Trumpets, of Tabernacles, and the solemn Atonement or Expiation observed. This Feast of Trumpers was kept at least the first day of it, (as it is received by tradition among the Jewes) in remembrance of Isaacs deliverance from flaughter, when his father was ready to offer him up in facrifice, Gen. 22.11.12, and it is called a memorial of blowing of Trumpets, because it was in the beginning of that month, which had many Feasts in it, to which the people were to be called together by blowing of Trumpets; and for that the Trumpets were to found at the oblation of the facrifice on dayes of rejoycing and other folemn times, especially in the New Moon, Num.10.10. Pialm 81.3. and this joyful noyfe was made, with a special memorial of the year of Jubilee, which was begun in this month; and when it begun, the folemnitie of it is supposed to be such, that the Trumpers were sounded not at Jerufalem only where the facrifices were offered, but throughout all the Cities of Iirael. Some think it was called the Feast of Trumpers, with reference to the Ram by which Isac was ransomed from death; because some Trumpets were made of Rams hornes, Josh. 6.20. Othersfay, this Feast bears the memorial of the miraculous victory over Jericho, at the Israelites first entrance into the Land of Canaan, when the wals of it fell down at the found of Rams hornes, Jolh.in the place forementioned.

V.17. Afflist your fouls] By fasting, mourning, in confession of sin, and supplication for pardons see Lev. 16.29. Num. 23.7. This is thought to be the memorial of the fin about the golden Calf, and of the pardon granted upon the repentance of the people.

V.32. From Even to] That is, from Sun-fetting, to Sun-fetting; so Sun-fetting so Sun-fetting in Christianity as the day is changed, by occasion of the Resurrection of Christ: fo also is the time of the beginning of it changed from evening to morning, and that upon the same ground, for Christ rose not in the evening, but in the morning, Mar. 28.1.

W.34. Tabernacles] Joh.7.2. This Feast was to be kept in grateful memortal of Gods providence and protection of the livaelites in the wilderness, where they had no hones, but moveable habitations, as Taberness. nacles, Tenss, and Booths, Winter and Summer, for forcie yeears together, ver. 43. And it was inflitured allo, for thankfiving to God for the fruits which the year before brought forth, not only their corn, but antery ver. 43. And it was infittured only for chamitgiving to God for the fruits which the year deforetiously forth, no only their corn, but the fruits of the vines and olives, which were all utually gathered before this Fealt was celebrated, Deur. 16.13,14. See Exocl. 31,16. Some this Fealt was celebrated, Deur. 16.13,14. See Exocl. 31,16. Some that turn this Hiltory into myftery, make an ellution of it to Chrift and to Chriftins in the state of the control of the state of the control of the state of the control of the state of th and to Currisons; to Currisons, our Internation of the Wordshaven of Christians, as stelly are pigicines and firengers in the wordshaven of the children of th 16,19. 2 Cor. 5.1.

V.36. On the eight day] The Feast of Tabernacles confisted of seven dayes, ver. 34. yet when those were patt, (though the formaility of and it may be with fo much the more, because until that time twelve month it was not to return; for that reason, (though in constitution it were but equal with the first day) in observation it might exceed it and so be called the great day of the Feaft, Joh. 7.37. In this it is probable, they had a grateful remembrance of their peaceable fettlement in the land of Cansan, after their many intricate and troublefom windings and wanderings in the Wilderness.

V.38. Besides the Subbaths of the Lord 1 If any other solemnicies were coincident with the Subbath, the oblations belonging to the Subtions belonging to it, were to be performed, as if it had happened fingly

beside your gifts, and beside all your vowel No voluntary oblations, whether with vow, or without vow, would suffice to discharge the cost of the facrifice, due to the folemnity of any special festivity.

weather, in particular they are named Palme trees, and Willows of the chofe that offend us. Brook in the same verse, which might be useful to bind the boughs together; and in Nehemiah, there are mentioned branches of thick trees in general: and in special, Olive branches, and Myrtle branches, Neh. | defire of revenge; but as the Magistrate shall award upon the hearing \$.15. thefe were fet upon the roofs of their houses, and in their courts, of the cause,

holy to the Lord They were faid to be holy to the Lord, because the and in the courts of the House of God, and in the streets, Neh. 8. 16. their were not to be let up out of their Towns or Cities, but out of their houses in the Arcets, and in gardens; and fometimes they were placed on the tops of houses, as Neh. 8.16. and this Feast of Tabernacles continued seven dayes, during all which time, they did not wholly forbear all bodily labour, but frent the most of it in feasing and rejoycing. Among theie Featts is no mention of New Moons ; whereof fee Num. 20.11. To all thefe in after times were added the Feaft of Purim, Eith. 9.17, 26,23. and two more of lefte warrant, 1 Maccab. 4.56. and 2 Maccab. 1.18.

CHAP. XXIV.

Ver. 2. THat they bring] The Priefts and Levices were to do the fervice of the Sanctuary, but the people were to bear the charge; fince the ministration was not for the Ministers themselves, but for the people alto s hence were their oblations, Exod. 23.11. and chap. 30.13. and it is like the treasury, Luk. 21. t. was to receive the gitts and oblation of well-disposed perions for the maintenance of the Temple, and for the fultenance of them that did fervice in it.

V.3. Vail | Which vail separated the Holieft of all (where was the Ask of the Testimony) from the Sanctuary; so it is without the Holy

V.5. Bake] It seemeth by t Chro.9.32. & Chap.23.29. to be the service of the Cohathites, which was one of the Families of the Tribe of Levi, to bake the bread.

two tenths] That is in measure two Omers; of which see Annox. on Exod. 16. 16. and in weight every cake was thirteen pound and an half, allowing for every three ounces of llower, one ounce of water to

V.6. two rowes, fix on a row] They might be variously disposed, either in longitude one by another, or in altitude, one upon another, as in the Scheme in the Geneva Bible.

. V.7. On the bread for] Or, in stead of the bread; for it was burnt every Sabbath, when the bread was taken away.

memorial] See on Gen. 9.15,16.

V.8. Every Sabbath] That there may be the more ftore for the mainenance of the Priefts, and that it be not too stale by staying too long unchanged; and the new that was brought, was, it is like, hot from the Oven, that it might not be too dry before the weeks end.

from the children of Ifraci] Being twelve, it is like that they had one from every Tribe.

everlasting Covenant] So perpetual Statute, v. 19. See Chap. 3.17.&

Num.19.21.

V.9. made by fire] The bread in this respect may be said to be holier then other oblations, because it is constantly and continually presented to God, and as in his presence, is called, ver. 10. in Hebrew, the bread of faces. Quest. But how is it made by fire ? Answ. It is not faid, That it is made by fire, but it is compared with those that are made with fire; or they may be faid to be offered with fire, because that which was laid upon them was burnt with fire, and that, it may be, with some reference to them in their flead. Of eating the Shew-bread, fee I Sam, AL

minded, would both bore Gods name, and gore his person if he could.

V.12. That the mind] Mofes might have put him to death by vertue of the law against curfing father or mother, Exod. 21.17. but because the the Featt were finished) the eighth day was kept with publick solemnity, particular punishment for blasphemy was not yet appointed, he consulted with God about it.

V.14. laid their hands To testifie their personal charge of the sin upon him, and to express their defire, that the evil of punishment may light upon his head, who is guilty of the evil of fin ; but on their own, t they in this accountion should by Aander and murder, take away first his innecency, then his life.

V.15. Curfetb] This scemeth to be a more hainous fin then blaschemy fore-mentioned ; betwirt which there may be this difference, that blaiphemy may be any impeachment of the divine honour, whether inbith, did not excuse the cost of the concurrent festival; for the obla- | considerately or deliberately, whether with malice, or without : but curfing implies an intestine and deep malignity : howsoever in this place they were both capital to the offender.

bear his sin] That is, shal be punished.
V. 16. stone bim] Death was inslicted for the like offence against man chap. 20.9. and God inflicts no more for blafphemy against himselfe, V.43. Boother] Built of boughs, which in the general were made of though the fin be infinitely more hainous; an example against partialigoodly trees, and thick trees, ver. 40. fit for shelter and shadow against the tie to our selves, and too much severity in prosecution or punishment of

V.19. So hall it be done] See Annot on Exod 21,24. V.20. Breach for breach] Not according to every mans grudg, or

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in capital cri mes, if they and the litaclites finned alike, they must be punished alike, See on chap. 20.2.

CHAP. XXV.

Ver. 2. A Sabbath] That is, a reft from the toyl of tillage and culture both of fields and vineyards. Of the reasons of this, see Annot.on Exod.23.11. This Law was dated at Sinsi, for thence, and then it was delivered, when Mofes abode io long with God in the Mount 3 but it was not to be put in execution, until the people had been fix years in possession of the Land of Canaan 3 in the Sabbatical year Deuteronoground left untilled : and whatfoever fruits it brought forth, they muft not be gathered as any on a proper goods, but left to common ufe.

V.3. Six years] The Jewes begin their Civil year in September, for then all their fruits were gathered for the year following; the Sacred, which served for the Anniversity order of the Festivals, and other Ecclefisitical matters, was from the month Nifan, which answereth to part of March, and part of April. See on Gen. 7.11. and on Exod. 23.11. V.5. Own accord] By reason of the corn that fell out of the eares the

V.5. Own accord [1] by reason or the constant and the double frequency against Sec. Sings 19,39; under [6] Hels. Of Jub [ognation That is, which thou hash teperated from thy elity incipally and left free for common ufe, wr.1.6. or which thou hash women in the fix years to appropriate, or feparate to thine own ufe; or (as fore conceive, according to the Hebrew word, Nexine-day) because the fruits ungasthered, make a thew or refemblance of the constant propriate the fruits ungasthered, make a they or refemblance of the

COAD DECEASE THE FIGURE SUBJECTED, MAKE A MICHAEL OF LECTIONS OF THE NAME OF THE PROPERTY OF THE FIRST OF THE LAND; THE FIRST OF THE LAND STATE OF THE LAND STATE OF THE LAND STATE OF THE LAND DESIGNATION OF THE PROPERTY OF

V.8. Seven Sabbaths of yeers] That is, fortie nine yeers; and in th beginning of the fittieth year was the Jubilee, so called, because the joyful tyaings of libertie were publickly proclaimed by the sound of the Trum syangs or incrite were passively proclamated by the found of the Arther per or Corner made of a Ramb hone, as the end of the fortie hinth year for the celease of men from fervitude, debts morrgage, and the relitution of clares to the first owners, from whom in the former years they had been allemated. During this whole year there was neither towing nor reaping, and when it was expired, the next year, which was fiftie one, began the reckoning for the succeeding Jubile.

V.9. the tenth day of the seventh month The Jewes antedate the be-

V.9. not renth day of nor (eventh month). In Jewes ancedar the be-planting of the Jubile tent dayes (somer, but if the Trumper were not lounded till the tenth days, it is like the folemanite began nor till then it and the day of explation led the way to the Jubile foaceeding, which might mind the people of lowing in tears, before resping in joy, Piala 126, 5, and of a disposition to pardon their offending betthrens as they expect-ded varion for international in the day of sentiative. ed pardon for themselves in the day of explation.

day of atonoment? That is, the day of reconciliation with God, which

was celebrated on the tenth day of the feventh month.

V. 10. Inhabitants] Which were in bondage.

4 Fubile unto you | Some derive the word from Jubal, the first Inventor of Instruments of mulick, Gen. 4.21 because it was a year of rejoycing but the more received etymology is from Jobel, which fignifieth a Ram, because the Jubile was proclaimed in the towns and Cities of Ifrael with the found of the Trumpers made of Rams horns. The first Molaical

Jubile was about the year of the world 2501, fee on Exod. 19.13.

his possession Of immoveable goods, as lands and houses, which was no wrong to them that bought or took them before, because they were not put over from one to another without the condition of restitution (either expressed or implyed) in the year of Jubile; and the price was proportionable, more or lefs, according to the diffance or neerness of the year of release, and this God ordained, partly for restraint of concupiscence of ever) and partly that they should not be too proud of what they obtained fince they must be fure to part with it again 3 and it was likewife for the conficer of fuch as were decayed and importerible, and to preferre with an equality as might keep our Tyranny and confusion of Tribes and Earlieft, which were to be uphed in their effect and condition, whether the confict of fuch were to be uphed in their effect and condition, whether the preferred by the confiction of the condition of the condition of the condition of the confiction of the condition of the conditi others estates (for men would not fo much defire them upon these terms, fides this, it may be (as some conceive) that this restitution in the year of Jubile, was a type of restitution to a right and possession of the celestial Canaan, upon the found of the Trumper of the Refurrection, though men forfeited their right by fin, and were (as it were) cast out of it by excommunication out of the Church below, a type, as well as a part of the Congregation of the first-born above, Heb. 12.23. Secon ver. 22. & 50.

V. 12, holy unto you | First in the general, for that which gives occasion of so much rejoycing to men, is cause of much thanksgiving to God, and of so much more holy service to him, as they receive beneficence from him. Secondly, with especial reference to the great joy of the acceptable year of the Lord by the redemption of Christ, of which this year of Jubile was V.50.

a type. See Ifai 62 2. & 63.4. 2 Cor.6.2. was more then anothers ; and therefore it was to be left there, where any might have, and no man debarred from his portion.

V. 12. For the firencer Though in exercionials the ftrangers, had "V.15. according to the number of years I fi the Jubile to come be neer, neither privilenge in the ule, nor prejudice by the omiffion of them, yet thou, shalt sel better cheap; if it be tar off, dearer; and so the seller or fetter must not demand too much, the buyer or taker must not bid or give too little See the next verfe.

too little See tine next verie. Vo. 10.18/has fibal we can the fewenth yeer? There was the more cause of this doubt, because the Sabatical year and the year of Jubile coming together, they were suspended from sowing and reaping both those yeers? out it was as easie for God to make them amends for that long forbearance, by a more abundant bleffing, as Mal 3 10. as for a fhorter time. See

Annor.on Exod. 23.11. See Mat. 6.31.
V.21. Command my bloffing God hath an absolute power of bloffing t when men bleis, they do but pray that God would bleffe, but God bleffeth by authoritie, and if he command stones to be made bread, Mar. 4. 3. my was to be read unto the people, Deut. 3) 10,11. Hebrew lervants were the flones shall relent, and become both fost to the teeth, and fatisfactory to to be releated, Evol. 21.2. debs were to be remitted, Drut. 15.2. and the eighth year, to bring forth enough for it felfe and the feventh , fheweth, that boildes the natural, there was a supernatural fruitsulnesse in the

land of Cansan. See Exod. 34. and 24. 2 Kings 19.29 Hof. 2.21.
V. 13. For ever But in the yeer of jubile, it must return to the Family to which it formerly belonged.

V.24. A redemption] It that not be fold, but with coverant of redemption, or he that taketh it to mortgage, shal yelld to a redemption, if not ooner, yet at the year of Jubile.

V.27. Count the years] He that enjoyed it abating the money for the rears patt, he that redeemed it, was to pay for the years to come, according to the fum received, at the former contract of alienation.

V.28. Go out \ From his hands that bought it.

V.31 . But the houfes] There is no general rule but hath some exception; and here is one (of great moment) from the ordinary redemption at the year of Jubile; houses in unwalled Villages that had no walls, were to be redeemed in that year, but not houses in walled Cities, for they must be redeemed within a full year, or not at al : and this was either in favour to cities the better to furnith them with inhabitants, and to keep the houses in good repair ; or for caution to the owners, that by ill husbandry they might not be put to part with them; or elle, because neither houses in cities, no nor cities themselves were so distinctly sorted to tribes, as houses in the country, and the Lands annexed to them were, for the Levites had cities in fundry tribes, and yet had no divided portion of land allotted to them, as the other tribes had. What is herefaid of houses, may be applied to some parcels of ground in walled Towns; 35 Mount Morish which David bought for the building of the Temple in J.rufalem, 2 Sam, 24, 12, 24, the like is held of fuch grounds as yeeld no profit, as gardens of pleasure, and the potters field for burial. Mat. 27:27.

V. 32. At any time Others could not redeem their alienated lands or houses, but at the year of Jubile, if the taker would not release them sooner; but the Levices had a priviledg for recovery of their possessions at a-

ny time. See on Josh. 21.4.

V.33. Their poffeffion] Which confifted in houses, cities and their suburbs, which were measured to a certain number of cubits round about them; not ample portions of lands, corn fields, pastures and vineyards,

V.34. Suburbs] Of these suburbs, see Annot, on Num. 35 5, there is Somewhat contrary to this practice, Jer. 32.7, 8.1.4.4. 4.36,37. but by those times the constitution of the Jewithstate was much changed.

V. 36. Ufury] See Annot, on Exod. 22.25.

V.40. Unto the year of Jubile] If before that time, he had not made ule of his Hebrew priviledg of his release in the seventh year, Exod. 21.2. yea those that had their ears bored through as a sign of their perpetual bondage, were now fet at liberty. See Annot. on Exod. 21.6. and the Annot.

on Exod. 12.14. V.41. He and his children] And his wife, if he came in married, else not. See Annot on Exod.21.4.

V.42. My fervant] So were the Hebrews, not only by the common right of creation, but by particular right of redemption from syrannical

(cevitude in Egypt.

as bondmen That is, unto perpetual fervitude; for an Hebrew might

V.4. Tour possession A perpetual possession; for they shall not be bought out at the year of Jubile, though they were professes or converts to the Jewish religion; for the difference betwice an liredite, and one of another nation, and the preminence of the one above the other, was a priviledge of pedigree, from Abraham, Isaac and Jacob, and not of pre-tiffion, shough the date forlook his religion, was not worthy to enjoy priviled; a noth the that finercely imbaced religion (though an alian in nation and nature from the lifteelites) no doubt had a more caste bondage than nonther handsers. then another bondman.

V.46.For ever] When their mafters dye, their children shall inherit the masterly power over them, and they shal abide in bondage as long as

V.50. Year of Jubile] This was a figure of our freedom purchased Christ, Joh 8.36. and of rest and relief from all agrievances in the out of the field] Whence it was not to be changed from a common to Kingdom of heaven, for the Jubile had all the privilegges of the Saba proper right or ule, as when it was laid up in the barn, but was to be batical year; and befides them, in his fiftieth year, all fruitful lands and left free for every one to cat; wherein for that year, no mans interest houses in the cyuntry returned to their first owners, though they had been fold over and over, an hundred times.
number of yeers] Which remain yet to the Jubile, as if a man should

Chap.xxvi. fell himfelfe for 50 flekels, to ferve from one Jubile to another, and | Inhabitants, which brought upon it heavy curfes, and toiled and tired it tell thintener to 30 or 10 or

and time run up.

V.53. in thy fight] Thou shale not suffer him to intreat him rigorou-

V.53: min pg. 1 non-man not unter thin o mirest nim ingroups, thou know is and can't help it.
V.55: #bon I brought] God renders this for a reason, why they flould not be preputual bond-dayes, because they were his redeemed from the fore-bondage of Egypt: So the great Redemption of Gods elect from the spiritual Pharaoh the divel, carrieth with it a comfortable expectation of letter deliverances, so far as may serve for Gods glory, and bis iervants good.

CHAP. XXVI.

Ver. 2. A Nd reverence] See Annot.on chap. 19:30. V.4.Rain] By promiting abundance of earthly things, he

flirreth up their minds to confider the rich Treatures of ipiritual bleflings

V. 5 Your threshing Shall reach unto the vintage] Your old store shall be so much, and the new return to toon, and be to plentiful, that before you have threshed up your former provision of corn, you that be invited to the vintage; and before that be gathered in the new feed time will come upon you. See Amos 9.13.
V 6. through your land] In the futious march of a warlike enemy, who

rangeth up and down a land, to ruine and root out the people.

V.8. Five of you] A final number of yours, shall put to slight many

troops of your enemies, as Judg. 7.22. Sec Deut. 30.20. V.9. (flablifb] By real and iettled performance of what I have pro-

bundance of new, they thall want room to lay it upsunleffe they take away the old. Luke 12.18.

V.13. Upright] The yoak boweth down the head and neck, and maketh men rather of a groveling, then upright | pofture, but they that are freed from the yoak, go upright.

V.15. Break my Covenant] Mine, because I first propounded it, and have authoritieto require it, and for my part shall assuredly keep it, if you do not fee me free, by your revole from your undertaking, for thereby you break it, and I am not bound, if you for lake me, to cleave ftil unto you

V.16. Consistence the eyes Or, Over heat the eyes. The word Kaddah-hah, in the Original, fignific the he disease called the Jandies, but by Latin Authors the Kings Evil, which arifeth from a diftempered head and tur-neth the colour of the eyes.

ver.18,21,24,28 fo Pro.24.16, & chap.26.16. Pfal.119.164. Vi25. Quarrel of my Covenant | Breach of covenant betwirt God and

fuffained or topported from falling into the grave, as a staff upholdeth a feeble body, which otherwife would fall to the ground, P.al. 104.15, and 105.16. Ezek.4.16. & 5.26. & 14.13. ten] That is many. See Annot. on Gen. 31.7.

one oven One oven that be fufficient for ten families, not for the great-

nels of the oven, but for the fcantnels of provision. by weight Too light weight, either to fatisfie the appetite, or to fulfain

the strength. This is a great token of scarcitie, Ezek. 4. 16. Neh. 5.6. V. 29. Of your fons, and of, erc.] The extremitie of hunger breaks the firongeit bonds of law or nature, and turns the kindeit killes of the lips, to biting with the teeth. See Lam. 4 10.

V 30. High placer] Where, siter the manner of the Gentiles, the Jewes fer up memorials and altars for Idols.

upon the carkaffes] Images are called carkaffes, because they are bodies without touts av Plal 1 15.4. yet fosthat Idolaters are often fo deluded, as to think the falle gods do animate them, inform, and quicken them, and because they are as loathform unto God, as dead and flinking

tarkailes to men. See Ezek.6.4,5,13,

my foul God is not as man composed of effential and integral parts, a bodie and a Isul, and feveral members, but in the Scripture, condefeending to our capacity, both a foul, and paffions of the mind, and parts of the bodie are attribed unto him.

V.31. Santluaries wafte] All places of publick worthip (wherein you ther dithonor me by your hypocrific,)as the Tabernacle, Exod. 25.8. & the Temple,1 Chro. 22.19. or honour your Idols by your Idolatry. See Pia.,74.7. Lam.1.10. Ezck.9.6. & 217.

not [mell] I will not flew any acceptance of your sweetest oblations,

between the constitution in the work of them.

V. 17. [antilige his field] That is , dedicate his field by V. 14. (anjoy her Subbaths] Belong eated from the wicked weight of finch bellow the price or profit of n to the fervice of the banduary.

28.1. 2 Sam. 5, 24. V.39. Of their fathers | For as much as they are guilty of their fathers faults, they thall be punished, as well as their fatners.

V.41. Accept of the punishment] As throughly deserved on their part, and justly inflicted on Gous part; so that they glorifie his justice, and kiffing the ros of their correction, implore his mercie.
V.4; 34 bile fe lieib] See Annot.on ver. 34.

CHAP. XXVII.

Ver.2, A Singular vow Vowes are religious promifes of our felves, or those persons or things which are in our disposal and power, with reference unto God, and with a purpose to bind our selves by the vow for that, wherein before we were free. A fingular vow, is a vow of a fingular person, for himself, or for any thing by vow separate, and fet apart from common to a facred use; the word in the Original hath a more emphatical fignification then is express (in the translation) importing somewhat of a miracle. Of vowes. See. Eccles. 5.4, 7.

the persons | For of such were vows sometimes, as I Sam 1.11. It was also a personal vow, when a man vowed abstinence from some things (otherwise lawful) with respect unto God (as in the vow of the Nazarites to forbear wine, strong drink, and the eating of grapes, moist or dry, Num.6.3.) or to serve at the Tabernacle by carrying of water, or wood, or asses, or sweeping the court, or by any other ministerial attendance upon the Levites, in their service of the Sanctuary, as the Gibeonites and Nethenims, John 9.12, 27. So might women vow their V.1.0. Because of the new Either because now the new will secure them from want, though they biberally spend up the old, or because by the arrive word any thing above the duty of his place in his ordinary course, he was to perform both his ordinary duty whereto his calling did oblige him, and that whereto by yow he was engaged afterward.

V. 3. thy oftimation] The order propoled in general, is applied to every one in particular, according to the different estimation of his per-ion, whereof the rules and rates follow afterwards; or thy estimation, may be the estimation of the Priest, in such cases as are no: punctually derermined.

thy estimation shall be] That is, if he will redeem his vow, he shall pay to much for the maintenance of the Prieft, and service and repair of the Sanctuary.

fifty fhekels] By the year, that is, for every year 50. fhekels ; (as is conceived) for if the shekels had been rated by the year , a single shekel for every feveral year, it should have been rather fourty shekels for the

neth discolour of the eyes.

V.18. Seven him?] That is, many times more, or more extremely. See

Annoto n. ver.; 44.

Annoto n. ver.; 44.

V.19. At item.] Neither heaven shal distil a softening rain, nor the

eath be in any disposition to receive it 3 neither of them shall be

of any more use to nelp forward the fruits of the earth, then if they were

the many state of the state profitable and advantageous fervice then a woman; fo alfo wer. 5. yee V. 24 feven timer] le is often in this chapter ufed for many times ; as there is a different price, veri, b. where there frems to be no peremi-

nence is a pincerin price, year, by where there items to be no yeethnence in shilling for use and service.

V. y. five year old 1 If his parents slave made a yow concerning him;

V.y. Sharret of my Covenant] Breach of covenant between the manherisate by executed the many contenting hims and the venigence of mans revoled by a pentance and reformation his will be not appealed.

V.s. free year ald 1 it his parents flave made a vow concerning hims take venigence of mans revoled by a pentance and reformation his many could not by your dispose to himself.

V.s. free year ald 1 it his parents flave made a vow concerning hims take young could not by you will spot to make by free made and you will spot on the formation or ver. 5.

V. s. power! Then that he can bear, or pay the efficient on vers.

V. s. power! Then that he can bear, or pay the efficient or vers.

V. s. power! Then that he can bear, or pay the efficient or vers.

V. s. power! Then that he can bear, or pay the efficient or vers.

V. s. power! Then that he can bear, or pay the efficient or vers.

V. s. power! Then that he can bear, or pay the efficient or vers.

V. s. power! Then that he can bear, or pay the efficient or vers.

V. s. power! Then that he can bear, or pay the efficient or vers.

V. s. power! The that he can bear, or pay the efficient or vers.

V. s. power! The parents flave made a vow concerning hims one high of the parents flave made a vow concerning hims one high or pay to will pool to himself.

V. s. power! The himself and the can bear will prove the can be a very the efficient or vers.

V. s. power! The pay the can be a very the efficient or vers.

V. s. power! The pay the can be a very the efficient or vers.

V. s. power! The pay the can be a very the efficient or vers.

V. s. power! The pay the p was by militap made poorer when he should have performed what he had formerly vowed.

before the Prieft] That may be inferiour Priefts ; for there is nothing to make the matter particular to the office of the High-p:left.

V. 11. unclean beaff | Unleft the Dog were excepted, Deut.23.18.

V. 12. good or bad] That according to the quality of it, the Pricht may make the value more or leffe.

V. 13. afifth part] This was fet down to make men itedfaft in their vowes; and it they be not, for a penalty of their levity, if they fail, or fail off: the like addition was to be made for redemption of an house, yerf. 1.5. which they might be willing to give, because otherwise it could not be redeemed no not in the year of Jubile; and also for deal-

it could not be retermed, no not in the year of jubile; and and not detaining fallily in the boly things, See, eve. 27, 8, 3;

Via 4, antifice O' delicate as by a vow, fayings This house shall be holy unto the Lord, and so separated for an holy utie; if he redeem his younge shis house from his vow . In shall say the rate which the Priest steep on himself the Print was to keep the politism of it for perpetuity.

himmelie the Fritti was to seep the pointing of it for perpetuny.

V. 15. fifth part | See Annot. on ver. 13.

V. 16. according to the feed | That is, according to the proportion and value of the feed, which is fit to be lown upon such a parcel of ground; as if he will take an Omer of Barley, it shall be valued at fifty flickels of filver from Jubile to Jubile; that is, a flickel for a year ; and this was to low a price, that the worlt ground was worth it. Some

take it, that the fifty inckels were to be for one years rent, and fo the rent whole time from Jubile to Jubile, would be about two thousand five hundreth flekels,but the former rate is more received. See cn. 2Kin. 4.22. **Cons.21.

**Y3. A flowed after you! You shall have enemies, and no hearer of much takes to more received beaute it was most actively. That grain is decicilly mentioned, because it was most actively ships from them.

**V 17. [and tipe bit sheld] That is additate his field by a vow, to

Chap. xxvii

from the year of Jubile] That is, as foon as the Jubile is past, and on]

ward towards another Jubile. V.13. After the Jubile] That is, at fome yeers distance after the

i. feat be abated] The year of Jubile shal be abated, and no price recformer Jubile. loned for that, because that year the land was to be free ; nor is more price reckoned for the reft of the yeers, then according to the number of

than, of or the vow to the yeer of Jubile. .m. at er the vow to the year of jumes.
V. 9. fifth part] See Annot on ver. 13.
V. 20. Not redeem] Naither he, nor his next kiniman, Chap. 25.25.

Sec Grangers and Ruth 4 4.9.
or if he have fold it] This is not means, as some conceive, of him the Temple.

that dedicated the field by yow, for he could not fell it having yowed it before (anieth he had redeemed it, which is here denyed) but of some efficer of the Sanchuary, as a Secward or Treasurer, who managed inch matters for the bilt behoof and benefit thereof: fo that though (be) be matters for the out to most and sentent interest. To that though the fails word, the perion may be warfel yet others conserve five to be meant of the perion working, when either he reglected to redeem his vow, meant of the perion working, when either he reglected to redeem his vow, or favulationally lought to trainfact the titled of the field worsed, from Goal is a mother, in which exists be loft all libertie of redemption; and though to another, in which cares he joir an insertie or reachington; a flux (100g), he there brought firmflight pollelle it until the year of Juville, yet then it was mot correctin to the feller, but to the Pricks by vertue of the precedent yow; yet for that the Pricks were to transfer the right of it to some of the fame Tribe, and first of all to the neerest kiniman of him that vowed it, breause the land was divided smong the other Tribes, among whom the Le ites having no part alotted, Num. 18.20. and their portions were

not to be companded.

Viry which is not of the fields of his possession. Wherein he had rather a tenant right as a Leifle-then a right of inheritance; and in such a case

a tenant right as a Leifecthen a right of intertance; and in fuch a cale be was not to add a fifth part, as in the redemption, were 19.
V.3.3, the [finalized] He gave the rule in general in the first part of the strine, of the Prieth in the third perion; but pust is afterwards for influence, to prefer a pipilication of the Prieth in bring; a for the meaning is, the Prieth the right is failthen for example who are the Prieth, for the prefer the land and the failth in the Prieth is for the preferred that when the failth in the Prieth is for the preferred the land at the failth in the Prieth is for the preferred the land at the failth in the Prieth is for the preferred the land at the failth in the Prieth is for the preferred that when the failth in the Prieth is for the preferred the land at the failth in the Prieth is for the preferred the land at the failth in the Prieth is for the preferred the land at the Prieth is the Prieth in the Prieth is the Prieth in the Priet

one relation matrixeous it must not example who are the releast, for the per-fert thale value i, for build it he. So it is ver. 12.
V. 14. Poll retires ? This and the two precedent vertes, may be the joyard together in one continuod exposition, thus 3 If any man have bough; a field, and before it be redeemed, have vowed it unto the Lord, bough; a field, and before it be redeemed, have vowed it unto the Lord, when the year of Jubile is come , then he shal give the worth of it from the sime of his vow to the yeer of Jubile, unto the Lord, and the field hal return to the first owner, the vow of the buyer cannot alienate it from him fredule it was not inkipower to give away that right, which was by Gods experfs law in the year of jubile due to another a for though it had had by fall through never fo many hands, it must be his at the last, to whom it belonged at the first.

V. 25. Gerahs] A Gerah was a piece of filver, weighing fixteen

vains of Batley corn. See on Ecol. 2013 (45,451.2).

When the Lord of the Lord mm by a vew. Decaute a vow must be an incurrently expected that a present of the complete and the complete a De reucemed, wnether or manor uniquen peaus. And though vowing and redefining feem contrary afts; yet a vow in one fene might be made with a purpose or redemption in a mother fense; as Samuel was vowed to God for service, yet with an intent to redeem him, from facti-

fice, Sam. 1.11. V. 27. An unclean beaft] Which though it might not ke offered in facrifice to the Lord, the price of it might be of use to the repair of the San-durry, and the maintenance of the Price.

Shall add] That is, if he will redeem it. This is not to be underfood of the first-born of unclean heasts, which the possessor was to redecis by law, (without the addition of a fifth part) because as first born, they were generally belonging unto God, though not by way of facrifice, Exed, 34.19.20. but of other unclean heafts which were vowed voluntary, ver.

11. See Annor on ver. 13.

V.28. Devoted nothing That is, so absolutely devoted unto God, as that it is not fubject to redemption; but they tather denoted it to exe-cation; that their interactions of the they tather denoted it to exe-tation; that their interactions of the use, then that whereby God may be glorified, whether in his fervice, or by his judice: hence the gifts are flyled Anabemata, Luk. 21.6, gifts hanged upon the walls or pillars of

V.29. Put to death] The Hebrew word Hherem, which is rendred by devoted, coming from Hbaram, which fignificth to confectate or curle, (but m ft utually to kil, or to destroy) may be varied in the exposition of it, according to the difference of things or perions to which it is apor it, according to the atherence or things or perions to which it is applied; for a phild to a thing without life, (as a field is fail to be Horrom, v.28 and the case is alike in other things alloates apart for Gods portion, Jofi, 6.19) it fignifies either the alienation of it from all Civil right, and the perpetual confecration or dedication of it to the maintenance of Gods fervice and Sanctuary (and if it were fold or let out by the Steward or some Other belonging to the Sanctuary; for such dealing in such affaires, at was in the year of jubile to return to the right of the Sanctuary again, and to be dispoted of for the use and service theroof) or the execution and deto be dispoied of for the use and service thereoft) or the exercation and definition of it. If the thing called Histerm, were a living creature, and an interference of manificial, was either clean or unclean; if clean, it was to be oftered in facilitie to Good; if unclean, the necked it was to be broken. See Anneon on Exch. 13, 14] off manificial, was either of such as were acceptable to Good, or exercable to him; of the former four were the Levice, who were chosen by God for the service of the Sanctury all the dayes of their lives, in which respect they were civilly dead, that is, so oftranged from other worldly callings and commerce, as if they were dead; and to continue to long in that tervice as that they must die in it; and in this respect onto long in that terrace as that they must define a spelled to them; it they were furth as were furth as were furth as were down to God, as wicked men, and things belonging to them, which were abhorted of God for their fakes, then if he devoted them, which were abhorted of God for their fakes, then if he devoted them to destruction, there was no reprieve or preservation of them : Hiberem applied to them was a fixed doom of their destruction, as of Idolaters Exod. 22,20. Deut. 23,15. the Cansanices, Deut. 20.17. especially the Amalekires, Deut. 25.19. See alio 1 Sam. 15.3, 26. So that the manner AMBIGERES, Deut. 25.19. See also 1 Sami. 36.3120. So that the manute of devoted things or perions called Hberein, was different from all other which might be redeemed, there being algored absolutely and perfectly, with a resolution either express or implicite, to be irrevocable, and news. to be redeemed. See on Judg. 11.30. and on Jos. 6.17.

V.30 All the sithes] Out of the yearly increase, the fust-fruits were deducted; out of the reft the tenths were taken for the Levites, Numb. 18,21, out of the nine parts remaining, was another tenth taken, and brought to Jerufalem; and there eaten by the Owners, Deur. 12.6,7. and this lecond tythe was every third year distributed to the poor, Deut. 14. 28, 29. The tythe here meant is of the first fort, because ikit were redeened a fifth part must be added.

h V.31: Fifth part] Befides the value of the thing it felf. See Annot. on ver. 13.
V.3 2.Rod] The rod was coloured at the further end with red to shark

the tenth of the cattlethat came out of the fold; whole door was fo little that only one could come out at once, and fo counting one, two, three, &c. the tenth was touched with the red rod, and marked for the tythe. See Jer.

33.13. Ezek. 10.37. V.33. both it, and &c.] This penalty was to prevent the charge; 25 ver to.

ANNOTA-

ANNOTATION

Fourth BOOK of MOSES.

Called after the * Greek in sense, and Latine in sense and found, both,

* Arisbnoi

M B E

But in Hebrew it hath its Name from the first words. VAFEDABBER, And the Lord Spake.

Por the Title of this Book of Numberi, most in use among st all Authors except the Hebrewes, it is given it from the many Numbrings reported in it; the sirst whereof is most memorable, potentia the men of war from twenty years old and hpwird in the (cons) year of their algerture out of Egypt, are reskynt to fix hundred should, three thouland free hundred should it he fector free thouland free hundred and fiftie, besides the Levises who are not comprehended in that account, Chap.41.46,47. To this number are onnarea analysis, orifact to Leviles who are not comprehensias in that account, Chap. 41.46,47. To this summer are added many more, as, 1.0 fte Leviles, chap. 3. 2. 0 ft the Admissions of the Tabernacle, chap. 4. 3. 0 fthe Searchers sent to discover the Land of Canana. 5. 0 fthe Rebell, Kerab and his company; Chap. 16. 0 fthe Ferviciators synds to Badl-Peor. 7 of those that were new born in the wildernesse, the eld stock being consumed, before the possible of the Land Searchers. 8. 10 ftheir journeys, chap. 33. 9. 0 fthe Leviles Cities, and Cities of Resnee, chap. 35. That ser the Title. And for the Contents of the Book, it is partly Hillorical, partly Doltrinal: For the Hillorical part, befielt the Record of thele Numbrings, we have the story of the peoples travels, their troubles, their murmarings and rebellions, their punishments, their straights and enlargements, dangers and deliverances, combats and Conquests, and the most notable things they did or suffered by the space of thirtie nine years, wherein they rather wandred, then regularly journied in the Defart their fins casting them back from the borders of Canaan when they were near the pollession of it. In this Story the order of time se not noted, Save what belongeth to the second year of the peoples journying from Egypt towards the Land of Promile, and endeth at the eleventh month of the fortieth year, for with that beginneth the ftory of the Book of Deuteronomy, as it and canada and control of Numb. 1.1. With Deut. 1.3. For the flory of the time betwite these termes, there is little or no mention of any Chronological note, though there be many remarkable Occurrences delivered, as Chap. 16, 17, 18, 19. The Dollrinal part containeth additions and explanations of fundry Lawes, some Moral, some fudicial, but most of all Ceremonial, given by God for the Santtification and preparation of the people for the Land of Canaan, especially for their observation when they were possessed it. Some observe many parallel references of the New Testament to this Book, which are not unworthy of a serious consideration; as,

Numb.chap.6.ver.18.
The Nazarite shall shave his head. Numb.7.12. and 10.14. as well as Ruth 4.20. or 1 Chron.2.1 o. Nahshon the fon of Amminadab.

Num.8.16. In fleed of fuch as open every womb, in fleed of the first born of all the children of Isra I, have I taken them unto me, Numb. 9.1 2. as well as Exod. 1 2.46.

Numb.9.3...
Nor break any bone of it.
Num.9.21,22. Whether it was by day or by night that the cloud was taken up, they jour nyed coc.

Num. t 1.1. The fire of the Lord burnt among them.

Num.12 7.
My servant Moses is not so, who is faithful in all mine house,

Num,14.37. Those men that did bring up an evil report upon the land, dyed by the plague before the Lord.

Num. 15.48. Bid them that they make them fringes in the borders of their garments.

Numb.21.6. The Lord fent fiery ferpents among the people oc.

Num.21.9, And Moses made a serpent of brase, and put it upon a pole.

A&.18.18. Paul baving shorn his head, for he had a vom.

Manh.1.4. Amminadab begat Naaffon.

Luke 22.23.
Every male that openesh the womb shall be boly to the Lord.

John 19.33. They brake not Jefus legs.

1 Cor.10 1. All our fathers were under the cloud.

I Cor. 10.1Q. As some of them murmured, and were destroyed of the destroyer.

Mofes was faithful in all his boufe.

But with whom was he grieved fortie years? was it not with them that had finned, whose careasses fell in the wilderness?

Matth. 23.5.
They make broad their phylasteries, and enlarge the borders of their

1 Cor.10.9, And were destroyed of Serpents. Joh.3.14. As Mofes lifted up the Screent in the wilderness, even fo muft the Son of man be lifted up.

or all sur ad-

Chap.i.

Num.chap. 2 2. & 23.

The History of Balaam.

Numb.25.1. The people began to commit whoredome with the daughters of Moab.

Num.26.64.
Among these there was not a man of them whom Moses and Aaron the Priest numbred, when they numbred the thildren of I frael in the wildernesse of Sinai.

On the Sabbath day two lambs of the first year oc.

2. Kel. 2. 15. 10.
Following the way of Balaam the (on of Befor, who loved the wages of unrighteenine): But was rebuted of his intquity, the damb is specified with a mane voice. Grant Comments of the state of the 2 Pet.2.15.16. Inde vef.x 1.

They ran greedily after the error of Balaam for reward.

1 Cor. 10.8. Neither let us commit fernication, as fome of them committed, Ge.

1 Cor. 10.5. With many of them Ged was not well pleased, for they were overthrown in the wilderneffe.

Jude, verf.s. The Lord having faved the people that came out of the land of Egypt, af-

terwards destroyed them that believed not . Mauh 12.5.

reasun 12.5. Have joint read in the Law boys that on the Sabbath dayes the Priests in the Tempte profune the Sabbath, and are blamelesse?

To conclude, The Book measured by the age of the world, beginneth, as some reckon, with the year 2455, and end-Loconcinate, Local members more probably computer, it beginneth with the year 2544, and endeth with the year eth with the year 2544, and endeth with the year 2583.

CHAP. I.

Verice . Sinai In that place of the Wilderneffe that was neer to Mount Sinai, which was the twelfth manfion of the Ifraelites, where hapned all that which is fet down from bence to **※** O the 11. verse of the tenth chapter of this 数数数数 the Book.

in the Tabernacle] Not in the door of the Tabernacle, in the presence of the people (as at some other times) but in the holy of holies, whereof

more particular mention is made, chap. 7.8.9.

[econd month] Which containeth part of April, and part of

May. Takeye the [um] There was one numbring of the people before this; and another after it, three in all ; the first is that of Exed. 30. 13 1 2: & chap. 38.25. when they were called and numbred for contributi not to the building of the Tabernacle, when every one gave half a she-bell for an offering to the Lord, as a ransom for his foul, figuring thereby the redemption of Christ. The next numbring was that of this place. which was done not only that the number of the people might be known bit that they might be the more orderly disposed, and placed about the bit that they might be the nore cockey outpotted, and placed about side Tabbrasele: and the third and alid was in the list year of their travel, only, the 40, when the former generation was worn out; for there was fife a maga of them remaining, except folius and Calebo, whom bloics and Aaron numbered in the wilderness of Sinal, Num. 16.63,64, their and Aaron numbered in the wilderness of Sinal, Num. 16.63,64. pofterity was numbred for possession and partion of the land of Cansan, and this was in the plaines of Moab, Num. 26.3. & 63. in the fortieth and last year of their travel.

of the children of I frael] None are numbred but the Ifraelites, though there came with them out of Egypt, a mixed multitude of people, neither were all numbred that were liraclices, but only such as were able for war, women, children, fick persons, and decrepit old men being omitted, ol women, chitaren, nuc persons, and descript out men being omittee, of which for it is like there were not many, fince at their coming out of Egype, there was not a feeble person among their Tribes, Pial. 105.37. Some (uppose they were not numbred, because God had promited an innumerable multiplication of them as of the stars, Gen 15.5. and (which much more over-reacheth all reckonings of Aithmetick) as of the duft of the earth, Gen. 13.16. which feemeth to have warrant from these words But David took not the number of them from twenty yeers old and under because the Lord had said, he would increase I frael like to the stars of the hea-

vens, 1 Chr. 27. 23.

their poll In Hebrew their skuls for their heads, their heads for their their poll In Hebrew their skuls for their heads, their heads for their bodies, their bodies for their perions, by a Synecdoche; the meaning is,

nan by man. V 3. Upward] How far upward is not frecified, but the Jews began the account at 10, and ended at 60.

te account at 20,3110 thatea at 00.

V.4. head of Who was the first born of his tribe lineally derived by fucceffion from one of the Patriarchs, the fons of Jacob, from first-born to first-born, by a direct line of descent.

V. 5 frand with you] That is, affift you Moles and Aaron, when you number the people.

number the people.
of Reuben] The Tribes were ranked partly by feniority, partly by dignity of their birth; first the iffue of Jacob and his wives, then those that eam of the hand-maids ; and of the wives, first the sons of Leah, then of Rachel. See on Gen.49.28.

V.11, Benjamin Benjamin is named before those who were elder then he, because they were the lons of hand maids,

V.16. Renowned] For their wildom, gravity and goodnels, and so meet to be Statefmen, and to stand for their tribes in any common consultation or resolution that might concern them,

ancestors, whereby they might the better observe the rules of marriage in their tribes, the redemption of their effates, and might observe the fulfil-

ther and Benjamin, and fo fome pare of the curse of incest, Lev. 20.20.

came upon his posterity.

Valgeneration: The word here is of a larger acceptation; then a faminy people a whole province or country; for to instance in the Tribe of

V. 27. Threescore and fourteen thousand, and fix hundred] Profane Infidels will not believe that one man thould have fo great an increase in 250 years space; but how casie was it for him to multiply one into so many, in so many years, who out of nothing made all things in fix dates ipace? Gen. 1. See Annot. on Exod. chap. 1. 12. This is the greatest numbor of the progeny of any of the Tribes, whereby it appeareth that Judah not of the progeny of any of the 1 thocs, whereby it appearent that Junal nad the preeminence, not only of digality royal, but of a numerous of-ingring above the other Tribes; to which may be added, that from his Tribe deicended the Saviour of the world, called the Lion of the Tribe of Judah, Rev. 5.5. with reference to this Patriarch compared to a lion, Gen.49.9. Num. 24.9. and that very fitly, because of the courage of that

tribe. See Annot on Gen. 49.9. V.37. Of the tribe of Benjamin, thirty five thousand and four hundred]

Egypt, Gen. 46.22. See Annot, on v. 27.
V.47. But the Levites They were exempted from these musters, beformer computation, the Levites numbred with the other Tribes about a year before this, the total fum was 603550, Exod. 38.26. and now at this time just the same number, the Levices left out ; yet were the Lethemselves, nor from twenty years old and upward, as for the service of V.51 franger] Ch.3.10. Wholoever was not of the Tribe of Levi, (in

a, to, for the hearts of the enemies melted at the tydings of them, Joh. 49 187, not the mean of mean special entire tydings of them, 5 75. How thick Enligns, were differenced, we find not in 5, occipance; fouel, levih Writers affirm, that they were diffingulified according to the solutes of the preclous flones, that hadden than ease of the Tribes engraven on them, Exod. 188, 21. And fone think they were didinguished according to the solutes of the s

ed by the portraiture of beafts, or other things, to which they are likened

had the preeminence, to which the two Tribes on each hand were, if not

Tents were fo fer, that being opened, they might fet their faces towards

about | For better defence, more ready acceffe, and profpeet ; which be

V. 5. Iffachar] Judah, Iffachar, and Zebulum, the fonnes of Leah

were of the first standard on the East.
V. g. all that were numbered] This first camp was neer thirty thou-

V. 10. of Reuben] Reuben, and Simcon, the formes of Leah , and

End and Rejp: which inevent that the record with sweet the jame in forme, and figure anciently, which we have at the prefent: this differ-ence in proper names altereth not the fenfe, and in other words the fenfe will shew which is the right writings.

V. 17. [hall fet forward] Being taken in pieces, and carried (by parts) by the Levices, according as it was distributed among them, who were to

take it down . and fet it up, Chap. 1. v. 51. in the Hebrew, it is to dif-

V. 17. midft] That it might be in equal distance from , and equal

searness to each one; and that all might have indifferent recourse unto it

and about the ark, and next unto it were the Levites placed. See on Jos

Ephraim] Because Ephraim and Manastes supplied the place of To

V. 25. Dan and Naphtali] The fonnes of Billah Rachels hand-maid.

with After the fon of Zilpah, Leahs hand-maid, made the fourth stand-

ard on the North.
V. 43. flundards] For under every one of the four principall stan-

cards ; befides which it is like there were others of leffe eminencie , yet

fufficient for the distinction of the several Regiments, and for dire-

yet were they put into very good order, wherein confifteth both the beau-

CHAP. III.

Verf. t. GEnerations] Families , and kinreds ; not simply the Chil-

14.1 Chr. 6. 32. or in the Common-west, Exod. 18. 21, 22.

loph their father, they are taken as Rachels children ; fo they and Benja-

min make the third Standard on the West,

Gid the fonne of Zilpah her maid, were of the fecond standard,

subject in power, yet somewhat inferiour in honour, far off] About two thousand cubits ; that distance was to be kept be-

11.500 CH 104.0

CHAP. II.

Chap.ii.iii

the Tabernacle.

fotue, and build up.

fit down, but of Aarons

respect of this office or service) was a firanger, but in respect of officing Assan and Moses were the Civill Magistrate, Exodingenic, he that was not of the seed of Aston, (though a Levice) was a [18, 21, 32. Aston was the Rylest, whole sons, and not the sons of Mothe anger, N im. 16, 40 gus to doub] 5 hallow Chap. 3. 10. either by humane punishment, or fes, are here fer down ; because the Priefthood went by natural descent from Agron, and fo did not the government descend upon the sonnes of divine vengeance; as Lhap. 16. 32. 2 Sam. 6. 6. So alfo Chap. 3. 10. Moles , therefore Gerson mentioned ver. 17. was not Gerion , or Gerfhom the fonne of Moles mentioned , Exod. 2, ver.: 22, but Moles his

great Uncle, as appeareth by comparison of Exod. 6.16, &c. and Num. 3. 17, &c. V. 3. confecrated] Heb. whose hands he filled. The reason of the Verf. 2. Own flander d. I. In the whole frost were four principal standards under each whereof were three Tribes who had exe-

Purais, fee Austro. on East, 38,414. "He yearne before the Lord to ofter strange fire, by fire from the Lord they were destroyed, Lev ry one their feveral Bunner flag, See on verf. 34. for the Ifraelites, above others, were the Church Milliant, being to make room for themselves in Canasin, by expelling the Canasintes, and of that Church it, might effected by the fail. That it was terrible as an army with Banners, Cant. &

fight of Aaron] While their father lived, V. 6 present them] Offer them by Aaron, for the use of the Taber?

minifter unto him] By doing fervice, and giving affiltance in the ho-

With the state of in the Scriptor 3 elevation of Genesis, where Judah is com-pared to a Lyon, Islachar to an Asie, Dan to a Serpent, Naphrall to an Hinde, Benjamin to a Wolf, &c. under one standard, the middle Tribe

whole Congregation] In a watchful care over them , to keep them in

V. 9. and to bis fons | Aarons fons the Priefts lerved in the Sandusrys in praying for the people, and offering incenfe, and facrifice 3 the reft of the Trbe of Levi ferved for inferious officers unto them.

wholly given] Given given, secording to the Hebrew which doubleth the word; to fignifie an universality in the persons; as wholly given without exception of any one; and an intirenels and intentivenels in the fur of] About voi thousand counts sinat distance was no be kept be-marker the people and the Arts, John, 3-4,444,66 is shought to be the measure of a Sabbath dayer journey, Ad. 1. 12. the diffaire bringle. Mount Oliver and Jeruslam-which was feven or eight furlopps, which make an Inglith mile; thus far they were to keep aloof for reverence; fervice, fo as that they are given wholly, and onely to attend the fervice of the Sanctuary, according to the command of Aaron, and his fons the

and no further, for Religions sake, that the Tabermacle might be within their view, and they ready for recourse unto it (especially on the 3abbath day) and it is like (as some conjecture) that the doores of their was a str V. 10 Stranger] The Levice in respect of the Priests peculiar office was a franger; and the other I fraelites were frangers in respect of the office of the Levites; and the unipper of either was punished with death, ver. 38. being convicted of his fauls before; and judicially condemned.

See Annotations on Chap. 1. ver. 51.
V. 12. in flead] The first born were Gods, not onely by a general takened Gods gracious presence in the midst of his people, Exck. 43.7. and his saving protection of his Church, and guarding it on every right of Creation, but by a particular right of Redemption from the degleroying Angel, Exod. 12.23, who in mankind were in effectal manner to frye him; in other creatures, the fift-born were to be facilited. unto him, if they were clean beafts; and if they were not, they were to We de une has been sumbered] This first camp was nece thirty thou-land more then any of the other flandards it tiefe wene foremost, the henceforth, for the first-born, I have chosen the Levikes to my service in. Tribe of Judah being of a Lyon-like boldnesse, fit to be the Leader ; the their stead, and he chose rather to be served by one Tribe, then by a Title of Dan was nox; in number, and last in order, that both before number taken out of many Tribes, for prevention of Idolairy, and distant and behind, there might be the greatest force; the one to encounter all from in Religion; and by the Tribe of Levi rather then any other, for

and behind, there might be the greatest torce; income to encounted an independing the front of the army; the other to withfland the puritue of the period of the first of this glory in revenging the indigately done unto him, in worsening in the free.

• finding 1. Those three Tribes under one standard; took their denomination from the chief, which was Judah.

• Those there is the first of the first own in the chief, which was Judah. not untill they were a moneth old, for then were they first purged from the impurity of their bitth, Lev. 12. 4. and fo the fitter to be dedicated to God the longe of Ziphal her mans, were of the course assumes.

V. 14. Revel? The lame man is called Dove, Clays, 1. vef. 14.
which difference posseded to the fimilitude of two Hebrew letters, Daletto and Refs. which flueweth that the Hebrew letters were the fame
forme, and figure anciently, which we have as the pecient: this differ
retward they were to begin their favore to the Tabernacle at twenty. yeares old, 1 Chron. 23. 24. Ezra. 3. 8, but then either they were trained up untill twenty five, and then first trusted with any charge; or the scarcity of the ancient men, or forwardness of the younger, might bring them the sooner to that service. See on 2. Chr. 31. 16.

V. 25. The charge] To keep, care for , or to look to, and to carry the

Tabernacle and its furniture when it was removed.

in the Tabernacle] They were not (when they watched) in the Tabernacle, but had their frations in convenient places about the Tabernacle, for the fafegard of it, and the things that were in it ; for the Levites might not enter into it at all, but the Priefts onely who there performed their ministery by course.

V. 18. on the West] Heb. toward the sea. For the Mediterranean Sea lyeth on the West-fide of Paleitine. V. 31 their charge | See on Jol. 33, and Deut. 38.9. The chief things in the Sanctuary were committed to the Cohathites; perhaps because Moles and Aaron were of that Family, from whence all the Prietts confequently were descended.

V. 32. chief over the chief] That is, next unto the High-prieft , he shall have the preeminence and over-light of the Princes, or chief of all the Families of the Levites. See 1 Chr. 9. 11. and 12. 27. 2 Chr. 31. 13. Neh. 11. 11. 2 King. 25. 18.

V. 36: boards] The wooden work and the rest of the instruments were committed to the sons of Merari; and because they were heavie, dion of the fouldiers in their march , for though they were very many, they had four Waggons and Oxen allowed for carriage of them, Chap. 7. 8. th, and ulctulnesse of any great assembly, whether in the Church, Lev. 24. 4, 6, 8. Col. 2. 5. 1 Cor. 14. last; or in the Campe, 1 King. 20.

V. 37. pins] Which fastned in the ground, served to stretch and stay the cords, strengthen the pillars, and to keep the curtains from waving to and fro with the wind. Exad. 35,

cords] There were two forts of cords , for feveral uses 5 the one fort was carried by the Gershonites, ver. 26. the other by the Merarites in this dren ; for the descendents or posterity of Moles are not here

V. 28. Of the children of Ifrael] That none of them thould enter into the Tahernacle, without Gods appointment.

V: 39. twenty

Princes | Or Captains or Governors.

V.18. declared their pedegrees] Showing every man his tribe, and his

time trues, the companion time course, and maps owner the Arching of the predictions of them, Gen.49.
V.2.1.0f the tribe of Rouben 4500]. Though Rouben were the Archive of Rouben of the fire of the fire of the Archive of digating of power, as he flyles him, Gen.49.3, (for that had been the neivilleg of his birth-right, bud he not fortited it by his incelluous includence with High his fire there concludes a very fines he committed continence with Bilhah his fathers concubine) yet fince he committed that offence, Gen. 35.22. he foretold him that he should not ekcel 5 which may be meant divers wayes, and particularly in respect of the paucity of h: .iscobeing here over-numbred by all his brethren but three, Gad, A-

Judah, there were of them that were fit for war, 74thouland, which, with al the reft not reckened in the multer, will be much too many for one nouse or family, and enow to flore divers townes with a sufficient number of inhabitants.

In Gen. 46,21, his fons are reckoned more , as here the descendents from him are fewer then of any of the Patriarchs; there is a tyde and an ebb n the multiplication of families, as God pleafeth to enlarge or contract their numbers ; fo that he who at first might be called great Benjamin, for his many children, is now but little Benjamin, Pfal. 68. 28. in respect of the (mainels of his increase, and at one time this Tribe was necreo &

nullity, Judg. 21,3.
V. 46 fix hundred thousand, &c.] Exod. 38.26. A very great multitude from 70 perions, which was all the stock from whence it multiplied in

ing confecrated and separated for the service of the Sanctuary ; for which cause they were to encamp about the Tabernacle next unto it, vers.50. yet that it might appear it was no loss to serve the Lord; (though wicked worldlings think otherwise, Job 21.15. Mal.3.14. Amos 8.5.) when their tribe was kept out of the accompt, the number was no leis; for at & vites numbred afterward, but neither with the reft of the Tribes, but by war, but from a month old, and upward, Num. 3.15. with reference to the Sanctuary, either for fervice to it, or maintenance from it; and that Gods blefting might appear in the multiplication of that Tribe, as well as in Chap.iv. V

V 39. swenty and two spontana J in e particulars forementationed are more by three hundred then this total luminut of which Aeron the Priefs, and the first-born of the Levites, born since their coming out of figypt, and the first-ports of the Levices, porn uncetters coming out of Hgyps, are thought to be deducted, as being Gods own portion in a more special are thought to be deducted, as being Gods own portion in a more (pickal manner than the tell yor if in for great a number it be like than there was conceived an office born it in many by front of them might be considered, because they write for-termstable blendfifted into the permitted to ferror with others at the Sprittury; and forms, for four other trasform might be lift out; so the lefter number might be difficult, as not confiderable in left out; so the lefter number might be difficult, as not confiderable in tett out sor the tener number runger de omitted, as not contactrable in respect of the greater, as Gen. Chap, 13 1/1, 12, but abo yeares are mentioned which it excels eccount week 26/5.

V. 41. cattell of the Textier? Not this they were to be offered up in a.

erifice; for they were the Lords portion, though they were referred, and

erince for they were the Lorus portion, though they were releven and ferved onely for the Levices provisions Lev. 27, 30.

V. 43. twenty and two thousand two bindred (eventy three] Unless V.43. Imenty and two neutral swo numera (curry surer) states they abounded in females (who had nothing to do in the fertice of the Sindhusy) this was no very great interests for fuch a number; as irrestanced, Chap 1, 46, yet it is more than the Levite (who were taken in feas of the firth-bort) by two hundred sterny there, for the believes the state of the firth-bort) by two hundred sterny there, for the believes the state of the firth-bort) by two hundred sterny there, for the believes the state of the firth-bort by two hundred sterny the state of the first bort of the state of the first believes the state of the first bort of the state of the first bort of the state of the first bort of the state tion of which a price is fet down; ver. 46, 47, the total whereof amount ed to 136s. fhekels which were to be given to Aaron and his fons, ver-48. and to be proportioned (for the payment) to the Sfraeltes, eliter by 48. and to be proportioned (for the payment sto the airsentre, either by lor, or fome other rule, which might be received, and approved by the

Priefts and profile.

V. 45. [hetel of the Sauffuery] See Annou on Exod. 30. 13.

**Sucary Green] See Annot on Lev. 27. 25.

CHAP. IV.

Vetl. 3. Remthirty I See on Chap, 3: 17. Gen. 41. 46.

V. 5. Lake draw I viz. When the Tabernacle was to be
remored 5 it is hence probable that the inferior Pielis might come into
the Haly of Holles, (though not to minister, for that was Peculiar to
the Haly of Holles, (though not to minister, for that was Peculiar to
the Haly of Holles, (though not to minister, for that was Peculiar to

What a covering this was ifee Exod. 26. v. 31,33, 33.

V. 6. [tases thereo] Or, bars: That is, purthern upon their thoul

ders to carry it, for the flaves of the Ark were not to be removed. continuall bread The Shew-bread was called continual bread , becontinuate presa 1 1 He onew presa was cance communa, wear 3 ceause it was to continue on the Table all the week, untill the Sabbath 3 and then the old was taken away, and the new fet in the place thereof

V. 11. golden Allar] Which was for the burning of Incence Exod. Exod. 25. 30, Levi 24. 8.

30. 1. 3.

V. 23. Alter The Alter of brass, which was placed in the open Court, where all thight fee it; yet when the Tabernacle was removed, that was to be covered as well as other holy things.

net was to be covered as well as other body tambes. Not touch J Nor offer to beer them, before they be covered, die J For that fault Uzzah (though a Levite) was (mitten dead by the

Ark fide, 2 Sam. 6, 7.

V. 15, burden] Thele were to be carried on the shoulders of the Le-V. 15, burden 1 a new were to be carried on the monders of the Levites, and not to be carried on Carts, as the wooden works, Num. 7, 8.

God was diffleated not onely with Uzzah his touching of the Ark, but that it was carried in & Cart, a Sam, 6, which should have been carried onely on the shoulders of the Cohathites, Num. 7.9. See on

Dout, 31. 9.

V. 16. [sweet incense] Whereby is not meant that Eleaser alone was to offer incense, or factifice, but that it was his office to provide, and to to offer incense, or factifice, and to to offer incense, or factifice approved, nor incense to be offered should be take care that neither meats, nor oyl, nor incense to be offered should be

wanting.

daily meat-offering] That is, the offering of flowre, which was kept to be offered with the continual or daily burnt-offering.

V. 18, cutye not of] That is, be not ye an occasion, or permit none occasion by your negligence (in keeping or covering the holy things) that the Cohathites may either fee, or touch what they should not, whereby they may be cut off, and die for it : So Jer. 38. 23. burning the city, for

they may be cut oil; and one tor it: 30 Jet. 38. 32. suraning overly; for cashing it to be buried. See Nich. 14, 15.
V. 15. to bir burden? Shewing what pare every one floud bear.
V. 36. banging] Or vail which hanged between the Sanchurry and the Court, Evod. 36. 36.
V. 36. which is by the Tabernacle] Which Court compaffed both the Tabernacle of the Congregation, and the Altar of burnt-offering. Exed

27. 16. V. 32. by name] That is, ye shall make an inventory of all things ye commit to their charge.
V. 41. do service Which were of competent age to serve therein;

that is, betwire thirty and fifty; which was fo ordered by divine providence, that that family which had the greatest and heaviest burden, had the most serviceable men, to wit, those of the Merarites though in their total number were fewer then the other Families , chap. 3. 22, 28, 34. yet exceeded any one of them in the number of those who were neither too young to begin the fervice, nor too old to continue it.

V. 49. as the Lord commanded | So that Moles neither added, nor dimi-

nished from that which the Lord commanded him.

CHAP: V.

Vetl. 2. Put out] By those excommunications, or fluttings out of humane communion, God taught his people how pure

V. 39. twenty and two thousand] The particulars forementioned are he would have them to be, especially from all defilement of the foul, which excepted, though to like it, that the one is figurited by the other.) There were wher legal uncleannedes of lefte offence, which did not defile by touching, nor that men out of any fociety, but facred?

V. 6, that men commit] That is, of humane errour, or common frailty; otherwife; if it were a witting and a willing wrong, the recompense must be made in further measure then a fifth part. See Levit. 6.

2. § V. 7. 19th the principal] That is, by returning full recompense for the wrong, and a fifth pare above that the fear of lawfull loofing may make thin these greedy after unlawfull genting a this order of reflictation. In the contract of the principal distribution of Magnal, spenish miscenim iene grecay atter uniswtun geuing, eins ouer or renderen fineweth the fault tobe (as the Hebrew word Mind.) or Magnal, fignifich) theft, or fome fuch like fault, as tends to a Neighbours hart in his

eth ; their, or ione ione ince transpas centre to a extendion struct to a claim, get Luke. 19. 8.

untablin] Verif. 6. it is called a trefus's againft the Lord, here it uppers to be a trefus's againft man, and indeed is both a for when man is mightly demines discould be implicitly discovery a who would have all to unfullify the might get great of the contract of

V. 8. But If] If the man be not alive, or not to be had egainst whom F. 6. Dut 1] It the man be not all re, or not to be independent whom the trelpalais committed, then the recompence must be tendered to his kinfman; that is implied in these words, but if the man have no kinfman,

occ.
unto the Lord, even to the Prieff What is given to the Lords Minister,
is given to the Lord; and so a defrauding of him of his due, is a sacri-

register to the Lord, similar a consoning of manor in suc; is a sacri-ledge againft the Lord, Mil. 3. 6. V. 10. fall be bit 7 The first fruits and Tithes apportained to the Pricts in common, other oblations belonged to the Prictis in particular who did administer; unleis the party (that brought an oblation) mention; that he gave it for the service of the SanGuary. See Ezek. 44.30.

on, that he gave it for the fervice of the Sanctuary. Net Erick, 44, 20.

V. 15, no oyl 3 Onely in the fin-officing of jasloulic was nother oyl
nor incentic officed, not oyl, 6 as force conceive 3 because it berockeas
mercy, and tendernefs, (because it folteneth, and maketh stiffine playable) but a jealous man willfare no mercy pero. 6, 34, 54, no since, and
because that a symbole or figure of a good name and fanes, and jealousite
is for a master of reproach and infrany, See on Levit, 5, 11.

is for a matter or reprosect and intamy, see on Levil. 3, 11. V. 17, holy water] That is, the water taken out of the laver, placed be-twike the Tabernacle and the Alter of burnt factifice, Exod. 30, 18, or

thy, as duft, to be troden under foot 3 for dust was ever a fign of balencis.

tily, as anit, to be trouch under 1000 3 to 1 unit mas ever a righ or calcact and grief, Lam. 3, 29. Pfal. 7, 5, and 22, 15, Job. 2, 12, V. 18, uncover] It is as great a fhame for a woman to be uncovered as to be shorn, 1 Cor. \$1. 5, 6, this then was for her shame , or it might

as to be thorn, 1 Cor. 1.1, 5, 5, this tien was too her haune so it might admonth her; (6 being now so come to tryall of her innoctator, or guild) of Gods all-lefting eye, who feeth det molt feerer lin, all things being uncovered and naked in his fight, leth, 4.13.

- bitter water J yerf. 2.4, no. 12 clied led, as Exed. 15, 23, and a King. 2.

- it has been a superior of the superior better water to the effect, if the woman were guilty, very bitter, for it was bitter as the field, if the woman were guilty, very bitter, for it was bitter as death. 1 Sam. 15, 32, and unboly to her 4 though called holy before,

V. 19. eaufeth the curfe] A double curfe if the woman hath been in adultereffe, and denyed it upon oath 3 one for adultery, another for perjury 5 yet thee water did rather discover the curse, then cause it 3 for theeicacy was from Gods justice, not from that ceremony.

V. 11. curfe and an outh] That is, accurfed, and deteftable for the

oath, see on 18.65, 15. Ezech. 8, 13.

**ship bares 7]. By the thigh here may be underflyed a like meaning to those words in the other (ex., Grn. 46, 26, and so the judice meaning to those words in the other (ex., Grn. 46, 26, and so the judice of God specars, in matching the punishment to the sin, as well for the or God species, in maccoung the pulminature to the int, as well for the part, as the perion offending, as Judg. 1.7.
belly to [well] Not as women with child, by a gradual increase; but

betty to press J two as women with conta, by a gradual increase; but it was a fudden fwelling, with fuch a violent extention of it, that it was neer to burfting; and this was an ufuall miracle among the Jews, and an

undoubted assurance that their Religion was of God.

in a book] Or, paper. The Hebrews use to call an writing a book, blotthem out] Of the Table-book, with the water in a spunge, or fi-

F. 28. free] The water of it felf had none either differning virtue, of

V. 28, pres J The water of it felf had non either differenting virues, or deftroying vigours but God uled the same portion both for poylon, and for medicine, there are no set morns was innocent, or guilty.

V. 3.0, first of jealoufs JSO verf. 14. That is, a jealoufie for violous, as if were carried along with a fairit, or force toperatural earlier. When the woman is to be supported by the property of the proper

not bring him in guilty, if he had probable reason to induce him to it.

CHAP.

CHAP. VI.

Verl. 2. Man or woman Then were Nazarites of both

Nazarite] See on verf.4. & on, Judg. 13.5.

V. 3. [trong drink] All liquor that doth inebriate, or incline to drunkennels. Levir. 10.9 Luk. 1.15. moyeff grapes, or dried ? The abilinence was so strict, that he must have neither mear nor drink from the Vine; and so must neither drink wine, nor fip vineger, or dip in it; nor eat grapes, though dryed up

into raylons. V. 4, [eparation] Or, Nazariteship. Nazir is one (eparated from the common state and liberty of this lite, with special dedication of himfelfunto God; some Nazarites were separated by a voluntary vow, for a certain time of their own ferring, (concerning which the Law determineth nothing) others were Nizzri es for their whole life; such determinatin nothing) others were Nizzeles for their whole life; luch as none was Samplon, Judg. 3.5 and Samuel, 1 Sam. 1.11. Of the former for Moles treateth acre, and Luke, AR. 2.12.

V. 5. 30 raffour] Nor Cilers, for by them the locks might be cur

off as well as by a ratour.

V. 6. no dead body] Neither to mourn over it, nor to bury it; the word in the Original fignifieth Soul, but it is taken for the person, and in this case the person is taken for the body; see Lev. 21.1. in this she Nazarite was like unto the High Priest, Lev. 21.11.

V. 7. unclean See Annet. on Lev. 25. 1.
fuber Having vowed himself to God, he must prefer his you tohim, above any ceremonious observances to his neerest kindred, Mat.

8.21.22 upon bis head] The fuffering of his hair to grow, was a figne of his confectation to God

V. 9. [have his bead] His hair by the dead being legally defilfeventh day] From the pollution; for uncleanness is contracted by

a dead body and continued for feven dayes, Num. 19. 11, and on the feventh day, he that was before ceremonially unclean, was ceremoni-

Eventhday, Bettast was seriore ceremonially unctean, was exemoni-outly clean(ed. yet.1a. Chap; 19;11.12; V. 11. ballow bit betad] Beginning his vow again the eighth day; when he is purified; for the days that were before fluid be left, because his feparation was defield, yet.1. (*_1. bellow flyft] Upon a fudden, unwitting, and unwil-ling defilement by the dead, the Nazwice was to offer for his purging, when the property of the property of the purging, the property of the purging, the property of the property of the purging,

ling delitement by the cease, the Lyazane was counce to mapping were pieces 3 University which be the most and being by hindful; he mudd end bei you y 3,17, which manifold oblations 3 among which a fin-offering muß be one, fine no worsty is offinere; a song prefetch, but he may offend, though he 6. but effectally the hasewit not 3 and therefore by this he did acknowledge himfelf a finfol man.

V. 18. It the deer | Publickly, to testifie that now his yow was

in the fire | Some take this fire to be the fire of the Altar : others think it was the fire of the kitchin which ferved to boy! the peace-offerings, which yet was no profane fire, though not fo holy as that of the Altar ; for the hair which was confecrated to the Lord might not be put into any profane place : and this theweth that the whole man should be

which in other oblations was not his due.

V. 20. mave-offiring | See on Exed. 29.24.

after that] Not after the term of his vow, but after the performances formerly required for his release; for as his vow was made folemnly to God, fo he cannot be fairly discharged of it, without a solemn dil mission from God.

drink wine] Though wine onely be mentioned, yet is he for other particulars of the vow of a Mazarite restored to his liberty, as before he

Vizt. befidesthat] At least he shall do this, if he be able to do no more.

V. 23. on this wife] Or in this fet form of words.

V. 22. on top swip; Creat and Secretary Secretary for fall bieffe! See Annot, on ver 24.
V. 24. The Lord bieffe! It is ye fall bieffe, verife, 23. in the precedent verify the Priefts bieffing was Openive; and yet it was more thin an ordinary praying; because it was a part of their Prieftly calling toblesse in the name of the Lord, or by his command, Deut. 21.5, and for that they had with the command a promife, veric. 27. See. on Joh.

W. 27. put my Name] They shall pray in my Name for thera.

CHAP. VII.

Ven. 3. Overed wagons That the people might not fee what was carried in them, and that the carriages might not be hurt by rain, or hail, or fnow.

V. 8. [ons of Merar] See on Chap. 3.36. V. 9 ibeir foulders] See Annoi. on Chap.4.15

V. to. for dedicating] That is, when the Priefts firft facrifice was

offered upon the Altar by Aaron, Lev. 9. 1.

V. 11. dedicating of the Altar The Altar of the whole burnt offerings, which was anointed, 3 at the velfels of the Sanctuary were but befides that, it had an effectial dedication, and that was by daily an nointing and oblation of facrifice, according to the prefeript, Exed 20, 36,37, therefore for the dedication of the Tabernacle; (but especially

30.37. Inference for the accusation of the Alars.) did the Princes daily prefers their obtained.

V. 1. offered his offering 1 This offering was made the first day, of the first moneth, of the second year, when the Tabernacle was err-Red and confecrated, Exod. 40.17. though the mention of it (for fpecisal cause no doubt, albeit it appear not unto us) be brought in in this place; they offered in the same order wherein they encamped about the Tabernacle ; and each chief Captain offered not for himfelf onely, but for his Tribe ; and every one is called Prince but the first, whereof the reason may be, for that having the honour to be the first, it could not be doubted but that the title was due unto him, as well as to the reft.

V. 13. filver chargers Thefe were not for the use of the Sanctuary, (where were used golden vessels onely) but for some service of the Court, or Alter of burnet offerings, as for the shoulder and the brest. of the facrifice beafts , and the offerings of meal , and oyl , and

V. 14. gold As the principal persons, so the principal things, are not too good for the service of God.

V. 84, the dedication] This was the offering of the Princes, when Aaron did dedicate the Altar.

in the day] That is, in the time ; for this dedication continued for twelve years.

V. 87. meant-offering] By the Law every burnt-offering was to have a meat-offering of flower, and oyl mingled, and wine for a drinkoffering, whereof fee Ceap. 25. verf. 34.5.

V. 80. between According as he had promifed. Exod. 25. verf.

biml i. e. God. See on Exod. 2.17.

CHAP: VIII.

Verl. 2. Over against On every side of the bulk, or shafe of the candication; there was no window in the Tabernacle, there fore there was need of artificial lights.

V. 4. besten work Besten out of one piece, and not made up of divers pieces; Of this candlestick, see Exod: 25, 21, & Chap.

V. 6. cleansesbem? All the Nation was to be holy, Exed.19.
6. but especially the Levites who were to make so neer approach un-

V. 7: water of purifying In Hebrew it is called the water of fin, because it is made to purge from sins; it was mixt with the after of a

red Cow, Chap. 19.9.
V. 10. the children] Meaning some of the chief among them, in the name of the whole.

their bands] The imposition of hands was used in benedictions, and ordinations, not only in the Old Testament, as Gen. 48. 17,20. Num. of the state of th

V. 12. thou fhair offer] By Agron the High-Prieft, who was to offer the Levites, vert. 11. Or it might be Mofes himlelf offered, and might therefore be numbted among the Priefis, Pfal.99.6,
V. 15. go in, 10 do] The fervice of the Levites in the Taberns-

cle, firictly and properly taken, was but to take, and carry the bings thereof; but here the Tabernacle is taken more largely, not onely for the curious work, which was carried from place to place, but for the outward Court, where stock the Altar of burnt-offering; where the Levites were to be serviceably assistant to the Priess in their office; but otherwise into the Sanctuary came onely the Priests to minister, and not the Levites.

V. 19. the fervice of] Which fervice the Ifraelites mould do them-felves, if the Levices did it not for them.

Sanfluary] Because the Levites go into the Sanfluary in the peoples name, as well as in their own.

N. 21. offered] Heb. lifted them up. The word is the same which is used of lifting up of oblations, Exod, 29.28, and it may be the ceremony was the same; at least the Levites were set up in eminent view, that all might fee them when they entred upon their function, which it may be they did not all at once, at the first conferration of them, but lo many as the service of the Tabernacle for the present requir

V. 24. twenty and fiv:] At that time they were entred into the Tabernacle, to be trained up, both by institution, and example a and at thirty years of age, they were to officiate and undertake the execution of their charge.

V. 25. cesses From such services as were toylsome, and required much strength of body to undergo them.
V. 26. But shall minister] In singing Plaimes, instructing, counsel-

Veri. 1. In the wilderneige? The halfcover was keep but this once to, people to them r thirdly at the following of Festles, to dimmon and call the the wilderneige? The halfcover was keep but this once to, people to them r thirdly at the dollaring of Sacrifices. fourth, at the the wilderneige's and then (as formething) for want of mich. I the wilderneige's and then (as formething) for want of mich. I then wilderneige's and then (as formething) for want of mich. I want to the wilderneige's and then wilderneige's the wilderneige's the wilderneige's the wilderneige's definition of them as melly freeze the turn for one failtower the wilderneige's dependent of the formething of the people in the best from the first memoral to the festle with formething of the formething of this Book is for this was in the first morphoral to the companion of the body whether in preminence of free or ginning of this Book is for this was in the first morphoral to the companion of the body whether in preminence of free or ginning of this Book is for this was in the first morphoral to the companion of the body whether in preminence of free or ginning of this Book is for this was in the first morphoral to the companion of the body whether in preminence of free or ginning of this Book is for this was in the first morphoral to the companion of the body whether in preminence of free or ginning of this Book is for this way in the first morphoral to the companion of the body whether in preminence of free or ginning of this Book is for this was in the first morphoral to the companion of the body whether in preminence of free or ginning of this Book is for this was in the first morphoral to the companion of the body whether in preminence of free or ginning of this Book is for this was in the first morphoral to the companion of the body whether in preminence of the companion of the body whether in preminence of the body whether in preminence of the body was a companion of the body whether in preminence of the body was a companion of the body wheth einning of this Book; for this was in the first month of the feeond year after the peoples departure out of Bigypt; and the numbring, of the peo-lews in the feeond moneth, of the feeond year, as appeared by compan-ing Chap 1.1, with this place. For the spirice in indicate this Book-let on the other of the scripture, yearly himific out to observation of truth; which they do the scripture, yearly himific out to observation of truth; the charm of the scripture, yearly himific out to observation of truth; the charm of the scripture, years are seen to the control of the property of the charm of the scripture of

net to the order of time, which upon good remon may be sometimes, lefts, shough that reafonds not appear. See on, Chap.7.1-1. Y.
V. a, appainted (sefon) Though time be but a cricumflance, the Compand of God maketh observation of it, a absolitery part of mans compand to God maketh observation of it, a bedience, Mac; 5. 23, 24, 25, compare Levic, 23, 4. with 1 King.

V. 3. at even] Heb. between the two evenings. See Annot, on

Exol. i.a. 6.

Let of the dead J. By touching of a dead corpa, or being at the burial off; by that the party was undean (even dayes, Num. 19.1 and burial off; by that the party was undean (even dayes, Num. 19.1 and burial off; by that the party was undean (even dayes, Num. 19.1 and burial off; by that the party was undean (even dayes, Num. 19.1 and burial off; by the the party was undean (even dayes, Num. 19.1 and burial off; by the dead J. By touching of a dead corpa, or being at the V. 1. or, of your gladants [1]. In the feat heir your peace, offerings, when V. 2. when the party was the party of the party o they would either have that fland for no reason, or else that they might in fuch a case have some dispensation, that they might not be debarred

the Paichal Lamb, was theoffering of a facrifice unto God, Exod.

12.27, what the Lord]. Religious doubts are to be refolved by God and now he ipseketh no: in an extraordinary manner, as he did to Morfe's i we must take, Gods witten Word, for our Oracle, and row not an end on the most of the most of

V. cto. unclean | Uncleanness, and ablence from home, are only mentioned 3 but there are other impediments as great as their, as fick-nels, especially the petitience, war, captivity, child-bearing, &c., which may be reasonably understood here; though not exprest.

be forborn until the return of the year.

V. 12. ordinances] Even in all points, as the Lord hath infti

as compussion os in against coul.

N. 14. sea ordinante]. See Annot, on Bxod, 12.49.

N. 15. and at Even] See Annot, on Exod, 23.11.

See Anno

other in the night.
V. 18. At the commandement of the Lord] As it was visibly fignified unto them for their emcamping, or journeying thereafter, as the cloud remained on, or removed from the Tabernacle; which appeared openly and evidently in their fight. V. L. by day or by night] God must be obeyed without any excep-

tion of time of cason.

V. 23. by the hand] Under the charge, and by the ministery of the Tabernacle.

V. 29. Hops

.. CHAP. X.

Veil 2. Two] No more are here commanded, yet more were after-wards uted, yea, Solomon (as Josephus faith) made swo hundred thouland trumpers, according to the ordinance of Moles, Joseph. Antiq. lib, 8. Chap. 2. therefore the mention of two, is no prohibition of more.

r of fliver] Because the metal gives a better found then gould, and more precious then any other metal; and therefore the beit for price, and nie, both together.

of o embole picce] That is, of fuch a piece of filver, as by beating out with the hammar may be sufficient, without any piccing, so was the golden candlestick to be made, Exod. 25.31. The fashion of these

Trumpers is described by Foschus Antiq. lib. 3. cap: 11. thou maift use] By make thee, and thou maift use them, we must not un lerstand, that Moses himself must either make or sound the trumpets, but that by his appointment they were to be made and founded; as when we say, tuen a Lord, or tuen a great man built a Call'e, or a City 3 | ed with the condition of the wildernets then they, yea, then Moise much the meaning is not, that he was either Maion, or Carpenter, but that he felf, though he had lived thereabouts about fourty years; because in the meaning is not, that he was either Maion, or Carpenter, but of men changed for, as to cause it in the built. [King, 8, 43. Gen. 10. 11. And David is charged in yparticular pallages might be forgetten, and found changed for, as to to be with this flower, in that he was the cause of his kil. need a new direction; and though they were to be guided in held; to have killed Urish with his flower, in that he was the cause of his kil.

Annotations on the fourth Book of Mofes called Numbers.

Chaplix:x

ling, and keeping things in order 3 for fuch offices they might do to Smill 1999.

ling, and keeping things in order 3 for fuch offices they might do to Smill 1999.

Smill 1999.

Smill 1999.

That is, the Priefis the fons of Asron, the High-Priefis, yerf, 28, and they final blow 5 firth, at the removal of the High-Priefis, yerf, 28, and they final blow 5 firth, at the removal of the High-Priefis, yerf, 28, and they final blow 5 firth, at the removal of the High-Priefis, yerf, 28, and they final blow 5 firth, at the removal of the High-Priefis, yerf, 28, and they final blow 5 firth, at the removal of the High-Priefis, yerf, 28, and they final blow 5 firth, at the removal of the High-Priefis, yerf, 28, and they final blow 5 firth, at the removal of the High-Priefis, yerf, 28, and they final blow 5 firth, at the removal of the High-Priefis, yerf, 28, and they final blow 5 firth, at the removal of the High-Priefis, yerf, 28, and they final blow 5 firth, at the removal of the High-Priefis, yerf, 28, and they final blow 5 firth, at the removal of the High-Priefis, yerf, 28, and they final blow 5 firth, at the removal of the High-Priefis, yerf, 28, and they final blow 5 firth, at the removal of the High-Priefis, yerf, 28, and they final blow 5 firth, at the removal of the High-Priefis, yerf, 28, and they final blow 5 firth, at the removal of the High-Priefis, yerf, 28, and they final blow 5 firth, at the removal of the High-Priefis, yerf, 28, and they final blow 5 firth, at the removal of the High-Priefis, yerf, 28, and they final blow 5 firth, at the removal of the High-Priefis, yerf, 28, and they final blow 5 firth, at the removal of the High-Priefis, yerf, 28, and they final blow 5 firth, at the removal of the High-Priefis, yerf, 28, and they final blow 5 firth, at the removal of the High-Priefis, yerf, 28, and they final blow 5 firth, at the removal of the High-Priefis, yerf, 28, and they final blow 5 firth, at the removal of the High-Priefis, yerf, 28, and they final blow 5 firth, at the removal of the

pusce, or or power and autority.

V. S. Edf. parl] The is, the hoft of Judah, and they that are under his entigen. Clasp. 3.

V. 6. South fide] Meaning the hoft of Ruben, and those that are under the class of the second second

der his ensigne. Chap.2.10. V. Q. nof found alarme In Warsthere are diffinet founds, both for marching forward, and retreating back ; this alarm was for preparation, marching toward, and creating data 5 ups aims we story representa-ormarch with arms againft the enemy 5 and it was a first broken found, to diffind from all others, that they that heard it might know what it means, and so proprae themselves for the battle, yetf.). Cor. 14.3. therefore when the people were to be gathered for any allembly of peace,

the Priests were not to found an alarm of war.
V. 8. the Priests shall blow Onely the Priests must blow the Truny.

humiliation, Joch 2.15. beginning In the new, then at the full Moon, left it should be taken to be an honour to the Moon, at the full Moon, left it flould be taken to be an honour to the Moon, from is until another year.

offer an effering] The celebration of the Paffeorer, by the flaying of because it is then most plorious 3 and because they counted their moneths of the moneths of the country of the moneths o palt, they might be remembred of precedent favours from God, or of their offences against God, and so admonished of thankfulness, and repentance; and looking forward to the new recourse of time; might by prayers to God; and watchfulness over themselves, be comfortably carried

on from one new Moon to snother.

V. 11. the twentieth day] The Ifraelites kept this station at Sinai, most a whole year, abating about thirteen dayes; as appeareth by com-

raring, Exod. 9.1. with this verse. V. 11. Paran | Paran is the general name of a great wilderness, at V. 1x. Parsa Parsa is the gentral name of a great wildernefs, of the length of eleven dayes journey, of which the wildernefs of Sinai is a pars; but is such so mentioned particularly, for the first part of the defent next Arabla; foractions for the last part, next to the land of Pomos and for items there be underfloodly whole was a most barren and fruitfleplace, which made Gods maintenance of lo great a number, for the contractions of the con many years together, most miraculous.

V. 13. freft took] They first of their Camp, in the order forements

Chap. 2. and by the found of the Trumpet commanded, ver, 2.

oned, Chap, and by the tound on the arumper commanded, yet, a. V. 17. bearing the Tabernacke. With all the appurtmentes there-of, except the heavier part thereof, which was carried on waggons, Num, verifo.7.8. Which fitteeth, that the Church (whereof the Tabernacle is a type or figure) is both military, and moveable, not fix-

cu to any piace.

V. 30. Devel J. See Annor on Chapta, veri. 14.

V. 31. Sandhary That is, the most precious furniture thereof, which was to be borne upon the flouiders of the Constitute, fuch are named,

Chap. 3. veri. 3. againft they came | The Gersthonites and Merarites went before with the Tabernacie it self, according to their charge, Chap. 3. veri. 25. & veri. 35.36. that it might be set up, against the Cohathles came with their burden of facred utenfile, or things to be used for the service of

V. 29. Hobab] Was one of the names of Jethro , Moles father in law, Judg, 4+11, whois faid to have had three or four-names, Revel or Raguel, Jetheo, Exod 3-1, and Hobab, Judg 4+11, but here it feems to be the name of Jethros fon, and brother to Zipporais Motes wife, who might have the fame name with his father and that he, rather they his faither is here mean; there have a four-field, because Lehne then his father, is here meant, there be two reasons first, because Jethro Motes father in law, is celled Revel. Brod., 18, but this Hobbis here called the fon of Raguel, or Revel. (for the word in the Original is the fame) Secondly, because Jetho Motes father in law, was by Moles dismiffed into his countrey of Midian, Exod. 18,27 but this Hobab Moses would not difinis, though he desired to depart, vers.30,31: and that he did not depart, appears in the next verse.

V. 30: not go] That is, not yet; because it appears that his poflerity and kindred dwelled in the Land of Cansan, a mong the liraclites, Judg.1.16. & Chap.4.11. 1 Sam. 1,6. 2 Kings. 10. 15. 1 Chr. 2.55. Jer.35.2. fo that either he was perfwaded to go with them, or elfe to come into the Land of Cansan after them : See on verf. 29.

to mine own hand] The Land of Midian.

V. 31, in flest of eyes] That is, to fee about; being better acquainted with the condition of the wilderness then they, year then Moses himJourneymor by him, but by the cloud and fiery pillar, chap, 9. v. 18, which these in place, did not succeed them in giss, nor did these first seventy a. was a general conduct; yet for that in the particular accommodation of wayes enjoy their gifts. To great a company, Hobab might advice and direct many wayes for the it feemeth he confented.

Chap.xi.

W. 33. Mount] That is, Mount Sinal or Horeb.

beforethem in the three days journey] Though when they encamped,
the Ark was placed in the midt of the Tribes; yet when they marched forward, it might be (as some hold it was at all times) carried before them, and for thefe three dayes journey, it must not be understood as if the Ark was before the reft of the Troops the diffance of three dates jour ney; but that for three daies fpace, it was carried before them in the way they went, the cloud staying over the Ark, where God choic a station or resting place for the people.

to fearch] Searching implieth some knowledg which the Ark had not Yome doubting and uncertainty, which God, who led the Ifraelites could nor have: this fearthing then Is to be referred to the people, who had knowledg to follow their guide, but did not know whither he would difpole of their reft. See Bzek: 30.6, Jer. 21.2.

V. 2 5. Rife up Lord] As chap. 6, 43, there is a fet form of bleffing the people, to here a fet form of praying to the Lord both when they moved, and when they reflectives of Sec Pfal.68.

CHAP. XI.

Verf. 1. Complained Of what they complained, whether of the bar-renness of the wilderness, or of wearstomness of their way, by journeying three dayes together, with their little ones, or of want of fleth, (for that is here thought to be their fin, though particularly fet down afterwards, ver. 4:) is not very clear; but that their complaining was wicked, is plain by their punishment, which was an hot vengeance from the Lord, for breaking of his Law, which being published by fire, the transgression of it was punished by fire.

usermost part] There (it is like) the murmuring began, among the

mixed multitude, therefore there God first beginneth the punishment with them.

V.2. The name of the place Taberah] But ver. 34. it hath another name given unto it, and it is not strange that one place hath several names, upon several occasions; as this from the punishmenr is called Taberah, that is, burning , and from the cause and the effect Kibroth Hattaval, that is, the graves of concupifcence; which theweth, that the burning was not an uter confuming. For fo there would be no use of graves; but a dead blasting as by lightning; or some might be utterly confumed by fire, and others so killed, that their bodies might be referred for burial afterwards. Yet fome conceive, that this Taberah, or burning, was in the three dayes journey before their coming to Kibroh Hattaush, and so they presuppose a double murmuring, out of veri, 4. whiteas others take both their murmurings to be one, as Psal, 78.19,20,21. is the place one; the difference is not of any great moment, nor is cap.15. there any more then twilight, or probable conjecture to clear it; which may vary the resolution according to the capacity or affection of

V.4. mixt multirude] Confishing of Hiraclices, and those strangers that came out of Hgypt with them , Exod. 1 2.38.

who shall give us field. They had herds and flocks, but not enow, both to give them milk and surnish them with flesh, having besides their own great multitude, a mixed multitude of Egyptians, and other people, Exo. x 2. 38. fee ver. 2 2.of this chapter.

V.6.dryed away] The vehemence of their concupifcence to flesh, made them free and pine away, as Amnons luft to Tamar made him lean from day to day,2 Sam. 1 3,4,

V.7. Manna] See Annot. on Exod. 16.15. Bdelium] (As some take it) is a white Peale ; o hers fay it is yellow but is an odoriferous and (weet finelling white gum of a tree in Arabia, To called, Plin. Nat. hift lib. 1 2.6ap. 9. See on Gen. 2.1 2.

V.12. conceived] Am I their parent I are they begotten or conceived by me, that none may have the care of them but 1?

V.14. bear all The burden of government of them, or provision for them. Exod. 18.18.

V.16. gaiber unto me [eventy] Moles had before, by the advice of Jethro, Exod. 18. taken up some subordinate affiltance in Government under him ; referving matter of the worship of God; and greater causes to himfelf; now these prove too many, and too heavy for him, therefore he hith other affiftants affigned him by God.

V.17. take of the Spirit] By the Spirit is meant the gifts of the Spirit, ver.14. 1 Cor.24.32. and ver.25. of this Chapter; and taking of the fame fpirit, is not meant, taking away from one to give to another, but a communication of the same graces, and of the spirit in bloses, or his spiritual gifts; whereby he had not the less; as a candle which lighteth another hath not the leis, either heat or light, then it had

upon them] He will first put gifts upon men, before he put them upon an office, Gen. 41.40. yet theie leventy Elders afterwards were a lettled councel, for the Government of the people in the Land of Canaan, and were called the Sanhearim, or Synedrion; yet they that succeeded

V.18. Santific your felves] By this is meant, that they should do best conveniency of the people; and to this, because he holdeth his peace their parts, for an holy preparation of themselves to receive both abilitie, and authority to govern the people.

mept in the ears. The weeping of the eyes is most apparent to the eye, but weeping with a noile (as there might be) was to be perceive, but weeping with a noile (as there might be) was to be perceived. ceived by the ear : but this is a speech after the manner of men, fo: God hath neither ears nor eyes, nor any fuch carnal part as we have, fince he is a moft pure fpiritual effence. See on Exod. 31. 18. and

V.20. A whole month | Heb. A month of days. That is, an intir! month, not abating or wanting one day.

at your noffrit? The offenfiveness of it shal fume out of your stomach,

with an unlavoury tent at your nostrils.

despised the Lord By contempt of the Manna, which in a miraculous manner he bestowed on you.

V.21. And Mofes [aid] A little before his passion was too strong, ver, 15. now his faith was too weak; the worthieft of Gods fervants, are Subject to faults and failings in this life,

V. 24. gathered the fewenty] There were wanting two of this number (as is plain by verf. 26) yet the full number is noted, the name of the whole given to the greater part. See Annot, on chap. \$4.33, and 2 Sam.

V.25 And took 7 See ver. 17.

V. 25. Ana tong] occ ver. 17.

and did not teafe? Their gitts did not ceafe; or depare from
them, nor they ceafe, upon all its oportunities, to make use of them,
yet some hold, they had not this assistance of the Spirit in the Land of

V.26. Written] That is inrolled, or written in some book, as men fit for the imployment forementioned.

but went not out] That is, not out of their Tents unto the Tabernacle of the Congregation, as was required, ver. 16. delivered by fome ceremonial uncleanneis, as 1 Sam: 20.26. Jer. 36.5.

V.28. forbid them] Besides the fixtle eight which prophesied in Mo-les his presence, and were joyned to him, there were two more, who out of Moles his fight, and without his knowledg, prophefied ; which othus tuspecting to be prejudicial to the right and reputation of Moses, he defires they may be filenced. Such blind zeal was in the Apofiles, Mar. 9.

38. Luke 4.49 Joh. 3. 26. V.30. into the camp] Out of the Tabernacle, into some of the Tents

and the elders] Who were enabled by the same Spirit; and called by the same authoritie to be Assistants in Government to Mosew See Au-

V.31. A wind] A South wind, Pial 78.26. which sheweth that it was a miraculous wind, for though Quaites fly with the wind, yet not with such a wind, but with the North wind, as Pliny observeth, lib. 10. Quailes] This is the fecond time that they were fed with flesh in a

miraculous manner. Of the former time, fee Exod. 16.13. &cc. a dayes journey] In circuit or compals about the camp, not a dayes jour-

a majes sourmed just testing to tempta about the compagned a majes pointing by different from the Camp.

V.3.2. flood mp | Ostrofe mp. Whereby is not alwaits meant an up-rish profiture of the body, which was not usuable to this action 3 for the Fowl was but two cubits above the earth, to that they must mether floop down then rife up to take them ; but by this mord is fometimes nored riling up from what was in doing before, & a ready address to some other

night, and all the next day] The fame men (though never fo fleftily minded) could not endure so long labour, yet some might be so greedy, as to defraud themselves of their natural reft, to be plentitully furnished for their lust; but it is like that when some were weary, others came in their flead, and to the gathering continued all the while,

ten homers] Or heaps, for fo the word is fornetimes taken, as Exod. 8.

turn. 1200.18.18. When I had rather dye, then fee mygrief and mifery thus the life in the rith them, unless we say they were every day furnished with new store (as with Manna) except the Sabbath, Exod. 16.18.&c. which fremeth not to be so in this place.

V.23 And while This was at the months end, for fo long God promifed to feed them with flefh,ver. 20.

plague] God sometimes granteth mens destres in judgment, Hof. 13.11. and sometimes denyeth them in mercy, 2 Cor. 12.9. Some think, This plague is the burning vengeance, as ver.3, the lame punishment for the same murmuring, whereof in the beginning of the chapter the fin is fet down in general, and the plague in particular. See on

V.34. Kibroth Hattavah] See on ver.3.

CHAP, XII.

Ver. s. M Iriam and Aaron] A fifter, a brother ; a Propheteffe and 2 P icit, against their brother a Prophet and chief; Migilirate; Whatressions and endowments can fecure a man from of-

Ethiopian wonan] Oc, Cufhite. There was an Baftern Ethiopia, fo tenh a exceptions? was Arabia called 1 Secon Gen. 2.13, In that was Madian (the country of Moles his hife) or bordering in neer upon it, ss.to. borrow the name of it is but in laser times the western Behiopla (which is beyond Bgyp!) is only called by that name: The offence it is like, was most beegyp 150,000, saired by that name: a negatinee it is like, was most ob-twist the woman, and (as is probably shought) Zipporah, as Mofes his wife, because of the hostone of ter husband, sook too much upon her, and gave too little respect to Miriam, who, looked for much, because she was a

Prophetels and had so bare with their murmurings, although he V.3. Very meek] And so bare with their murmurings, although he know them, Mous was so models, that he would not thuis have praised know them, Mous was so models, that he would not dishard un-

the Spirits commendation of Moles. V.6. Fifton]. Visions and dreames were the meanes whereby God in those times did of treveal himself unto his Prophets: visions were te-velations to such as were awake; dreames to those that were afteen. See

on Gen. 15.1.

1. V.7. Pa all mind house. That is, in all lirae, which was. Gods
Church, or in all the offices and acts of a good man and a just Steward, faithfully and fully discharging the trust raposed in him. Hebr.

1. V. 8. Mosaib to mouth]. iThat its, more familiarly and frequently then by vitinos, and more clearly and affuredly then by dream's, and as by way of friendly and conftant conference, whereby full information may be given and received, rather then in visions and dreams, which were transient. Exod.33.11.

fimilitude] So far as any man was able to apprehend, which he called his back parts. See on Bxodi33.23.
V.9.departed] Removing the cloud, the fign of his prefence; but not forward as by way of conduct, but upward, over the Tabernacle, where it

usually did hong.

V. 10. Tabernacie] From the door or entrance into the Ta-

bernacle, whither the cloud came down , when the Lord fpake to

onate and peremptory in her reproofs of Moles, or reprosches against him and in a manner estempt, the air was unwebolism, and is the onate and peremptory in her reproofs of Moles, or reprosches against him and in a manner estempt, or other the air was unwebolism, and is the then Aaron was V. 12. Ar ene dedd] As excluded from humane focietie by the law

of legaration of legers, Lev. 1 3.46 and fo in respect of focietie, as dead and out of the world.

half confumed 1 As a child half confumed by the corruption and rottennels in his fieth, is a very loathforn thing to look upon, when he is new

borg, so is a leper.

V.14. His in her face I In his displeasure, Heb. 12.9. the face is the
value of beautie or comelines, and when it is spit upon, it is made the
table of beautie or comelines, and when it is spit upon, it is made the feat of fhame; and if spining on the face be cause of shame, see Ifai. 50.6. and separation, much more if the heavenly Father cast contempt upon his undutiful daughter, and defile her face with such a fifthy disease as leprofie, muft fhe be afhamed to be feen and fo flut out of the fociety

V.t 5. brought in again]. Which was done without the ceremonial expiations, preferibed in the case of leprose, Lev. 14. because her cure was as miraculous as her dilesie; and therewithal her reftoring to foclery, as authentick as her Separation from it.

V,16. In the milderneffe of Paran] To which they paffed from the wildernels of Sinai. There is a mountain called Paran, and that mountain, and the plain under it, might be called Paran, as by a more special name; but this part of Paran, the place of their pitching, was by an efpecist title, celled Rithmah, chap. 3 3, 18. Of Paras, fee Annot. on chap. 10. v. 12. Deut. 33.2. Hab. 2.33.

CHAP. KIII.

Ver. 2. SEnd] After the people had required it of Moles, as it is Deut. 1,22,and Mofes had confulted with the Lord about their mo-

1,3,1,and Moles had confluted with the Lord about their mo-tion he gave order (to obe . See on John. 1.

(end ibin) That is, binder was to give them their charge and warrant from the Lordy x, to take favorey of the Land,

(fiber jackers) That is, of the lifestites. See on Gen. 43.1.1.

(fiber jackers) That is, of the lifestites. See on Gen. 43.1.1.

(plut je jent) Then unber being changed from the fingular to the plutal we must underfland A aron as joyned with Moles, or that the po-jural we must underfland A aron as joyned with Moles, or that the po-jural we must be about of the more and nesting thorough was bodied by him. ple were to make choice of fit men, and prefent them unto Mofes, by him to be fent to view the land.

V.16. Jehoshua] His name before was Ofhea, which fignifieth, to V.10. Jeooppus I ris name verone was vjoras, which in Greek and Latin he Egyp fave, Jebolhus, he shall save, in Hebrew, which in Greek and Latin he Egyp Auchors, is rendred Jesus, and therefore many of the ancient Writers vers. 6. Authors, is renared Jepus, and energine many of the ancient writers call Johna, Jefus: this name might give him heart and hope of good fueers in battel, thereby to fave Gods people, and deftroy their enemies, as our JESUS did.

V.18. See the land] It is like they went not all logether, but rather each man feverally 3 of two and two, went to divers quatters, that with more speed, and leffe suspicion, they might make the discovery. See

V.19. Good or bad] As for fituation, whether pleatant or wholfom,
V.19. Good or bad] As for fituation, whether plentiful, or barren of fruit,
(or to the contrary) or for flore, whether plentiful, or barren of fruit, of voo the contravy, or for more, whether preliming, or partened truit, of wood and waters and for the breeding of eated, whether they were great or little, age to miscarry, or usually propersons: see a Kings a great or little, and margine, and the 20 verse. This might be learned by 19, text and margine, and the 20 verse. inquiry, but not upon a sudden view. See the like Legation, Matth.

1.23. Zin] Which was in the wilderneis of Paren. Rebol A City in the well part of the land of Cansan, belonging to the lot and Tribe of Aftur, and coalting towards Sidon, Joh.

V.12. Hebron] Where Abraham, Isase and Jacob with their wives were buried, Gen.23.19. & 49.31. this was also called Kiria-

himelichus that the Spirit over ruled his mind, and guided his hand un-bimelichus that the Spirit over ruled his mind, and guided his hand un-ion't; for that it is not for much Moles his commendation of himself, as might be best carried whole between two, though they were not too heaunignt be der carried whortperference woo, mough they were not con nearly y for one to carry, yet one might be weary in carrying them far, since it is like they were great, and bigger haply then those which grow in some part of Alis, as big as a Cowes udder, or little child, Plin.lib.t...

V. 27, bim] That is, Moles. V.28. Children of Anak] Which were taken to be a generation of

Giants, ver. 33.
V.19. Amalehites dwel] Not in the land of Cansan, but they fo neerly border upon it, that they may hinder the Ifraelites pallage into it, or be ill seighbours to them when they are in it; or they might be is, or be ill aeighbours to tuem when they are in it is or they migrate fished to dwell there, if they lodged in their Tens, piched in a convenient place, to withfind the pallage of the Ifraelites. This is from the for discouragement, to which end they tell some very great untruths, ver. 32333; and therefore we need not labor much to make good these

Words.

V.30. Caleb stilled They began to murmur against Moses upon that report, and Caleb (who with Johus) was of the mumber of the Spice, pareport, and Caleb (who with Johus) was of the mumber of the Spice, pareport, and Caleb (who with Johus) was of the mumber of the Spice, pareport, and Caleb (who with Johus) was of the mumber of the Spice, pareport, and Caleb (who with Johus) was of the mumber of the Spice, pareport, and Caleb (who with Johus) was of the mumber of the Spice, pareport, and Caleb (who with Johus) was of the mumber of the Spice, pareport, and Caleb (who with Johus) was of the mumber of the Spice, pareport, and Caleb (who with Johus) was of the mumber of the Spice, pareport, and Caleb (who with Johus) was of the mumber of the Spice, pareport, and Caleb (who with Johus) was of the mumber of the Spice, pareport, and Caleb (who with Johus) was of the mumber of the Spice, pareport, and Caleb (who with Johus) was of the mumber of the Spice, pareport, and Caleb (who with Johus) was of the mumber of the Spice, pareport, and Caleb (who with Johus) was of the mumber of the Spice, pareport, and the spice, pareport of the Sp cified them, chap. 14.6.

when the constant of the Giants were for cruel, that they fooled and killed one another, and those that came to them; or they might by that imply, that the land was fo barren, that with the great pains, and the fault, and (it may be) allo a mover of Asron to it; or more path-

V.33 Giantil See Annot on Gen. 6.4.

GHAP. XIV.

Ver. 1. WEpty That is fuch as believed the lies of the Spies, and were discouraged by them.

V.4. Acaptain) Their great position putteth them upon a very mad motion, for who could conduct them back into Egypt? how could tobe be furnished with food in that defolate wilderness? Would God sgalar or turnined with noa in this ectoiste windernete? would good agained rain down Manna for ribble, or find Qualies to fulfain them? and by what means would they pale the red Sa? would it againe fland on heaps that they might ground? God would not furely med. Any faving would go furely med. any faving wonders for fuch desprease Apolates, who thus recurring the same for ward Egypt, would deferve all the plagues of Egypt to way-lay them, and

overenment teen.

West-field on their facer. By such humility they might pacific their memoring, especially it being publicly, before all the Congregation, and with the gethure they might joyn in louplication to God, to pacific the proofs and to grave them, that they might not be deftroyed, as in

V.6. Rent their clothes | See Annot on Gen. 17.29. V.9. bread for us] We shal as surely cut and kil them with our swords, as with our knives or teeth we cut she bread we cat , and fhall rooc them out, as we cat up this : agreeable to that manner of speaking is

Deut. 31.42.
V.10. Allahe Congregation] The greater number are most out of

flonesbem] It is the condition of them, who would perswade in Gods caule, to be perfecuted by the multitude, who through ignorance, to the danger of their lives, for whole fafety they floud inscribed their best of the danger of their lives, for whole fafety they floud inscriptions to each other) milishe good men, and good meaning, to the danger of their lives, for whole fafety they floud inscribes their

the glory of the Lord] A bright cloud appeared, fignifying the especial

V.13. Then the Egyptians The speech through height of passion is suspended, and may be thus supplyed; If thou destroy the people, the Egyptians will hear of it, and take occasion to blaspheme thee, as

V.15 as one man] Not caring for a multitude, more then for one fingle many or deftroying them as fuddenly, as if fo many heads had but one neck to be cut off at once.

Chap.xv.

V.18. by no means clearing Moles pleading with God for mercy, bring-eth in a discription of God, set down by God himself, Exod. 3 4.6.7 which he impartially repeateth . because God in prayer would be spoken of in fuch manner, yet Moles, while he fueth for mercy to many, may hereby intimate an affent to Gods justice; If he please to exercise it upor fome principal offenders in this rebellion; which if they were cut off, there might be more fale y for the reft; or he might; by the words next following, intimiste a deferring of Gods justice, until the third and learth generation Real Exod 31. which will clear this doubt, touching this mention of mercy and justice together. See on Exod. 34.7.
V.20 thy movel]. In that he destroyed them not all nor presently, con-

furning the men by degrees, and sparing their children.
V.21. Bur at truly J Norwithstanding I show favour to the Nation
upon this thy request, I will punish rebellion; and so by unidoubted evidences of my juftice, and mercy, and infractious power, will fully thew

forth my glory throughout the earth.
V.22, tentimes That is, many times y'a certain number for an uncerrain, as Gen. 31.7

V.23. they fhall not fee This commination is not made against all but in probability, onely, or chiefly against those men who were murmurers, betwirt the age of twenty, and fifty, See on Chap. 26.

V.24. Caleb] Joshou was joyned with him; for though he be not

mentioned here; he is set; 30,38. & Chap; 32.12.

another spirit | Calch and Johna were more faithful spires; and reporters, then the other ten; and were shortly more patient to fuffer adversey, and more valiant to offer an affailt upon the centry:

V.25., into the wilderness. They are now come to Richma Cades, fo neer the promited Land, that only the Mountains of Idumes were betwist them, and it; and God biddeth them go backtowards the Red Sea, as it were remouncing their conduct, because they defired a Captain to bring them back into Egypt, yerl.

V. V.30. I [mare] Yer was not God forfworn, because he promifed but upon condition, and the condition on the peoples part was obedience, is Plat 89.30.31: Dett. 37.36, 17. and that condition was now bro-

V. 33. fourty years] Wanting five dayes; for they came out of Egope the fifteenth day of the first month; Chap. 33.3; and they entred linto Canaan the tenth day of the first month of the fourty first year of their departure. Josh 4.19. but in so many years so few dayes are not considerable: See Anhor. on Chap. 1.24.

(for the wickednesse of your revolts, and rebellions, that you may be #14-

V. 34. My breach of promise] Because a covenant made upon conbe whole on the other; which, speaking after the manner of men, may be whole on the other? which, speaking after the manner of men, may recalled a breach of promite; a though Gode to schickful and derin mind on the substitution of the

geance from God.

mediate executioner of it.

V.4.1 Traingerfel] 'they confelle they finned by rebelling against
God, but confidered not they offended in going up without Gods configurations for it that guidance or leading which he said appointed
for theirs, the did exprely command that they should obey, and follows
and implicately torbid that they should be leaders of themselves; much
that they should be leaders of themselves; much
leads. See Hos. 2, vess. 2, vess. 2, vess. 2, vess. 3, vess. 4, vess. more was their wickednelle to go up againft the exprelle prohibition, as they prefumed to do, ver:44

V.45, Harmib] Which name was afterwards given to the place. See Chap.21.3.

CHAP. XV.

Verl. 2. Your habitations] In the Land of Canzan, where we shall have fixed dwellings, and not wander not dwell in Tents, as now

V. 4. tenth deal That is, the tenth part of an Ephah; to wit, an Omer; what that is, fee on Exod: 16.36, Lev. 23:13.
V.4. of flower Which is offered only with the holocauft; or whole

burnt-offering, and with the peace-offerings; but not with the fin-of-

leting, or trespalle-offering.

Hin of on!] See Annot, on Exod, 29.40. The fourth part of an Hin is fourty ounces, that is, three pound and four ounces Troy weight, reckaning tweive ounces to the pound; according to this, gold, filver, Marles, precious stones, electuaries, and bread are weighted.

V. 9. three tenth deales] See the first Annot. on verf,4.

V. 17. the power He defires mercy, yet willeth God to declare his | V.14. fo fhall he do] If he be a Profetyte, and embrace the fame

V. 17. the power] He defires mercy, yet willeth God to declare his power is the finement, his mercy to the lifacilities, and his power in belief and religion with you. See on Lev.17.13.

Hilling them to conduct the Cananties.

**P.19. The power of many of the conductive and a franger came under one rule, Exod. 12.49. for in Civil matcers there was much difference; for which, fee Lev. 20. 44, 45, 46. &

Dout. 23.76.

V. 20. first of your dough: Which is made of the first corn ye gather and bake; but not onely was that to be given, (as some relove) but as they were to fer apart at leaft the fixtieth part of their harveft fruits, to be given in the name of the first-fruits unto the Priests; fo as often as they baked, they were to give a cake unto the Prieft, which was not to be fent to lefufatent, nor were the first fruits to be fent this ther but to be given to the Priefts, where they dwelled and performed some of their holy ministration. See Annot, on Num 35.2.

V.22. if je bave erred] As by over-fight and ignorance. See Lev.

V. 14. burnt offering]. This bullock for a burnt-offering, and the gost for a fin-offering, are added to the ordinance, Lev. 4. 1 . for the fin

of the whole Congregation. Lev. 4.13.

V.30. reproaches the Lord For by this prefumption, he maketh as if God weet an ignorant God; that did not know his wicketness, or is carelels God, that would not 3 or an impotent God; that could not punishing

carciets Goo, tract wout notes of an important Googlan's Good in the introble line. Job. 1, 2,5, Politic, 1,3, that foul. That is, that person. See on Lev. 5, 1, cut off Either by the hand of the magistrate, where his presumption the hand of the magistrate where his presumption.

deserveth death by the law ; or by immediate vengeance from the hand of God, as Chap, 14, 17.

V. 32. gdibered flicki] The Sabbath in respect of cessation from works; was precitely observed in the wilderness; but so were not

V.34. not declared | Bite was it not declared what should be done. when it was expresly decreed that the Sabbath-breaker should be put to wheat was experity occreed that the Subbath-breaker mould be putted octain? Eyod, 3-14, & 57,5., a-farg. First, though the Law was a killing letter in the rigour of it, yet it might admlc fonetimes off-acquainteed on enterfield, which might make the offender capable of pardon. Secondly, (which is more certain) though there were allow to the control of the control ed the answer is made by declaring the kind of death he must suffer,

which is fet down in the next verfe.

V.35. fione him] Capital punishments among the Jews were either; 1. by ftrangling, ; (which was not done by hanging, as for e conceive, (though it icem otherwife, Deut. 21:22,23.) but by putting a towel athe confidence of extraor, on Chap 1.1.44. "Using a towel a-bout the need of him that waste day, flanding two executioners placed fathfulndlig, difloyaby," and dilobelience, contrary to the duty of a wife to the thudgain's before you come into the promited Land, you shall wis done; in force case, wig in the fourth of those that follow, the dead body was to be hanged up for a time for caution to others , for the (for the widedentift of your revoles, and rebellions, that you may be you need to be implied in them) winder in the underneft amily our calsaffer for there in the Hamister In the Hamister Chied or 2. by flaying with the fwords 3. confumed. See Chap. 15. 39. Dent. 32. 17 Joh. 529. Amos. 5. by burning? or 4 by flaning; of thete, the web latt were must painful. and therefore inflicted upon the greatest offenders. This stoning may feem too severe a punishment for so small a trespasse, but it may be it was dition betwire two parties, when it is broken on the one fide, cannor done prefumptiously, or with publick feandal; howfoever, it is not a light offence, (though many make little of it) to do needleffe works up-

ders of their garment, or upon the four quarters; they could not, which way foever they went in company but be in the view of those that met or geance from Goo.

before the Lord! This is, at the place of Gods especial prefence, fee way forever they went in company but he in the view of those that met or verf. 10. 1 Chr. 13.10. Or, before the Lord. That is, they due fuch a followed them. It is thought out Saviour wore such, which was couched death, as that it was evident Gods especial hand was with it; as the imon Exod. 13.9.

19.

CHAP, XVI.

Verf.1. K Orab the fon Being in the fon of ligher, he was conzentities to their father Amram 3 compare this place with Exad. 6.18.

first of Reuben] See Annot on verf.7.

P.z. before Mojer] And not only before him, but (as it is in the third verie) against him and Aaron. This sheweth the boldmess of their rebellion, that they were not a afraid to begin it in his prefence.

men of renown] Men of note, and name, for their parentage, and parts; and now notorious for the abute of them by an impious conspiracy and rebellion. See Gen.6.4.

cy and repetition. See Scin.0.4.

V.3. Te take too much 1 Too much flate, too much power, too much honour, too much holiners, in appropriating those administrations to your felves, wherein all the people might pariske with you, and make as neer approaches to God, and with as much acceptance, as you do, and therefore they may offer incenfe, and preient their own oblations, and qffer their own facrifices as well as you , which may be probably collected from the prayer of Mokey erf. 15. Reffett not thou their offerings

following Caspter, because they began their unrused much that yet its like they meant to go on with the like, the introduction into the Pricitly. erse mer means to go on with the Jirke, intribution into the exercise of the control office in other ferrices appropriate unto lie. This prefumption was caused with Korah and his company, we feeth appetities of it in the prefer ages among the people of feveral feets, taking upon them the presching of the Words, and histolitation of the Sactionests, and the exercise of the Control of the Contro

of Ecclesiatical discipline, which belonged not to them.

of Ecclesiatical discipline, which belonged not to them.

bely every one They flatter the people, while they slander their Ciovernouts, to ftir them up, to fedition against them; and their flattery aftribeth that praite to all; which is to be found but has very tewn, the light made it good by his deed; at once arowing Moles and Arons authority and his gripes because Good required they should be for fixed by found they would be for the state of th

the normal series of the serie

V. 5. to morrow | To morrow the Lord will manifeftly, declare whether he hath made thoyee of ns for his chiefeft twites or no, and whether he accounted the Congregation to holy, that they may come as norr the

Alear as we, and offer facrifices as well as we.

with as we, and offer factines as well as we. With the fame fault to their charge julily,

v. 7.7 je sag ve men j. 15e ispesione sama sama course sama je jenope he accustion upon yemngalily latenged him je, fod di Biljah rezort de accustion upon Anno, 1 King. 18. 17.18 je fout of 1. 2013 Korah was a kelevis, and he had others of his Eribe of the faste confipsion; bun Dathan s. Alfaram, and On s. were Reube-citis, faste confipsion; bun Dathan s. Alfaram, and On s. were Reube-

nites, verfit.

Verfis, 7e font of Levi] He address ed his speech principally to Korah

Verfis, 7e font of Levi] He address ed his speech principally to him concern-Vert.s. Je jeni of Lewij: me source na ma peccu principanjy to Koyani Captain of the Conflictory; yet fo, as that what he faid to him contem-ed all of them and therefore though he began with Korah in, the fingular number, has prefently turneth his ispecth units the

tegater manuer; has final thing.] The lowelt degree of peculiar few her V.9. Genneth is a final thing.] The lowelt degree of peculiar few her No. 100 doi: 10 a greet homes or the fonce of near, though men of enough, rect it. So that he has no near the fonce of near, though the district of a door keeper like house of the Lord. Pall-Rate of the office of a door keeper. Nearer here the other Tellow; to of few factifies of Sodal. Strende a though more foncers as the Priedle, so office factifies of Sodal. Strende a though more foncers the Priedle, so office factifies Godd.

for the Levites were to minister unto the Priest, the Priest unto the offering incente, yer 401 and fatrifice : See Chap : 18.2, 337.

onering aroune, yet acq and interince: See analyte 0.23377.

[V.o., against the Lord] See Annot on Exed. 16.7.

what is Aeron] What hath he done, what high he assumed, but what Myself Agrons; vang tutto in control was the same at a mining of the forth hath put you him? and what is he in comparison of him? if you take followe at the felling of the Preist-hood upon Agrons, and his potterity, it is Gods doing, not Agrons, and what is he to

V.12. Mofes fent] Korah was prefent with Mofes, and he fent for

F.12. Mojez jest.] Korah was pretent with Moits, and he lent for their Compirators who wite affects, to wit. Dahan, Abiram, and it is like On, ment an the first verie, though here he bonze. Yet with walk and see that the committee of the commit

V. 14. put out the eyes] Wilt thou make them that fearched the Land V.14, par out the tyet.] With thou make them that tearctact up a and believe that they faw not that which they faw, or make us fo blind, as store to fee how thou half deceled us, in promiting us plenty in a fruitful land, and leading us up and down in a will and dishase wilderful, where there is neither mills nor honey, but an extreame want of nell, where there is neither mills nor honey, but an extreame want of all necessary fulternances and with thou no only affick its with Famines. but domineer over us with pride , as if thou wert not a brother, or com-

panion among us, But a Prince over us?
V.15. neither have] He refutes their objection, by alledging his moderation and equity toward them; neither taking any of their goods from them; nor doing any hurt to them; which is not their manmer who usurp authority over others, or who have it and abuse it. See

the I Sam. 8. 11. 8 12.3 Act. 20.33.
V. 16. before the Lord] At the door, or entrance of the Taberna-

N.19. all the Congregation That is , that were of their facti-

glory of the Lord] Shining in the cloud over the Sanctuary; See ver 24. & Chap. 14.10.
V.11, confume them | Society with finners is dangerous to the god

ly,Gen. 19.15. and separation of the godly is dangerous for the wicked, ly, Gen. 19.19. and reparation of the gonly is dangerous for the wicked, Gen. 19.22. See Jet. 51.6. Rev. 18.4. V. 22. one man find Meaning Korah the principal incendiary, who inflamed all the relt into an hear of rebellion; in compartion of whole

wickednesse all the rest were in a manner innocent.

V.24. and Abiram] On here again must be understood, though he

be not mentioned, as ver. 1:

V.5. in all their fins] That is, punishments; by a figurative speech, yet some conceive there were twelve rods beside whereby the cause is pur for the effect; and so neer of kin is the guilt it cannot be gathered from the Hebrer Text.

Which, though it may be first meant of the incense mentioned in the of sin, and smart of pain, that one term may fland for them both. See

V.29. if thefe men] Moles ingageth the truth and honour of his office 3 . of this Book v.59. 1) susp man james inaggerence ramayan anomus of mo orner on a miracle to be wrought for the ruine of prefumptions Rebels; and this prefundy to come to pelfo, verfs; in the fight, and view of many huntred thousands of peoples; a mandpubed evidence of Gods concerned with the huntry of Moles, and therewithal, an undoubted currency with the huntry of Moles, and therewithal, an undoubted

currence wan case againstry or protes, and successings an undoubted affurance of the Divine truth of Mofes his writings.

V.11. 4th behad made; Mofes had not looned poken, the word, but God made it good by his deed a stonce avowing Mofes and Agrons au-

yet 1000, while in junction many to the color of the colo nre of the Lords A star, whence they sended the incente of their Centers See on Leylan 0.all is conceived and recobally their Korah, was not one of those task were smallowed up wert 3, but one of them that were hurned, V. 37. feater that the fire.] I had is, the fire of their centers, as shew-

ing that the Lord rejected it. ing tuntue Lora rejected it.

ballowed] That is, separated from common ules, the reason is rendred in the next verse, because they were offered before the

V.38. afign] Or memorial of Gods judgment against the prefump, V.39. spgn.) Le memorat or yous progrent against. In présunge trous conflicteurs and of his youldestain and clearing of the innocease, of his moli lathis frevant. See Chap. 26. 49. a Pex. 1.6. V.49. 19 frange? All the Levice (except the foan of Aspon) were trangers in reject of the Priedts office or ferbles, and in respect of the

trangers in respect of the Frietts omee, or tervice, and in respect of the Levites affices, all the other. See upon Chap. 1,511, as Kordy. In usupping an office, or (crycles, without the warrant of a lawfull calling with oil, and doing it in other manner than the Lordal.

V.41. But on the morrow] In this muraniting of the people foloon V.41. But no the merenty] In this murtipuring on the people I folions in the processing of the property of the

awatiowing up or cotain, and case which appertunes to minyer, 33, and the huming of those configurators which, offred disponie, yer, 35, and now a third is thereared, and in part executed, veri 45,46, for momenting against Moses and Agon, and charging them with murdering the product of the contraction.

the people of the Lord, ver.41.

V.46. from off the Altar | For it was not lawfull for that purpose to take of any other hire, but that on the Altar of burnt-offerings ; see Lev.

V.47. put on incense] Incense was to be offered onely upon the Al-V.47. pat on menney 1 incente was to be outered ones; upon the xite of intenties in the Tabernacle; but this was dones a upon as, extra ordinary occasion, to by extraordinary warrant of Divine indipration. V.48. Enswarms de data gat be living. The playing fewerath to bash been a prefer and fiped by effilience, going along among the company, as fire in a field of Corn 1 to Auron standing between the contractions of the contraction of the contracti

pany, as hre in a neid or Cern 1 to Auton itangung pottyret tipherins were already dead, and those who yet alive were in greated danger of preferr death by his Mediation (wherein as High Prieft he represented the Christ) pacified Gods wrath, and flayed the Plaguethar L. proceeded no further.

CHAP. XVII.

Verf.3. A Arons name] Why not Levies name ; as well as Reubens Simeon, &c : Because the question was not so much where the Tribe of Levis should minister unto the Lord, as whether the Priesthood should be settled on Aaron, and his sons,

Prictithood Mould be fetted on Aston, and his form;
rad of Lewij Though Aston; name were written on a rod , it was
not that rod which the uied in working miracles, but an ordinary rod,
like those of the other Tribes 3; for for the buds, and beloftones, and Almonds that came out of its, might appear more miraculous; yet fone
think it was the fame miraculous rod uied in miraculous operations for
the Physical beautiful though the buds of the long fore Pharach, because that was laid up before the Lord, Num. 20,9 and that rod which was laid up before the Lord, as Aarong rod, that budded, Heb. 9.4. unlesse there were two rods laid up, and but one ex-

N. 9. before the Testimony] See on Exod, 6.34. & 25.16.
N. 6 revitue rods] There is usually twelve Tribes without that of
Levi, and with him there was tilitreen, Chap.1. but then Joseph is divided into two, which here, though two was to be reckoned but for one, yet fome conceive there were twelve rods befides the god of Aaron, hough Chap.xviii.

V. 7. of winesse] Or, testimony. See on vers.4.
V1 8. for the house of] To declare that God did choose the house of Levi, to serve him in the Tabernacle ; and fince it is called the Rod of Aaron, it notes the preeminence of the Pricits, the fons of Aaron, above the other Levites:

V. 8. almonds] a miraculous spring, for a dry Rod to bring forth buds, and blossoms, and fruit, and all at once, or all within a very

V.10. against the rebells | That others prefume not to usurp the of-fice of the Prickhood, as Korah and his company had done 3 for (when the judgment by fire, and (wallowing up of the earth, bring out of fight would be out of mind) that Rod would be of ready use to correct the prefumption of those that would adventure upon the like in after times; and it might prove a bar to keep them back from such over-bold under-

v.12. all perilb | So many forts of death, by the fword, by fire, by

v.13. an period 30 many introducers, ny tree twood, by arce, by the opening of the earth, by the petitiones, making quick riddance of for many, will (it it hold) in a while legist none of us silve.

V.13. any bytog neer B secrete fear nakes them agravate the danger above measures or eller they mean it onely will contain the productions. make too neet approaches to the Tabernaclesor meddle with holy things,

without (unitering, wargan to that purpole.

with dying 1 The words are a pattionnate expoltulation with God, in Ienfe thus 5 Wile thou nos, O God, withdraw, thine, indignation from ya, untill by killing, thou bast confunct us? and such and interroga-tion is virtually an ardent deprecation of danger, as Pial. 85.5,6. Hay inbaos men er Characis

CHAP. XVIII.

Veil 1. BEar the iniquity] I fpeak to you that be Priefts, not to the Levites 3 it you trappile in any thing concerning the ceremonies of the Sanctuary, or your office, or fuffer any one to usury the The spice of my, Sanctuary, against mine-order, or to make merer approaches to any holy thing then I permit, the offence shall be imputed unto you, and you shall be punished.

unto you, and you man or punning.

V.s. of winte[2]. See Annot, on Chap.17.4,7.

V.3. in there]. Touching the iterviers of the Sanctuary,
and the charge] Of the Tabernacle, as it is diffributed among them,

on to God V. 10. moft hely place; That is, for eating; for that which was in-deed the most Holy place; or the Holy of Holies, was within the second vall of the Tabernacle, into which none might enter but the High Prieft, and lie only once a year , not to cat, but to make a folemn atonement; and the only once a year, not to car, but to make a folerm anomemon; stather featly spalled; by giving, the worlt things unto the Higher others as Poulete where men night ear, some were held flotter then prietts, having rectived of the belt for from the people; others, as Jerusalem is called the holy City, Matthid. 5. where the Baffeyet was caten, thouling in priyage houtes; and in respect thereof; and of any part of the Camp, the Priests Court was the most holy place

for eating.

Made Of the fin-offering and trepalle offering onely males might
eat, but to the peace-offerings women were admitted, Lev. to. 14. Deut.

Num. 1 5.21. Fourthly , in the moneth of September , when all their fulls were cacheted in, they were to pay a part in the name of first fruits of all their increase, before they ferved themselves with any of thems and this was paid not in the proportion of tythe one for ten, but one for fourty at the most, and for lixty at the least, usually betwixt fourty and

clean] This limitation was observed, when any of the first feuits were offered in facilities to God; otherwise if they were given only for theuse of the Pricits, they might be eaten by any to whom he allowed them, whether ceremonially clean or unclean.

V.14. devo ed That is , leparate from common ule, and fit and profitable for the ufe of the Priefts; unless it be devoted as a facrifice to

V. 15, first born] Sec Annoton Exod. 13.2.
of undean braff?] Some think the uncleannesse here mentioned, is not in respect of kind, as the Horie, and Mule; but in respect of secidental quality, as when a sheep is b'ind, or lame : but it is more probable, it is to be understood of both.

the mother was purified, viq before the fourtieth day ; though con-

monly their redemption was deferred till then.
V. 7. Holy That is, appointed for facrifice, and therefore not to be redeemed from death.

V.19. of [alt] That is, fure and ftable ; because fault makes things to keep or latt long without corruption. See on Gen 19.26. Lev t.

V. 20. in their land 1 In the Land of the Hebrews thy brerhèen.

I am thy pare] Thou half fee thy heart upon me, as thy most precious portion and inheritance; I will make fufficient provision for thy miaintenance, though show have not a particular hare of land, as other Tribes have . Or ; I am thy part, that is, I will ingage my felfe for thy supply, and shou firalt have allowance out of my portion. See Joff. 13

V. 21 . Levi all the tembry . All the tyrites were paid to the Levites, nor to the Priefts and out of them the Levites paid a tenth to the Priefts, Nettem, 637, 18 See weif 286 of this Chapter.

V.22 bear fin and dye] Disobedierice vo God, though in a small

white, being seedly danged pion into ...

V.23. they hall bear 3 'See 3d mot on verify.

V.37. at though it.] A sprofitable, and acceptable as the fruit of your own ground, or vineyard i had you an equal portion with the reft of your brethren.

V.28. to Asronthe Prieft | That he may make diftribution theron among the Priefts.

V-19. out of all] The Levites were not onely to pay a tenth out of their sent to the Priefts, Nehem, 10:37,38, but the tenthallo of other things, as of the suburbs of those Cities (which belonged rothern) reaching from the walls to a thousand cubits round about, Num 35.4. The Tribe of Levi was fo much leffe then any other Tribes, that they were every one of them three or four times greater, Num. Chap. 3. &c 4. yearthey had the tenth of all, ver. 21, of this Chapter; fo that though they were fewer in number; they find more means or mainte-nence them any other Tribe : the Priests who were now but two (of full age) befides (Aaton; had the tenth of the Levites, who were \$ 80. Num. 4.48, and this was about the hundredth part of the profits of above fix hundred thousand men r moreover they had first-fruits of the yearly increase, which at leaft were a fixtieth part, which was more then the Chap, and it is the contest of the distribution of the control of tenthithey had also votive, and free will-offerings, redemption money of

V.31. In every place] Some Tyches, as common things, might be eaten in any place; fuch were thele : but fome were limited bolt for place and perions, ver. to. ! V.32 bear no fin] See Annor on Ghap 18.26

CHAR. XIX.

Verf. 2. O Rlinance] According to the Law and Ceremony ye shall tacrifice the red Cow; this Heifer, as a beaft without blemith; eat, but to the page-conterings women were against of the state of the page contents of the state of the stat different revenues of the Sanctuary. The tennis are better known then the fifth fully, highering of the first piece before against the state of the first pieces before against the first pieces before the state of the first pieces preference the feecod and that the the first was to be free from the yoke, it was because being difficult to the first pieces preference the feecod and yet was the first was to be free from the yoke, it was because being difficult to the first pieces are from the yoke, it was because being difficult to the first pieces are for a facilities of explaining of fin felter Godd, it was not fit is should be first be implyed in the fevrice of man 1 and it noted Christif freedome, and the state of the first pieces are also because the state of the first pieces are for a facilities of first pieces and the first pieces are for a facilities of first pieces are for a facilities of first pieces are for a facilities of first pieces. I can be a deep and handlage of first pieces the first pieces are for a facilities of first pieces. I can be a facilities of first pieces are for a facilities of first pieces are for a facilities of first pieces. from the yoke and bondage of fin ; as it is phrafed, Laiff. 1: 4 and from iubjection to men, Mat. 17:26, 27. Joh, 10/17:18.

V.3. without the Camp] Becaule fie was to be facrificed for the fins of all the people s and therefore being figuratively under the guilt of to great iniquity, it was held very unclean ; in fo much that the Prieft. that killed her, and he that burned her, were to be unelein until the evening. And if we confider this facrifice as a Type of Chrift, is it was, it holds conformity with birn.; who fuffred as a Malefactor with-out the gate of Jerufalem, Heb. 13212. as Malefactors did without he

out the gate of Jerustern, Jeth, 13020. use Matchflors did without, the Camp, Lev-144, and as being the guilt of all the lines of God, Jeth. 1336. and ye in himself the Holy one of God, Jeth. 237. and ye in himself the Holy one of God, Jeth. 237. and Jeth 1397. It is not faithful Helife households (fine). It is himself to Helife the Holds of the in certain yet; yet, jet, judy of in the translation for the company of the further Pergy, yet in judy hopeful in the translation for the company of the further which cans better in fene with it then it would do without in the further. on in reject of kind, as the Horfe, and Mule; but in reject of accident quality, as when a finep is be'ind, or lame; but it is more proble, its to be underflood of both.

V. 16. redeemed Than is, of mankind, not of other creatives, and the load grindled, yet; at 1 and which is the but is the load grindled, yet; at 1 and the load grindled, yet; at 1 and which is the Camp, and the load grindled, yet; at 1 and which is the camp, and the load grindled, yet; at 1 and which is dightly load aron, Chap; 3; 2; 2. and at this time the minber of indifferent pricits (befieted them) was very feer, if it were a monitor for foine think they were but three that were of full beginning that it is faily fail.

[Juli flat for peror bits face] (thus; all cleanes far, the before the face) it was not Asron the High-Prieft that was to do it , but rather Eleazer,

other, and not Elegzar; to allo do the words [in his fight, ver. 5.] | before her brother Asron, when he was of the age of one hundred and

other, and not, Elexan; so also do the words 1, no be 1, 100.

1. A. be fore the Tabernaide. That is, turning his face toward is thought in the Campile were a good way from the Tabernaide. V. 6. Agardel. By that edge pet colour is sponsiment significant to V. 6. Agardel. By that edge pet colour is sponsiment significant to 1; 13. A the blood of Christ washing a way that guilt; and though red is self; yet making the sunting away that guilt; and though red is self; yet making the since white, Rev. 7.4 is and though red V. 7. the Priss of Tabers, Squiriying the uncleanness of the most hop self that is the since of the most hop yettons, Mebry 1, 7, 8. Complete. The is, an inferiour Prich.

V. 3. teach plane? Where no deal cartaine, dump, or other slide what lide is a continuous priss of the most hop which is the since when you making plages, Lettin 4.40-4. Where he dashes were yet with the diffusional in the Clicic of Cansan, and for the sile were yet with the diffusional in the Clicic of Cansan, and is the sile when you can be suffered to the sile were yet with the sile of the sile of the sile were yet with the sile of the sile of the sile were yet with the sile of t

manner.

V. 12. with it] Some think the water of separation, which some think did not serve onely to purge the uncleanness contracted by touching the dead z others extend it to all ceremonial uncleanners what soever. ing the dead : where extend it to all creemontal uncleannets whatforere-third doy]. He was to be figurabled with this water of feparation the child day after the solution was known, and the feventh day, ver. 19, and it from thread primiting seasons, and the feventh day, ver. 29, which is the contract primiting to the child day, in the share benefit by the fector of on the fermiology on the full fermining might bee, (fitted third day were omitted) on the fourther orthe fitted day, and yet hands so for the thirty and from thread to have the feventh day to much

the fatter, as it was longer hefore be able in fifth prinking.

V: 13, call 91

So the phe should not be effected to be of the holy people, but as a polluted and excommunitated perion; four shold that it is upon the source of the longer of the property of the second polluted and excommunitated perion; four shold that it is upon shown, be was to be put to death by the Santence of the Judge, if it upon shown, be was to be put to death by the Santence of the Judge, if at it were known, my was to be put to death by the banking of the Judge of Eurkinown by the Judge on of Godisseeps in case of ignorance. For their any one touched anyunclean thing, and know it not be was (when he

theutteny one toucine anyuncess uningenius and a state of the state of place where a dead man lay, rendred a man unclean, how unclean must he be, who made a living man a dead castafe by a murderous att ?

for Grand 1.0, & [a. 1.15, Num. 1.16...]

V. 13, open velle!] Which taketh line the ayr of the Tent etre-

monioully tainted or unclean , when they left dwelling in Tents; the lame Law in proportion lerved for houses, at least for the room or chamber where the dead was laid a or through which he was

brought:
V. 13, acteen person? One of the Prichs that is clean.
V. 19, wash bis clother? Because he had been among them that were unclean, or else had toucked the water wherewith another had been

ncients of the second of the s

W. 21. wash his ctother] See Annor on ver. 7. soucheib] Breen; for the ordinary and legal use of cleaning others by it from ceremonial uncleannels.

V. 22, untillegen] He that touched an unclean thing was to be unclean feven days, year 4. but such a person or thing souched at the freezed hand by another, could make him or it unclean but until reduction (4)

CHAP. XX.

Verfat OF Zin] Some read Sin, as the vulger Latine, bur corrupely ; for it is not the fame word, as the difference of the first letters shew, for the former is written with Samech , this with Their north states of the stat

ter their departure, out of Bayon; their next removal was from Kadelh to Hoy, which ferment to be in the fame year when Aaron dyed, and he to Hey, which jeemen to be an the lame year when Asson eyes, sand be dyed in the first day of the fifth month of the fourith year, slier the children of Ifset were, comeou of the Land of Bgypt , as is expressly faid. Naun33338. To that from this Chapter to the end of Deuteronomy are discribed the passages of the fouritted or last year of the journeying of the Hebrews in the wilder-

Kadefb | As this was another defert from Zin in the eighth manfi on, fo this was another Kadefh then that which is called Kadefh Barnea, on, we may see apouter, Assey men use which is called Kadep Barnes, was in the Southern confines of the Land of Caragan; but the Kadep here spoken of, was (though Southward also) far oil; in the condines of Ladmes, or outermost border of the King of Edon, yet 1, 4, 16, of this Chapter.

Miriam dyed] The after of Aaron and Moles, the dyed four moneths | place,

octore ner protner Aston, which he was of the second one minurce and thirty years, and about the year of the worlds 25.44.

V. 5. wherefor heave? I This people was very prone to murmure sgainft their Governours, and that molt of all in the cause and quarted ogainst their Governous, and that more of an in the cause and quarted of the belly, when they wanted provision of meet and drink, and the verie shewith the wildernesse wanted both; and they wanted patience verte thewern the whisternelse wanted both) a not they wanted patience to keep the peace with their Supervious; 10 how unquiet a thing is war, which caulefu famine, and by that wherein it ends begins one bubbled. See Jolepho the Wars on his, libs. Capt.: 8. 4. 8. road It is not certain whether this was Mofes his read where.

with the wrought wonders in Egypt, and futnet the rock in Hordy Exol. 1775. (although form without coult's Hirthy and the the was that) or Aarons rod that builded, and brough forth Almonds, and was laid up before the Lord in the Santhuary, Num. 17.8310, but the difference is not great, the mirade lyeth not in the rod, or the relation to Moles and Aaron, but in the power of God. See on chap. 17. 3.

in the power of God. See on chops 17. 3.

V. 8. Boak J Comminder to give where.

V. 10, mail we feeted J By this question he feemesh to bewrey forme V. 100, mail we feeted J By this question he feemesh to bewrey forme different of such play of drink, as he did of sapply of stell. Nonnax.

A. 3.3.3. and what is probable of him by this verie is charged upon thin and Asqua holds, veril 12.344. The errous of Moste in this particular that the stellar than the same of the sam

with the roam me hand, or interestating to there excule film; and fay, he did not know whether God promited water upon condition the people would cease from murmuring : bur the next words fliew that both he and Aaron were in fault.

and Asron were in tauth.

V. 12. ye believed me not] They did not doubt of the power of God
whereof they had sufficient evidence, even for such a miracle as this whereof they had sufficient evidence, Exed. 17.6. nor of his will 3 but in regard of the wilfulnels and american of the people wnworthy to be supplied in such a mirraculous sorts. and in this doubt and dipleasure arthe people something was too paths on acid or done which might occasion or confirm incredulity is

them. See Plat. 106.3233.

Sandiffe me | That is, honour me; because God is most to be honour

Sastisfie me] That is, honour me, becouft God la most to be knowed of for his own helinedits, and by the holinedit of man, which condided in beleving his Words, and obeying his command.

which I have given] By which is not meant the whole Land of Comman, but that which was beyond Jordan in their paling count of Egypt of for then they were in that part on this field Jordan, which was given to the Tribe of Reuben and Code. And had Tellar of Sastandit.

tor then they were in that pare on this field Jordan, which was given to the Tribe of Reuben and Gad, and half Tribe of Musiafth.

V. 1.3. Sandiffed in the man of That is, in Palote and Anon by flewing thin the man of th

aome ; ms junice an noty junice; assa to ne gettern apmet no power bove all Potentates, etcel Tyrants, craftly Politicians, and utplied Judgese. V: 14, the braither I feet I Escaule Jacob (of whom came the I fraelites) and Edom (of whom came the Edomites) were Brethren, See

on Gen. 30.40.
V. 16. an Angel] Which conducted them in their way by the cloud and pillar of fire: yet some by this Angel or mellenger, under-

in Kadefh, a city] Or at Kadefh, that is, hard by it, in that pare of the Defert which is so neer it, that it taketh the name from it, Chap,

V. 17. neither will we drink] As thine, but when we have made

them our own by paying for them, verfi. 19.

V. 18. left frome] A threatning denyal, as if he had faid, To not paffe by me left I come , 8cc. or , if thou offereth to pais, I will sentent to the come of the co

not pailed by the left 1 Conte; a con-line the with the foror). Wrun; another way toward Cinasin, feeth-ry, 1, turned away I were another way toward Line; a compast about the Land of Edon and Mondy. Judg, 11, 18, and to patied not the next way through his and has they defired, but through the Conft that bordered upon it. Deut. 2, ver. 4, which was a way rather.

round about, then through it, See on Deut. 2.39.
V. 24. 1e rebelled Why then was not Mofes as well as Aaron doomed to death, fince both are charged with the fame fin , ver. 1 a. and it is fald of both, it is faid in the fame place, that they should not bring the people into the promifed Land V. 12. As just God prolonger Moses life a little further, yet so, as that he did but see the Land from Moon. Nebo, Deut.34.4. where he died; and fo of him, as well as of Az-

ron, was the prediction, ver. 12. verefied.
V. 26. upon Eleagar] Who was to succeed his Father Aaron in the Priesthood, and so did his sons succeed him until the time of the Judg; es, but then (for what cause it doeth not appear) the Priesthood was cs, out then (for what caute it den not appear) are retentated to the pofferity of Ithamar, the other son of Aron, Joreph. lib. 1, Antiq. Chap. last 3 bus it never went quite out his Family; 25 Josephus faith, Antiq. lib. 20, cap. 8, which is denyed to Chamilton.

uis ramuy; 25 Josephus latth, Antiq. lib. 20. cap. 8. which is denyed by Sigonius de Repub. Heb. lib. 1. cap. 2. V. 28. dayal In the one hundred eventy third years of his age. there! That is, in Mount Hor; and whereas it is faid, Deurilo. 6. that he dyed in Mofera, the answer is, that Hor and Mofera are the same place, for Hor is an hill in Molera , which is the place round abovt it and where the Ifraelices pitched, Num.33.30. & 37. for when they be thence journeyed in the wilderneffe to and fro for fourty years together , it is very like they came more then once to the fame CHAP: CHAP. XXI.

Chap.xxi.xxii

Vers. 1. THe may of the spies] By that way which the Spies (which fearched the Land in the second year of their journeying from Beypt, that is, thirty elight years before this time) from under-fand too the way which King Arad had fent Spies to fee which way Ifred would go, who (by intelligence) had learned that they were re-turned from the Red Sea. See Chap. 33 40.

V. 2. vomed a vom] Of vowing, see Annot, on Gen. :8, 20. Of

by the name not of Edom, but of Seir, for io was Elaus or Edoms Coun-

V. 5. light bread] Meaning Manna, which they account light, as if it had little substance in it for their nourishment, in comparison of the more folid and fubifrantial diet which they had in Egypt ; and which now by common tile was to them as unpleafant as they thought it unprofita-

blo See Prove 27. 7.

P. 6. fiery Serprist J So salled, because those who were bitten or Rung with them, were so enslained with the heat thereof that they died. Sce 1 Cor. 10. 9.

V. 8, fiery Serjent] That it, a Serpent of the colour of fire, as burnline brais is, Revi i. 15. Ezek. i. 7. This was a figure of Chrift, for as they that looked upon the braien Serpent lifted up upon a pole, were cured of the hunt they received of the fiery Serpents, ver. 9 lo they that fixred of the hirt they received of inchery Serpents, ver. 9. to they that he-ed the eye of fish of Chrift, lifted up also, Job. 3. 14. upon the Crois, are cured of the biding of filing of that old Sprents who hash many filings, which he thoughhout life deare, and those dars are fitery, Ephel. 6. 16. 18. v. 13. drawn T Some take Arnon for a rock, some for a brook run-

ing betwire the Mosbites, and Amorites.

ing betwitz the Mosbites, and Amortee,

V. 14. Wherefore is is faid! These two verses import some miracubus conformity betwift what God sid at the Red-Sea, and what he did
at Arnon in the border's of Mosb's what the former were we find Exodus 14. for the latter there is reference made to a book which, is not extant, or elle latent, that we know not where to find it. See on Jof. 10. 13: Some fay, that as the Red Sea ferved for a passage to the Israelites, yet drowned the Egyptians, so the high rocks at the brook of Armon sell upon the enemies of Israel, and made a more easte and even passage for the Israelites; fo the Jewish Rabbins relate, and some Christian Writers too easily believe them.

V. 17. Spring up. O well] In the Hebrew it is afcond 3 for fruitful fprings bubble and rife up, like a feething por, fing ye] Ye that receive the commodity thereof, give praise to God for it, or with respect unto it sor sing ye at it, or about

V. 18, the Princes digged] That is, caused it to be digged , the principal men of the Tribes, the chief Magistrate, and chief Minifter imote the ground with their rods or staves , the enfignes of their dignity, (as Mofes did the rock,) or with their journeying of the they began to dig, and God caused thereupon a well to foring

up as water islued out of the rock, Num. 20, 11, or they digged places their rocket the water that came out of the rock, 2 King. 3, 16, them. of the Law-giver] The Lord himfelf , Ila. 33. 22. or Mofes under God

V. 24. Fabbook] The name of a River rifing out of Arabia, and wa tering the Region of the Ammonites. frong] For the people were tall and strong like Giants , Deut.

V. 26. of the Amorites] For if it had been the Moabites, the Ifraciites might not have posselled it, Deut. 2. 9. yet that which the Amorites had taken from the Moabites, the Ilraelites received and possesses, 31.

Num. Chap, 32, 33, V. 27, in Proverbs] A Proverb made in Scorn of Sinon King of Hefsbon, (a City of the Land of the Amorites, see Judg. 11. 18, 19. over whom Sihon was King) which is part of the curse threatened to the wicked, Deut, 18, 37: the Progerts then used ran in these words [Come unto Hefbbon, &c.] and those times.

V. 28. a fire] That is, war ; fo called, because it is raised and pursued in heat of wrath, or, (as the common faying is,) with fire and fword. See. Jer. 48. 45.

See, Jer. 48, 45.
V. 39. (Stensifi] Who worllippeft the Idol Chemoft for a Gods, Chemoft was the Idol of the Mosbites. King, 11, 7, who was not able to defend his Worlhippers, which nook the Idol for their Father: Some take this to be the Idol Bacebus.

he hash given] That is, the Idol Chemosh hash given those that esca-ped the sword, to be captives 3 which is ascribed to the Idol by way of detition both of him and of the opinion of the people, who conceived there was fuch power in him. See Judg. 11.24.

V. 30. we have fret] Bragging words of Sihon and his party, concerning the conquest of Mosb.

CHAP. XXII.

Val. 1, Plains of Meab] Once belonging to the Mosbites , fince to

their present possession.

on this fide Fordan] the plaines of Mosh where the Ifraelices now encamped are on the cost fide of Jordan and beyond that in respect of Canaan, See on Deut. 1. 1.

by fericho] Jericho was fituate about 7 or 8 miles from Jordan over ogainft the place where the people pitched. See on Chap. 26.3.

V. 2. Balak 1 king of Moab, ver. 4.
V. 3 Moab] The Moabites, or people of Moab.
V. 4, Moab] The king of Moab, or the Moabites.

of Milian] Who Were the Senate or Governors of the Midianity's this people deicended from Abraham by Kenurah, Gen. 25, 1, 2, but now having made defection from their Faith, they take pare with the Moabites their Neighbours, and it feemes also their confederates, Num. 25. 17, 18. This Midian is not that which is ficuate toward Mount Sinai, where Moles kept the flocks of Jethro ; but another Midian far off that place, neer unto the Moabites; with thefe Midianites his neighbours doth the King of Mosb confult.

Dours doct the King of Most conjust.

V. 5. Balaam] The Diviner or Sooth-fayer, Josh. 13. 22. proved to be a bad man by his following of enchantments, Numb. 24. 1. and by his defire to curfe Ilrael, and by building of Altars unto Baal, whereof in this and the next Chapter ; yet fome take him to be a Prophet (as he is ftyled, 2 Pet. 2. 16.) and a Prophet of God, because God had such entercourfe with him, and because he particularly prophecied of Christ. so come, and because he speaketh of God as his God, Chap. 24, vers. 13. yet they acknowledg him a wicked man, for (ach may prophecy in Gods name, as well as in Christs , Matth. 7. 21, See on Jos.

river 7 Euphrates.

V. 6. whom then bleffeft] Bither the King of Moab flattered him exthole of Simon Magus, Act. 8, 9, Tor which they do the more because they are the causes of many evils, which by evil spirits they bring upon men , and they sometime take them away to feem good ; and so the Devil deth more hurt as an Angel of light, then as the Prince of dark-

V. 7. reward] Thinking to bribe him with gifts to curse the Ifraelites, See 1 Sam. 9.7.

V. 8. this night] He taketh time to consult with his de-

villish Oracles , Though he pretend the direction of a better

as the Lord shall speak] Though he were a prophet of the Devil, he would seem to receive the revelation from God.

would term to receive the revelation from used.

V. 9. Ged came] Though the Devil be; to many, in flest of God, 2

Cot. 41 4, yet God will keep an over-ruling power in his own hand, and both reveal his mind to whom he will has Matth. 7, 22, and reftrain their. wils as pleafeth himfelf. ...

what men are] God putteth this question, not that he needeth information, but to draw from Balsam a ground of bis treasy and pro-ceeding with him, as he dealt with Adam, Gen. 3. 9. and with Cain Gen. 4. 9.

V. 12. God faid] God warned him in a dream that he should not confent to Balacks wicked request.

V. 16. let nothing] The wicked feek by all means to promete their naughty purposes, though they know that God is against

V. 17. great honour] He thinks Balanns ambition would be bribed with honour, though he were not fo covetous, as to be won with re-

V. 19. more] He knew he could do nothing without the Lords leave and help, yet he hoped that God might yeeld to him, and then for advantage and advancement he would yield to the King of

V. 22. kindled] God granted his request in his wrath , being angry with his motion sgainst his revealed will, ver. 12, 13, 32. and for the (though God bad him) he went upon his own Errand with a mind (for gain, or glory) to curfe Gods peculiar people, whom he had bleffed, verf. 21. See Chap. 11. verf. 19, and 20,

V. 24. the Angel] Appearing to him the fecond time , in another

V. 28. opened] God gave her power to speak ; or the Arigel of the Lord formed his own words by the mouth of the Ais , as the Devil did his by the mouth of the ferpent, Gen. 3. So at this time the Afs was wifer then her rider, though a Prophet; according to that, I Cor.

V. 29. a [word] The Apostle chargeth this Prophet with madnesses 2 Pet. 2. 16. And it is plain his presenanger was a fit of madnesse, or else the strangnesse of the speech, being no lesse then miraculous, would have affected him with fear, and have made him as patient as his beaft \$ but his fury was his frenzy, and in his fit he cals for a fword to be put into the hand of a mad man, to kill his Afs for faving his life from the fword of the Angel.

V. 31. opened the eyes] For whose eyes the Lord doth not open, the can neither fee his anger, nor his love. The angel appearing in a vilible shaper to the als, was not feen by Balaam; till the Lord opened his eyes, which (as to that object) were as thut or blinde, though non to other things, Luk. 24, 16. Deut. 10. 7.

Lefts of Meds] Once belonging to the Mosbires, fince to the Amorties, and from them won by the Healites, and in be killed, for going fo cross and contrary to Gode will? V. 33. flain thee 7 For thou wouldest have flain thine ale . fin

P. 36. border

V. 41. high places of Basi] To a Chappel built to Basi on Mount A-Chap. 25. 1, 2. baridn, which divided the Mosbites from the Kingdom of Sibon and Og. . Idolaiers fet their finne on high, being no more afhamed to ferve Idolaiers fether their finne on high, being no more afhamed to ferve Idola. The them the gody to do fevice, or offer facifice to the true God. In the Plain neer this Mount the people of Ifrael pitched their Tents. See on -Tof. 13.17.

CHAP. XXIII.

Alberta. Verfile SEven aliers] He builds alters to confult with God, he should

tongue? yet without Gods: will, neither King, nor Prophet can have for mich power against his geople How cancies it for him to bind their hands tongue' yer without Geste will, neither King nor Prophe can have to Ghannal, which highweit toyltom assour or motetation of the body and minde power spaint hispeopleither enfeits it for him to bind their hands in inde both particular to the greek, who lo binds their tongues to the good behaviour towards 10.0 & 5/3.1.2 & 7.1.5 fo according to the Greek verifion, and the store, as to make them fall to blefting, when they would be turn them, as to make them fall to blefting, when they would be turn fing?

Now out of Application of the defined that follows, we final deduce the tree fing?

Now out of Application of the defined the words, which we will feed own it fifthey way of Returns the final follows the state of the first own to the first own the fi

N. 9. dwell alone] They shall have their Retigion and Lawer apart, plication on the woods, which we will receive my first play way of Resistance communicating therein with other Nations, Bith. 3. 8. Dent, tion of the falle Expositions that are put upon the Text; Secondly, by feeting down and afferting the true feetle of it. 133.138. For the field, we say, that by Jacob or Mixed In this place, is not meant

among the nations] Among the prophane or idolatrous Nations; fe

among toe nations | 1 Among the propleme of residence from them as Goods peculiar people.

V. 10. Adj of Facts | The intenier multitude of Jacobs or Ifraels
postricy are as the dust of the earth, Gen. 13. 16. & 22.77.

let me die] Le would be like the godly in an happy death, but he cared not to be like them in an holy life; but his end is not like to be the fame with theirs, who walketh not in the fame way with them, Prov. 11, 7.

Nuth. 31. 8. (ce on Pial. 116. 15.

Nuth. 31. 8. (ce on Pial. 116. 15.

V. 13. but the utmost part] Chap. 22. vers. 41. There are the same
vords without the word but 3] The meaning is, that in his former provords without the word but 3] fpet, Chap. 22. he fo faw the utmoft part, and that he faw on each fide, and the middle within ; but here he had but a view of a part of the ut-most part , and he would have him curie that in the name of the

the number might difmay him stherefore he muft fee but a part, and in that curie the whole.

V. 14. Pigab] Is a place of heighth or exaltation, and fo is taken for an hill, in general ; yet there was an hill in the Land of Mods, called Pilgab in particular, Deut. 3, 27, and Chap. 34.

V. 19. bath he fooken] He bath faid I fhall not curfe, and if he faid it, he will make me make good what he kath faid ; and I can-not fay more or leffe in this matter, then he is pleased to put into my mouth, verf. 20.

F. 20. to bieffe] The bleffing as from Balaun was vain, because he was a wicked man; but as he was commanded by God to bleffe, fo it was not vain, though he were a wicked

ver facily in I free! The divers readings of their words and the abuse of intermediate in International Control of the words and the abuse of intermediate in International Control of the words and the abuse of intermediate in International Control of International Contro a where the Lord hash beliefed we might past them over without any great out by impuration a fact that the Lord hash beliefed we might past them over without any great out by impuration a fact that the Lord hash beliefed we might past them over without any great out by impuration of their transferficions, a Cor., 2.1. but this though polition; But they are generally conceived to be the words, not to much not suggest that by are generally conceived to be the words, not to much not suggest the words, now for the Orthodex interpretation of Balasman at of the look spirit, which were ruled the lights, at leaft the

V. 36. border of Arnon 3 Neer to the place where the Ifraelites were tongue of the mad Prophet, and made him fpeak the wildom of God in a V. 36, breast of Arnon Pieces to the place which to the control of firft called Jacob, and afterward Ifrael, of which names you may read, Gen. 25. 26. & 32. 18. and the reason of them, Gen. 27.36. & Chap. 32. 28. by both may be understood, either the person of Jacob or Meach,

3. 28. by both may be understood, either the perion of Jacob or Israel, or his posterity; and the posterity may be conceived under a double of lincition, the cone as saken tossily for the whole body of, the people; or particularly for some animent perions among their Titles; the other distinction is, that it may be rather subjectively on objectively; which will be a subject in whoch the subject is in the computing. The forest supposing listed to be the subject in whom the civil is inherent; or objectively, that it is the object may be a subject. The subject is the subject in the perions, it is the computation. This far the phrions; Now from the surface various, according to the idifference of the perions; to whom they are ascibled as no God setting, and then may she interested there waves at 150 ca schills absorbation in

Well's Seon aliars J He builds alears to confull with God, he floudd it have confulled with God about the building of his faither confulled with God about the building of his officers. If the confulled with God about the building of his officers of the persons, to whom they are aliapproduction. Secondary of the Medicine of the Medic

For the fifth, we say, that by Jacob or Hard lit this pace, is not meant the person of Jacob or Heat, the for on of Hare, the father of the caweler Patriarchs but the people or nation defeending from him accountly, the nor some few of the bester for of the people are here arean, who as justified by faith, and walking with God, in an holy life, might be required rightenus; as Enoch, Gen, 7, 2.3. Noath; Gen and Job of the people in an Zachary and Elizabeth, Luk. 1, but the body of the people of the peop ple, because they were the object, Both of Balaams fight; and of Balaks

fpire, whom he defired should be curied. Thirdly it is not faid, nor could be faid, that thefe had none iniquity, A mranys it is not uses, not could up that make they were chargeable with no hadrous infquiry, nor that they were fore fire from Holdarty, for they were guilty of hainous iniquity, of gross and brutilh and bloody Idolarty. See Acts. 7. 42. Exod. 32. 32. Pisi.

mnose.

Mos. fee them stil] For being so many, so to be compared to the dust of the earth; too many for the fourth pare of them to be counted, vert. so. them, or done by them to the them. ments of fente, as we have, yet he discerneth all things better by his intelligence, then we do any thing that is obvious to all our fentes, Ela.

Fifthly, nor that God did take no notice of their wickednelle; for he did fo, and punished them for it , Deut. 31. 27, 28. and Pfal. 78.

Sixthly, nor is it to be thought, that God having taken notice of their finnes and chastifed them for them, he forgat what they or himfelf had done : for though forgetfulnesse be sometime ascribed to God, as Jer-31.34. and eliewhere, and it be faild of him, that his caffeth the finnes of his fevents behind his back, Esa 38, 17, and into the depth of the Sca. mis tervants ocona mis oace, mis 30, 17, and most on agin of me cas, Micab, 7, 19, by fach exprelions, we are to understand a gracious forging, not an oblivion or forgetting 1 for if God could be ignorant of any thing, or forget what he hath known, he could not be Omnificient, as he

feruple, and not need we be follichous to fuit them with an Orthodox ex- very true in sheft, as to this Text may be impertinent. This for the erro-

First, Both the Hebrew word, Aven, which in our English Translati-Erit, Bith the recover word, Aven, which in our English Translation, is rendred inquiry, and wantly, and Bhanal, or Ghanand, which is et prefile by Transgetion and pervotientle, fightlig in their Primative in nie, rather moleflusion, griet, wrong violent strength, Injury, miliery, i hen sin a nad to they are to be taken in this place.

Chap. xxiv.

Secondly, they fignific paffively, and fo the meaning is not actively, Secondly, they arguine pattivery a single to the meaning is not activery, that they do no evil, or wrong, or violence, or moleflation to others, but that others finall not do any thing to them 1 or that if they do. God will not fo fee it as to approve of it, but will flew himfelf in their defence, by way of opposition, to the punishment of those that do oppose them, to oppreffe them, Pfal 105. 14, 15.

Thirdly and laftly, the words may be expounded, either of the time paft, prefent or to come, as if he had faid, God neither hath, nor can, nor will give up his people to the wicked will of their enemies, because he loves them, and becable, should he defere them, and give them over to their enemies hands, they would east themselves, nor onely above his people, but against himself, and would break our into blashnemous brags of themselves, and reproaches of him, 162, 261 Exod. 32. 12.

of themsleyes, and reprosense to them 133, 201 Exos, 32, 12, V. 3.1. the Most J. That is, a valgrous show of a positism King and his people, encouraging each other to the Battel 3 and a vicibilious mous staving obtained the victory in the battel, V. 3.2. an University Or, Licerne as pliny calleth him, lib, 8, cap.21.

is a very fitting bealt; Job 39. 10, 11. and armed with a dangerous wear-pun againft any advertisty. Data 31, 17. There are two kinds of Uni-corns, the one is called Rhinesters), which hath an horn on his note, Plin, Hift. I. '2'.c. 20. the other on his head, Ibid.c. 21.

V z1. gdnift faceb. On instead, 100c. 21:
V z1. gdnift faceb. On instead, 100c. 21:
v z2. insectified to do the policity of Jacob, or Ifree] any hurs go none in Jacob, or among the policity of Jacob hall either need, or use faceb unlessful massive, effect of tellings, or force-telling, or of efficient gas withing by debillion actor or meaners as the Gentiles do since they shall have God to consult with, and ready both to counsel them in doubtfull cases, and to defend them against all their ene-

What hall God wrought] Men shall by way of wonder at Gods doing on their behalf, at this time, ask, What halb God wrought?

V. 27. an ther place] It it an old superfittion to ascribe the efficacy of religious fervices to places, and to think that Gods prefence or power, admits of any local limitation, so that he is not present, or favourable, or powerful, as well in one place as another.

CHAP. XXIV.

Verl, t. AS at other times] His manner was till now to feek after enchantments ; and when he turned from them to feck the true God ; his fervice it is like had a smack of his old superfittion, in the number of Alters, and facrifices, in their feite or posture to-wards the points of heaven, in his gestures and set forms of

towards the wildernoffe] Where the Ifraelites were encamped.

V. 2 the Spiris of God] That is, an impiration of prophecy, which is the operation and gift of Gods Spirit; for in fuch matters God may, and

doth many times reveal himfelf to wicked men, to whom any but faving graces may be imparted. Annot. on Chap. 22. 9. Joh

V. 4. vision] Revelations by visions, are properly such as are when their eyes are open or awake, and revelations by dreams, when their eyes are thur or aflerp; and yet those dreams may be called visions of the foul, when the yes of the body are closed.

eyes ofen] Heb. who had his eyes shul, but now open. This may be meant literally of the eyes of his body, according to the former Note 3 or figuratively of the eyes of his mind, which (though before this they were thut, feeing nothing at all of fuch future events) might be awake, albeit he was in a trance, as one affeep, Gen 15. 12. Dan. 8. 17. 18. &c.

V. 5. thy Tabernacles] By thefe two words, Tents, Tabernaçles , are understood moveable houses ; but the latter in the Original , imports a vicinity, or neernelle of abode.

V. 6. Lign-aloes] Or the aloes trees; an odoriferous and fweet finel-V. o. Light-agers J Commendable for their frength and growth, by the abundance of tap, in respect whereof they are called the trees of the Lord,

and are faid to be planted by him, Pfal. 104. 16. for things eminent in their kinde are afcribed to him. See Pial. 104. 16. because he is most worthy of fuch

V. 7. pour the water] Plenty of water is here promifed; and that is a great bletling on mans habitation, Pial. 1. 3, and 23.2.

many maters] By maters may be understood people, as the word is ex-paunded, Revel. 17, 15, and his seed may be said to be in many waters, to note the numerous increase of it according to the ipawn, which is the feed of filhes in the waters.

ited of titles in the waters.

bit king hall be higher then Agag] Or, taken away for Agag, and
fo it is underthood of Saul, from whom the Kingdom was rent for sparing
Agag, whom by the Lords command he should have killed, I Sain, 15.

Agag] That was the ordinary name of the Kings of the Amalekites, as Pharaoh of the Egyptians; and their Kingdom then most flourished. Sce on Efther 3. 1.

V. 9. who shall stirre] See Annot. on Gen. 49. 9.
V. 17. 1 shall see him, but not now] This prophecy is of Christ his coming in the stein, whom Balaam foreseeth that he shall see him, but no: now, faich he, nor in this life , and not till Balaam rife again, and

not now, faith he, not in this life, and not till Balsam tife gasin; and Christ come down again; or he prophete thicht in the perion of posterity, in respect unto the wife men (of his proteffing) of the Basis, who came from the Basis worthing thrill, which; z. 'z.' ast night] Neither of his coming are night, but after office and the state of the state of

corners of Moab] That Is, from one fide to another, round about ; as he houle supplanted in the four corners, is utterly ruined, Job, 1, 19. some apply this to Davids subduing the Mosbites and Iduments, 2 Sam. 8, whereof afterward : but it reacheth far beyond his time, to the

3.5 am. 8. whereof afterward but it reachest for beyond his time, so the preceding of the Chriftian Religion, over Pagas continues and phoble.

of 8.6 nb. 7. The word may be induced. ** thing ** both at his it when Balsam turned his face roward lifed, viet, ** the Estferth providere behind him, as the Animothes, and Mithatines, 80. but I'll we take 10th for a proper name, as Gen. 4.35, wif, for the third foliof Asia to the behind him, he policity of Cani drowned 1.95 sett may be indefed flood all the reac of Adam, but then the word define), belonging to the world of the ungodly, especially of the Blomittes, 1 Kind, 11 co.

V. 18. Seir alfo] Edom and Seir were both names of Blau and his posterity, and of his Country; and he was called Seir, because he was halry, see on Gen. 25: 30: as the word Sebble or Septer fignished in In halty, See on Gen. 3: 30.38 the words Sether, it's Segher fognition.) In that the commination is made in both lith arising, it in prior is difficult in of the thing; and if we take the words with any other, but a websil diffinitely only it may be the size of the thing; and if we take the words with any other, but a websil diffinitely only it is a size of the size of the dealth with the country of the size of the dealth with the country of the size of the dealth with the size of the is chiefly to be underflood in a spiritual fence, for a complear victory of the Israel of God over all their enemies.

the lines or Goo over an ineus energies.

V. 13. of the city J The City of Self-ror forme other City, or Chies of note, which were adverted to the people of God 3 over whom Chrish Kinds dish, thill 100 treasfully and policy in the city of the City of Cit

gainft strael, Exod. 17. 8. 1 Sam. 17. 1. Or Amalek was a principal Nation.

V. 21. the Kenites] Were a people mingled with the Amelekiter,

1 Sam. 15 6.

V. 3.1. the Kenite] Or, Kain; which may eldete be the name of the forms famous progenitour, of whom the Kenites defecteded 5 or of fomb City of note where they dwelt 5 lome take it to be means of the pollettry

City of note water tury ower stone take it to be manufactured of Jethro, Judg. 4, 17.

Aftar? That is , the Affrican final leaver the Kenines, and ombel-people experts, saw cell as the Intellies a which tentie to plats, when the Manufactured the Teal Tribets away into the Combination of Affrica during the Teal Tribets away into the Combination of Affrica during the Teal Tribets away into the Combination of Affricance and Combination of Manufactured and Combination of trey, in the dayes of Holhes,'z King, 17.6. among whom the Krhites

V. 23. who shall live when]. The calamity shall be so great, that a few shall survive it 3 or, who shall desire to live, when such a desolation shall come upon to many?

come upon to many e 'V. 34. Chilim J Was the grand-child of Japher; a people defeended from him is here means, planted in Greece and Italy: for Latestander, the Greek Monarch; who is tald to come out of the land of Chilyin, the Greek manuscris, who is laid to come out of the land of "Inflying it Machine Tubelled the "Affricant of the "Inflyings and the Romances," who are Italians, often infifted them, and finally overthrew them by the wars of Velpasian the Emperour, and Titus his fon : whereof fee Josephus of the wars of the Jews, especially the leventh Book, See on Dan, 11.30.

the leventh Book. See on Lan. F1.30.

Heber] The pofferity of Heber, that is, the Hebrews, against whom the Greeks warred, and for a time prevailed fee Joseph. Linute, 11 11.

esp. 8. 'A.4. be shall perish 3. Sone expound, it of the Jewsothers of the detendents or off-lipting of Chittins, withfirst most like for the Greecian Empire is overthrown by the Romane; shall the Romane which are the contract of the Romane which with the shall be shall be the Romane. came from Chitrim, as the Greelan did; is much impalted by the Papacy, and that usurping state, and power is in a great part ruined, aid the ruine of it shall be further accomplished, a Thest. 3. 8.

V. 25. to his place] Homeward, But was killed in the way among the Midianites, Chap. 3 1. 8.

CHAP. XXV.

Verf. t. SHittim] This was the fourty fecond , Pand laft Manfion of an out of Egyk. Sixtle furlongs from Jordan.

an out of Egyk. Sixtle furlongs from Jordan.

Augherio Model J And of Midian allo, verf. 17, and 18.

V. 3. Bada. Peor] Baal of the Idol of the Mobbites, which was on the

hill Peor, or Phegnor, Chap. 23. 28. fo called from the manner of the Idol, worshipped upon that mountain; and the manner was fich; that

nn 13, both uprimusal and, catnati uncleanneis met logetiner, 28 vice and impudence. Heb. the God of opening, or natedaness: by which is meant into Bayre Gen. 37. ... V. 16. Evan, or Edan As the name is varied, by reason of the fifther bipminishle, and sharely is a distribution of the fifther bipminishle, and sharely is a distribution of the fifther bipminishle.

Guer 4, bedd 7 The eighted offenders in that Treipais 4 or the chief Builts; who gave way to fuch wickedneds.

Builts; who gave way to fuch wickedneds.

Aghing the Sun 7 Openly, in the (fight of all, as Souls sounts 2. Sam aghing the Sun 7 Openly, in the (fight of all or cells for things that was not a marging to the cells for things that

put a great witte, whether we connect the period of riminens, who was I amant (as man been man) yet the particular policition of the first of the first of the facts of the f nood, (except to the interpolation normaniance) even after the cap-or because the annualities were not proteinly arrived another furveigh and partition made intoler livity. Here, 7, 1, 8c, until, or very neer the approach of our Evangeis-them; there was afterward another furveigh and partition made intoler

sivily, figra. 7. 1, &c. until, or very neer the approach of our Evangelish Friefd sirest the order of Metchifedec. (as our Saviour is called, 1911; Bigh. Friefd sirest the order of Metchifedec. (as our Saviour is called, 1914; S. 6). See on Chap. 20 verf. 16. 1. Chap. 6. 4. 140. 5. 6). See on Chap. 20 verf. 16. 1. Chap. 6. 4. 140. 5. 6). Take them for your enemies, and the save to the Militanties. Take them for your enemies, and the save to the saviour of the savi Ruth a Moabites a or because they were not so full of malignity as the Moabites were, yet afterwards the Moabites never the better for any favour flewed them, were feverely chaffiled by David, 2. Sam. 8. 1.

Y. 18, beguiled on] cauling you to commit both corporal and ipivitual fornication by Balasms councel, Chap, 31, 16, Rev. 2, 14,

CHAP. XXVI.

Porti 1. A Fier the plague] Which came upon them for their double pollution, by fornication, and Idolatry, noted in the prece-

dent Chapter va. This third numbering of the people, (now in the limited the Land of promise) was for more commodious distributions and diplocal or them in their feveral portions. See ver. 53, 54, and

in alteria

V. 11, area nes J Neutter by the fall of fire from heaven above, nor by ing to their age, three according to their time and order in mer the copting of the tearth below being either not guilty of their fathers riage.

V. 11 area nes J Neutter by the fall of fire from heaven above, nor by ing to their age, three according to their time and order in mer transgerificor, or repening of the guilt to their prefer value. See a grant of the Tabernate J Neutron the door of the Tabernate Shepon. See a proposed of the guilt to their prefer value.

(V. 11. The forse) street, 40.10. St. 1204. 6, 15, there are to confust with Mofes and determine of matters of moment s or invariant fix forse of Simon numbered s but in this place, as allo 1 Chr. 4, 24, weather they might meet in the court of the Tabernacle, near the door onely, five are named, for Obed the fixth is omitted, whereof the reason of it.

vos. because he died without issue and so without a Familie and a portion in the Land of Canaan. Gen. 38. 11. & 46. 12.

in it, both fortitus II and carriel uncleanness met together , as vice and , V. 19, in the land of Canada J Where Jacob fojourned before he went

militude of the two Hebrew letters. Daleto and Keft.

V. 38. The fount of Benjamin T They were ten, Gen. 46. 21. of
whom divers are kere left on because perhaps they dyed, onely five are
wincitioned; it is like the reft were dead without iliue, or their posserity

actiniff the Sun 3. Openly, in the (light of all, as Sun|sionnes 2. Sun | mentioned; it is like the reit weet crasts without the sun of sun and sun of sun of sun and sun of su the proper was on your an our rownom the government of the stranger of the children of the stranger. See the like Exod, 24-47.

V. 6. one of the children? I Amed Zimd, went, 14-4.

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V. 6. one of the children? I Amed Zimd, went, 14-4.

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V. 6. one of the children? I Amed Zimd, 14-4.

V. 6. one of the children? I Amed Zimd, 14-4.

V. 6. one of the children? I Amed Zimd, 14-4.

V. 7. Exercise and qualifiment in the matter of Bid. Per
V. 8. Period y and four thought and the lift? I Amed Zimd, who fell in one day, 1. Cor. 10. 8. but befules the children of Rouben and Gad, and the half I rivbe of Mannath, 14-4.

V. 7. Exercise and four thought and the lift I rivbe of Mannath, 14-4.

V. 8. Exercise and qualifiment in the matter of Bid. Per
V. 9. Freenty and four thought and went on the mannath on the lift I rivbe of Mannath, 14-4.

V. 9. Freenty and four thought and went on the mannath on the lift I rivbe of Mannath, 14-4.

V. 9. Freenty and four thought and the lift I rivbe of Mannath, 14-4.

V. 9. Freenty and four thought and the lift I rivbe of Mannath, 14-4.

V. 9. Freenty and four thought and the lift I rivbe of Mannath, 14-4.

V. 9. Freenty and four the latter on the mannath on the lift I rivbe of Mannath, 14-4.

V. 9. Freenty and four thought and the lift I rivbe of Mannath, 14-4.

V. 9. Freenty and four the latter on the mannath on the lift I rivbe of Mannath, 14-4.

V. 9. Freenty and wix the children of Keuben and Losa's, and the nast 1 rues or Dannatch, who can be continued by the immediate hand of Gods, and those are reckened to eventy the continued of the proposed of the proposed of the continued of the proposed of the continued of the proposed o

18, 19.1 Air. 23. but here onely eight of the principal Families are mentioned, the reft might be omitted, because the Leviers bad not feveral portions in the land of Canaan, as the other Tribes had, V. 62. from 4 woneth old] The other (Tribes were reckoned from

twenty yeares old and upwards, as ferviceable for the wars, from which the Levites were exempt, and they were reckoned from a moneth old because they were taken in stead of the first born, who at that age were offered unto the Lord. See Annot, on Chap. 3. 15, the number of the Levites is more here by a thousand then Chap. 3.39.
V.65. not a man] Wherein the verity of Gods prediction and com-

mination was manifested, Chap, 14.28, but it is to be understood. mination was manifested, Chap, 14, 28, but it is to be understood.

[ave [aleb] That is, of the Tribes among whom the land of Cents an was to be divided, of whom not a man was left fave Caleb and Joints. but of the Levites there remained Moles, Eleazer, Ithamar, and it mis be some more of those who were numbered at Mount Sinai.

CHAP. XXVII.

v. 3, neer gernary vinde une terretain in comme came came and Gods ju-Verf. 1. D'Aughters of] Their names are fet down, Club, V. 16, a fign.] Or monument of their wickednesse and Gods ju-Verf. 1. D'Aughters of 1 Their names are set down, Club, V. 16, a fign.] Or monument of their wickednesse and Gods ju-Verf. 1. D'Aughters of 1 Their names are set down, Club, Verf. 1. V. 10.2 1981 J Or monument or treat wickenene and 1960s just vert. 1. D anguers of J incir names are tectory of left for warning to others. Chap. 13, 38.

V. 11. 10 2000 J Neither by the fall of fire from heaven above, nor by ing to their age, there according to their time and order in man.

bernacle was Mofes his Tent, that the Elders of the Tribes affended to confult with Mofes and determine of matters of moment 3 or in fall

V. 3. in his own fin] His own fin is opposed to the fin of Korah, which was not encly his own, that is, not confined to himself by his own fulferings, but had a malignant and deadly operation upon others for his the word Siters, is usually taken for firong drink, as diftinguished from fike stucks a fine did not Liophehad their Facher commit 5 he had his Wine, but here it is taken for Wine, for no throng drink, but wine wis part in the common fault of murmuring upon the report of the Spies, coming out of Canaan, and in that he dyed, and with him dyed the punithment of his fin, which was fo his own, that his posterity should not lutter for that fault, Deut, 1. 20.

Chap. xxviii.

V. 11. Statute of judgement] According to which judgement shall be given in all cases of like kind in time to come. See Chap. 3 5.29.

V. 12. mount Abarim] Abarim is a word of the plural num her, and it is a continuation of divers hills together, Chap. 3:-47 whereof the tops or higher parts had feveral names; as Nebo, from whence Moles had his prospect into the land of Canaan ; sinai, from whence the law was given i Pilgab, where Bilak, and Balaam offered facrifice;
Phegnor, where the abominable idol of the Moshites was worlhiped whereof see Chiap. 25.2.

V. 13. githered unto thy people] see on Gen. 25. 8. on the top of the Mount Motes mult die, not among the Ifractices, left rhey who honoured him fometimes too little, being alive, should honour him at any time too much, when he was dead. Why he was not fuffered to pais over Jordan

into Cansan, (ee Chap. 20 12.

Vi 14. for re rebelled] That is, obeyed not; for rebellion is put for the contrary to obedience, whether it be with contumacie or not. See

waters of Meribab, 7 There were two Meribabs, the one mentioned Exal. 17.7. where the waters which came out of the rock at Horeb, are called the waters of Meribab, because of the chiding of the people for want of water; for Meribah fignifieth chiding or ftrite ; at that Meribah Moles and Aaron are not charged with any dilabedience, but at the other (which here and Num. 20, 12, for diffinction fake is called Meribah in Kadefh) they are blamed. What their fault was in particular, fee Annot, on Chap. 20, 10.

V. 16, Gud of the (pirits] Who is the Father of Spirits, Heb. 12.9 and therefore best able to judge whose spirit is most firiy qualified for the office of a Captain, Conductor, or Governour of to great a people; and who can give him a fpirit answerable to so great a charge.

V. 18. John] Moles had fons , yet of them God chuteth none to fucceed their father ; happly because they were Midianites by the mothers fide, and not by both Parents Hebrews, as Jollina was; and because God forelaw the detection of Moles polterity, Judg. 18, 30, where we read of Micahs graven Image of the Tribe of Dan, and of the Idolatrous and fu-perfittious fervice of that Idol by Levices of the polterity of Moles, for io were Jonathan and Gershom; Jonathan, is called in the Text forecited, the fon of Manaifeh ; but as fome rather read, Mofes, supposing the cited, the lon or Anansteur your assume rature reasposes, responsible to the long of the letter that or make the word Maniffy, to prefere the v. 3, without blemish J Whanfover was offered to God must be of the shonour of Mofer 5 and in Arias Montanus, the letter Nun is tet above the best 3 the beath without blemish 5 the fleur sine and not course, sweet and line, and the letters directly in the line without pricks, are the fame with

it that faying of the confecrating of Joshua, Deut. 34.9.

V. 20. Put fome of thine honour] Ufe him no more as a minister . or fervant, not let the people efteem of him as tuch a one ; but commend him to the people as meet for the office, and appointed thereunto by God, and give up thin sunhority to him, that he may be honoured as thy fuccellour, though not in the same degree of honour which thou hatt hat, (for Mofs knew the mind of God immediately, but Joshua was to learn of the High Priefty, 21 see Deu. 34.10. for some of it wil be sufficient to quali-tie him both for execution of his charge, and acceptation with his people.

V.11 Urim] 1. Sam. 23. 9. See on Exod. 28. 50. his word] That is, Eleazer the Prieft, having inquired of the Lord with the brelt-plate of Orim and I bummim.

CHAP. XXVIII.

Verl. 2. MY offering] Many of the ordinances for Gods folemn fervice had been intermitted many years in the Wilderneffe which now are repeated sboth because the generation of men to whom they were first given, were now dead, and because now, being ready to enter into the Land of Canaan, they were upon neerer apprechention of the pollession of Gods promise, to be the more careful to keep his command-

my bread] He meaneth his facrifices and oblations, because they served not onely for his honour, but for the justenance of his servants, whereof bread is the chief, and the Shew-bread the chief bread. See on

V. 3. This is the offering] In the twenty third of Levit, the Feafts were prescribed, but not the sacrifices belonging to them; here the sacifices are particularly appointed.

Whereof (ce Exod. 29. 48, &c.

V. 5. most offerings] Which was an accellory facrifice to the burnt-

officing, see Chap. 15. 4.

No. in Mount Sinii] Untill they came thicker (which was 38

V.7. firong wine] The word Shechar, here uled, whence cometh

used in Oblations.

V. 9. On the Sabbath day In the morning of the Sabbath were offered three Lambes ; two for the Sabbath , and one for the daily facti-

V. 10. beside the continualt] Sacrifice was to be offered unto God day by day, both morning and evening, verf. 3, but on the S bbath more was to be done, and nothing of the weekly devotion to be left an-

V. 11. beginning of] The new moons are not numbered among the Feafls, Levit, 23, for fome reason which is not revealed; yet they are fufficiently authorized by this Text, and by Num. 10, 10, and they wer? beerved for gratefull remembrance of Gods Government of the world as th: Sabbath is a remembrance of the worlds creation. See on 1 Sam. 20. 5.

V. 13. A feveral tenth deal] a tenth of tent), as forme render thu words, and expound them to be an Omer, the tenth part of an ephah, which Ephah is the tenth part of another measure, called in Hebrew Cor. See

V. 14. drink effering 1 hat is, the effering of wine, which yet was not to be drunk har poured our upon the facrifice. V. 15. fin-offering] That is, for the fin of the people in gene-

V. 17. in the fifteenth day] Which was the day of eating the Lamb, for it was killed on the fourteenth day between two evenings : lee Exod. 12. 6. and with the latter evening began the fifteenth day, when it was to he eaten at night, without refervation of any part of it untill the mor-

V. 23. is the morning] The like proportion is to be understood for the evening, though it be not expressed; because it is not to be doubted but it was to be answerable to the morning ; but of the morning there might be doubt, because in the morning divers other facrifices were to be

V. 24. continual burnt-offering] That is , the daily Sacci-

V. 26, of the first fruits] That is, all the Feaft of Pentecoft , when cakes or loaves mane of the first ripe fruits were offered.

cakes or lower many or the first pressure state of the days from the Pathover to Whishoutide, as Lev. 23, 15, which was called the Fesst of Weeks, Exod. 34, 22, because it was to be seven weeks after tha Paffcover.

V. 27. ye shall offer 7 The same sacrifices are appointed for the Feath of Pentecoft, which were offered at the Passcover. See

not musty; the drink not fower, nor the oyl with dregs : all betckening the purity and perfection of him of whom they were types, to wit, Jehas bine had] By which he refigned up his office unto him; and use Christ our propiatacty Sacrifice, and Saviour, and betterning withall, no doubt, he prayed to God to put his Spiri upon him; whence the excellency of him to whom they were officed. See Mal. 1. 8.

CHAP. XXIX.

Verf. 1 S Eventh moneth] The moneth Tigri See on Gen. 71 11.

blowing the Trumpets] The Hebrews account their moneth,

(making the first day of the new moon the first day of the moneth) and in the new moon the trumpet was to be blown, Num. 10. 10. Pisl. 81.3. especially in this moneth, wherein (besides this Fesh) was the Feast of expistion v. 7. the Feaft of Tabernacles, v. 12. at which the people were affembled by the found of the Trumpet ; and this Feaft of Trumpets was inflicted, and so called in memorial of the giving of the Law at mount Sinai, with the shrill and dreadful found of a trumpet, Exod. 19. 19. See Annot. on Lev. 23. 24.

V. 6. his meat-offering] His in the masculine gender, because the offering was a male without blemifh.

V.7. affliff your foules] This is on the Feaft of expiation ; whereof fce Lev. 23. 27.

V. 11. continual burnt-offering] That is offered every morning, and very evening. See Chap. 28.39.

V. 12. fiscenth day] That is , The Feaft of Tabernacles celebra-

ted the lifteenth day of the moneth Tigri ; ice verl. 1. and on Lev.

V. 13. thirteen The]number of the beafts are increased because of the folemnity of the Feath, being a memoriall of the peoples fafe protection those fourry yeares in the defart, and because the yearly increase being come in, the y had both the more saufe, and the more flore for the excercife of religious liberality, Dent. 16. 13, 15.
V. 17. [econd day] Of the Featt of Tabernacles.

V. 18. after the manner] That is, according to the ceremonies appointed, v. 14. 15. & Chap. 28. 14. fo also ver. 21, 24, 27, 30, 33, 37

V. 3 2. on the feventh day feven bullocks | From thirteen young bul-The after their departure out of Egypt) they offered no lock histories; be then be offered, and no fewer, beliefe other oblations effected in a contack (as fome lay) none or all , of this daily facilities; fee Lev. 9. [Ann; and certain number.] locks, ver. 12. every day was one abated until the feventh, and feven must

CHAP. XXX.

Verl. 2. Vom a vom] Of the conditions of a lawful vow, fee Annat.

on Gen. 18. 20.

V. 3. in her fathers house] So in his house, as to be under his govern. ment, and not disposed of in marriage; and what is faid of a young maid, is to be understood of a boy under age at his Fathers disposal 3 and as fathers, so mothers when the father is dead, and when both are dead, other governours to whom children in their minority are committed, are by the reason of the Law comprehended in it.

V. 4. hold bis peace] Silence in this case implyeth a consent : Se-

V. 5. Shall forgive ber] So ver. 8. 12: which sheweth that the Lord is indulgent to well disposed persons, though there be a mixture of in

co-fideration, or errour, with their good meaning.

V. 10. busbands bou[e] That is, while her husband was alive. V.13.Oath] To afflict her foul by abstinence and fasting, which though tobe particularly mentioned, oathes concerning other matters are in like manner rarified or dilannulled under the general terms, veri. 5, 8,

V. 14. from day to day] He should allow or disallow the same day he sist shearth them, as vers. 8. as the latter end of the verse showeth; but if he held his peace from day to day, he more and more confirmed and

V. 15, bear ber iniquity] That is, the guilt which would have been insputed to be, if the had of her own accord transgreaded by her breach of vow, (for any good or lawful thing) (hall be imputed unto him, who (without juft caule) hindered the performance thereof ; especially if he did not disallow it the same day it was made, but some dayes after: See ver. 5. This shows he that if the parents will not permit the personance of the vow, being in their own power to binder is, they who have vow-ed being under their power mult fubmic to their pleafure; but if it be of a a thing within the power of them who thus volv, and they can perform it privately without offence to their Governours, they must per-

V. 16. ber fathers house] See Annot, on verl. 3.

CHAP, XXXI.

V. fl. 2. Goshbered unto thy people] See Annot. on Chap. 27

V. 3. avenge the Lord] As he had commanded, Chap. 25. 17, 18. V. a long to Level. As ne use commances, Cusp. 25, 77, as the instruction also that the injuty does against his people, is done against his people, is done against his people, is appointed by an as God thread himstell a peticyte of his people, in appointing a crearge in their names a for Ados required that they should take up attention to much for their own caute, as for Gods, who was not lefte arms, not to much for their own caute, as for Gods, who was not lefte and the contract of the co

arms, not to much for their own caute, as for Gods, who was not telle dishonoured, then the people were indangered by their sin. V. 6. and Phindard B. Caude of the great zeal he bare to the Lord, Chap. st. 7. yet though Johns be not mentioned, it is probable that he was General of the Army, and not Phindars, who yet in the affaires of God, and the holy things of the Tabernacte had most

with the holy infiruments] The Atk, with the Tables of the Law, the Cherubims and Mercy-feat for these (as the Heathens brought their Jobs to the Battel) the Jews carried with them when they went to war, Joi. 6. 9. 1 Sam. 4:4 and 14. 18. as the remembrances of Gods ef-pecial prefence, and incentives of courage to fight for his cause; this was when the War was undertaken with command or silowance from God, otherw ife the Pricts were not permitted to carry the Ark out of the Camp to Battel with the enemy, Chap. 14-44.

and the Trunpers] The two filver Trumpets, whereof See Chap-

10/2.

All the males J But fuch as faved themfelves by flight; who running for refoge into another Region, afterwards in the time of Gideon returned, and vexed the I fraclites, Judg. 6. See Deut. 20. 13. Judg. 21. 11. 1 Samares.

V. 7, 404 2m] He was the father of the Midiantish woman, whom Phinethish Iw, Chap. 15, 15, 18.

Panienas II w. Chap. 25, 15, 18.

V. 8. Baltam alfo J Chap. 24, 25, he is faid to return to his place 3.

Vis. a bit Scountry, but he either flaid with the Midlaniter in his thu is, to his Country, but he either flaid with the Midlaniter in his two symbonic word from the King of Mosb, or returned to them again from the King of Mosb, or returned to them again from his Countrey of Syria, or Meiopotamia; howfoever it was just with God that he thould be a partner with them in punithment, who was their councillour infu, ver, 16. See Annot on Clupp, 25. 18.

1. 3. Moss and Eleasar To Congravulate their return with viscori-

ous revenge.

Women children in regard of their impotency to affault, or relift, are usually priviledged from the destruction of the fword; yet Mofes by warrant from God might juftly command them the twora systematics by wattant from God might justify command them to be killed, fince they are by fin liable to his sulfice at all times, and are to give up their lives by what kind of death he pleafeth.

are to give up their lives by what kind of death ne pleaseth. V. 18. that have not known] As far as they could conjecture by their age; thefe were to be referred for marriage, if they would embrace the religion of the Hebrews, or for the fervice of hand-maids; or if

to fled blood, there is a ceremonial uncleannels contracted by him that killeth, as well ss. by him that toucheth the party killed, Chap. 19.14.

south, as went as by mint that contains in the state of t

things were purined by wanning in ordinary water.

1.7 All the Congregation 1 The parts of the prey were made equal, the parties betwist whom they were divided but very unequal, for a few warriers had as much as all that flaid from the War, because they a lew warriers nad as much as an that this drom the war; occasion my did hazzard their lives in the Battel, which the others did not a sifter wards David for down an order of divition of the fpoyls of War, which was, that they that tarried with the fluff to watch and guard it, should have an equal fhare of the spoiles with those that fought, 1 Sam, 30. 24. and the reason is, (which much varieth the case and course he resolved on) for that such as stay so neer the enemy as the carriages, are exposed to the perill of their lives, as well as those that go forth to battel; and when they have an enemy more covetous then valorous, they are in greater danger then they that manage the Warre. See on Jos. 22. 8.
V. 28, one fout] That is , one person, as vers. 30. See

of the persons] To wit, which were taken in Warre as well as of verf. 47.

the other (poyles.
V. 29. of their half] The prey was first divided lato two parts. the one part was for the Souldiers, the other for the rest of the people: this tribute is of the Souldiers part or half, who (though they were but twelve thousand) had as great a share, then they that ftaid at home and made no fuch adventure of their persons , as the fouldiers did ; and therefore also was their tribute but one of five hundred, whereas of the peoples part, yerl. 30. was taken one of

V. 40. thirty and two persons] Taking one for every five hundred,

V. 49. not one I It is a strange battel (they say) where no man efexper, but this was more strange on this side where no man perishesh, and many are slain on the adverte party, especially a whole Nation on the one side (and the populous) being against twelve thousand on the other. V. 50. We have therefore I This was a free-offering over and belifus the tribute before immedia', whereby the Carealite advantaged as the

V. 50.197 Bayes threesfort] This was a reconstruing over and beliefe the trubuse belove imposed, whereby the Capstain acknowledge the trubuse of God in preserving his people.

John 1961 | Jearing (belief) that God might inflict fome deadly for are found in the first of the wing two much mercy in paring from placement, and the state of the wing two much mercy in paring from death the visitation women. See ever. 15.

13.3 bed daglers | Spoyles of fuch things for themselves as they

F, 53. Bad taken 3 Spoyles of fuch things for themicives as they could conveniently early away 3 for that which was communicated the multitude, we have the temper of men and beafts, verf. 13, 13, 23, and for the oblistion of golds, that was made by the Caprainter, but the commen couldiers keep what they caught to themicites.

V, 4, for a naturarial A memorial that God had given them videous to have and the had beafted.

ry in battel, and that he would graciously accept of their oblation, and thew himself mindful of it, when they had most need of his assist-

CHAP. XXXII.

Veri. 6. SHall ye fithere] By this Moles sheweth himself much moved against their motion, as if it savoured of too much love to themfelves, and too little to their brethren, and of as little bellef in God, and obedience to his Word ; who had given order for division of the land

by lor, Chap. 6, 55 & 83.5 4.4
V. 3. that stop flouid are? That might be their intent, who would not have the people flouid nor attempt to take peffellion of the land of promife; at leaft it was the event, which followed upon their false reports

V. 11. Surely none] Others render the words, (if thefe men) as more exactly agreeing with the Original, and the best Translations; and they take the words by a figure called Apostopesis, which pathetically withholds fome words (out of an avertion to name them) which flould make up the fentence; as thus, if thefe men live to fee and poffels the land of Cansan, let not me be held a God, or to have any truth in me. See the like suspensive Oath or Protestation of God, Pial. 94. last, in the

See the like suspensive Oath or Protestation of God, Plal 94, 18th, in the margin. See on Gen. 14, 13;
V. 1.2, Kenglie J Caleb; mentioned by Mofess many times with this addition, the son of gephaneth, either for diffunction sides, (for there was another Caleb). Clown. 11, 24, 24.) of for regulation of this pedigre, for which cause his original is tectual ligher from Kenza-wob might of the one of the Anections of gephaneth, whole Fahrer (unled there were snow ther gephaneth, but the Scripare commonly bring him in as Eather of Caleb) was Jether, 10th. 7, 13, and as he is called the for all gephaneth, fo he is named the brother of Othnicl, and Othnicl the son of KenzaIolis, 15, 12, 12, 10th, 2, 10, which is not to be underfood in the fletcht John 5, 17, July 39, which is not to be underflood in the flittleth acceptation of the word Brother, as if they had both the fame Eather, because in Scripture confantly the one is called the fon of Kenaz, the other V. 18. that have not known! As is a sa they could conjecture by the same shadow of the strength of the same shadow of the same v. 19 morphete and command yet that men should not have fwift feet See Annot, on Lev. 18, 14, so that rather Othnicl is called Cales younger brother, as his nephew, the fon of Kenaz his brother, for it is not Arange in Scripture, to call nephewes, cofen-germans or kinfmen, brethren. See on John 15.17. I Chron.4.13,15.

Chap.xxxii.

V.13. Doge evil Chlefty in murmuring, and not believing their report, who told the truth concerning the Land of Canash, though but ewo for ten, that spake contrary to it, railing faile reports, to cast discouregements upon the people.

ragements upon the people.

V.17. because of the subbitants] The Reubenites and Gadites, were neer to the Moabites, Idumeans and Canaanites their enemies.

V.20. before the Lord] That is, a letting your felves in his fight, and fineerely doing the fervice to his glory: or, before the Lard, may be in the fore-front of the Lords Army, as is faid Johl.4.12. or before the Ark, the place of the Lords especial presence. See on Josh 1.14. 8.4.13.

V.21. All of you armed] Which is not to be understood universally, for all the able Warriors of the two Tribes and an half a but that all those that went thould go armed, and there went about forty thouland, Josh.
4.3. which was not half of their Military number, for the whole was one hundred and ten thousand fighting men, Num 16. the rest stayed with the women and children to guard them, and keep their pertion from being furprifed, and to repair fome cities, and build others. See on

V.22. Your poffeffion before the Lord | That is, the Lord will take notice of it, and will give his approbation to its as if it had bapted to be your part by lot; yet it is probable they were to much fet upon that porcion of earth, for it is not without fome note of their fault and punithment, there as they were the first that had their portion of inheritance aifigned them. fo they were the full that were carried captives out of their land, 1 Chron. 5.25, 26.

V.13. Your fin will] That is, the punishment of your fin, as chap

. V.26. in the cities of Gilead] In them chiefly, not only, but in other Cities alio of the Reubenites, Gadises, and half Tribe of Ma

Virgi Te fhall give them! It was at the Lords disposal how the land should be alviced, yet that this occasion might make no division nor emulation among the Tribesi he maketh the people parties to the grant of their requelt ; as before,ver. 22.

'Vigo. They fball bave] That is, if they will not perform their promile, you shall not give them Gilead ; but you shal make them go o ver Jordan, and to fight for portions for themlelves against their and

V. 21. As the Lord hath fald] That is attributed to the Lord, which his Meffengers fpeakerh ; and therefore they were the more like to reft con-

V.3 ;. Half the tribe of Manaffeb] The Tribe of Manaffeh was di-ylded, the one half had his portion with the children of Gad and of Reuben, on the one fide of Jordan, the other on the other fide; and this younger then Aaron by three years; so Aaron dying (as here is faire) in half which was therer with the two Tribes forementioned was to undergo the fame conditions with them, Jofh. 4.1 2.

Amorites The Amorites dwelled on both fides Tordan but here he maketh mention of them that dwelt on this fide (that is, neerer to the wilderness in which the people wandered and Josh 10.12, he speaketh of them that inhabited beyond Jordan.

V.34-built That is, re-edified or repaired those places, which were on which Nebo, Moses dyed. See Annot on chap. 17. 12. & Deut. 22. built before, but were now in decay; for they tarried not there long e- 49,50. nough to build new Cities or Towns.

nough to build new Cities of Lowiss.

V.49. See its many keing changed] That is of fome of them; partly

R Heb-foliamble, where they make one hanton, and them
because fome of them imported Lolarrous actions, as Nebo, Isia 46.1.

because fome of them imported Lolarrous actions, as Nebo, Isia 46.1.

bed-Shuttin, where they made another. See on John 1.1.13. and Bamoth, Baal, Baal-meen; haply for that prohibition, Exod. 23. 13. See Pial. 16.4. Hol. 2.17.. Zech. 13.2. and Jofh. 18.14. and partly, for remembrance of fome remarkable thing done in them, or happing to them, especially for an honourable remembrance of those who won them or were at cost to repair them ; though the old names were not quite out of ule ; as John 13. Jer. 48, Ezek, 25.9. yet they might be changed ; as to the y as John 13, Jetra-maken-yer; the name of Jacob often if youtpare them, but window mentioned afterwards 3 the like a observed of Kiriath -arbs, called afterwards 3 the like a observed of Kiriath -arbs, called afterwards yet of the the old name who iomediums interpreted bether 1. John 13, 13, Judg. 23, 24 25. And as there was a change of names of places to chole names (as the name of Gilead) were taken tometimes for a larger, tometimes for a nar-

rower portion of land. V.40. Gilead to Machir | If Machir the eldeft fon of Manaffeh were dead by this time, (and to he was, or elfe he was very old) his ions mentioned ver. 3.9. might be entitled to his name, as taking Machir for the iffue of Machir 3 as Jacobs post rity is called by the name of Israel or Jacobs and Ephraims by the name of Ephraim. Sec Annot, on Deut,

V.41. fair the fon of Manaffeb] He was a Manaffite by his mother fide, 1 Chron.2.21,22. And tometimes the denomination was taken from the female fex, 1 Chr. 2. 26, 22. and hizes 2.61. Or the fon of Manaffeh may be one desernded from him, in a remote degree, as the Ifraelites are called the children of liracl many hundred years after Ifrael or Jacob was dead ; and Christ is called the ion of David, who was his progenitor a great way offsice Man . . . so that every Ancestor in a direct line is called a Father, fo every one of the politrity in a direct line is called a fon, See on Jofh. 13:30.

CHAP. XXXIII.

Ver. 1. [Nder the hand] That is, by conduct and guidance of Mosts and Aaron, by whose word they were to be led, as a child held by the hands of his father.

V.2. Their journeyes] Wherein the places of the Hiraclites manfion. mentioned by particular names, given them partly by God, and partly by the people upon particular occations; for it is not like, that the places of the defart had fo many diftinct appellations before their travels and encampings there ; of divers of them there is no mention in the former flory, as of their encamping by the red Sea, ver. to. of their encamping at Dophkah, ver. 1 2. at Rillah, ver. 21. and Ebronah, ver. 34. in this various wandring the condition of the Church (which is a pilgrinisge) s prefigured ; for those who are heirs of heaven, are as younger brothers on earth, without any fixed feat, and as pilgrims and tojourners are put to thitt from place to place. See Gen. 47.9. 1 Chro. 29.15. 1 Pet. 1.17. Heb.11.9,10,13,14.

V.3. Rameses] A Province or country in the land of Egypt, Gen. 47.11. there was a City of that name in the utmost parts of Egypt, built by the Maclices during their tervitude, and this was the place here fpoken f. See on Exed. 12.37.

first monetb] Aniwering to part of March, and first of A-

the morrow after] That is, after the killing of the Paschal Lamb

V.4.their gods] That is, their men of authoritie, or their Idols, of which their cattel killed with the murrain were fome part, and but a part, cor Egypt abounded with the multitude of Idols,upon which (of what for loever they were) God executed judgment, Exo. 1 2.1 1. What is here from he 5. ver. to the 18. is in Exod. 12. to the 18.

V.o. Etham] Where their guidance by the cloudy pillar is first menioned. See Annot.on Exod. 1 3. - 2.

V.8. 806] That is the Rea Sea, through which the Israelite's safe-ty palled, and in which the Egyptians were overwhelmed. Exod. 1.23.

Marab] See Annot on Exod. 15.23. V.11. Sing See Annet on Exed, 16.1.

V.14.Repbidim) Sec Exod. 17.1.

V.15 wilderness of Sinai] See Brod. 19.1. V.16. Kibroth Hattatuah] See Num. 11.34.

1.17 . Hageroth] See chap.1 1.35.

V. 18. Rithmah] Se: chap 13.1. 38. fifth month The Hebrew word is Ab, this month answereth to part of August.

V.39. when he dyed] Moles dyed in the 120 year of his age, being

younger toen nature by times years in transmissing (as mere assumption is a 3 year; lapparent they aid both in one year, which was the fortith year from their deparate out of Engypt. V.4, Dishon Gaff 50 cells (b) cassue, the Gadiret built is, Nam. 3: 34. and to diffitinguish it fright another Dibon, which the Reubenites

policifed, Joli, 13.15,17. Sec on Ilai.15.2.
V.47. Nebo] The name of a parc of the mountains of Abarim,

V.49. Beib-jeshimoth, even into Abel Shittim] Staying first a time at Beib-jeshimoth, where they made one mantion, and then going to A-

V.5 2. Pictures] Statues, or idolatrous representations, which were fer up in their high-places to worthip high-placer; That is, Idolatious Chappels, and Altars built on high hils

where the Heathens celebrated their Idolatrous rites and ceremonies to their falle gods, Deut. 1 2.2.

V.53. Pricks in your eyes. They will not spare your most under parts, if you spare them, but with sharpest weapons will prick and gore you without mercy or mealure, if you fuffer them to remain among you.

CHAP. XXXIV.

Ver. 2. THat is the Land] That is, the description of the limits and borders of the Land, whereby the Ifraclites may know what inhabitants were to be turned out of their poffeffion.

V.3. Sals Sea | Sea water is generally falt ; but this lake called the lake of Sodom, was so called for especial faltness, by reason of the falt and sulphureous springs which feed it, and from the showre of sulphur which fell upon it: It is also called the dead Sea, because (as some write) it hath no fifth or living creature in it, and that it upon an overflowing of Jordan, fifthes be carryed into it, yet they will not live in it.

V.4. Akrabbim] Called Maalchakrabbim, Jolh, 15.3. Haque-adder] Which is counted as two places, Join 19,3.

V.5. River of Egypt] By which is usually meant the River Nitus, which cannot be meant of the main River in this place, because the border of Canuan did not reach fo far, but the River called Rhindcorurs, or Rhinocotura, taking its name from the City by which ft junneth; or's brook or torrent, which rifing out of the mountains of Kedar, and running through the Delart,patleth into the Mediterranean Saa, and in

Chap, xxxvi

irs way, confleth upon the Tribe of Judah and Simeon, and separaceth V. and indeed any difference that might arile, if any it from the wilderness, and the way to Bgypt. See Annoton Gen. 15 were not pleased with their portion.

vc. (3. V.6. gress Sca] The Mediterranean Sea, called great, not fimply, but in compartion of the Salt Sea, and the fea of Tiberias. See Annot.

on ver. 3.

for year border] Not meaning that all the Sea coast should be theirs, but that pert which answereth to its situation to Mount Libanus, and

V.7. Hor] Which is a mountain neer Tyre and Sidon, and not that mount Hor. Her in the wilderness where Asron died; for the mount on which Asron dyed was South, or South-east in respect of Canean, but this here mentioned was North or North-west, quite opposite to that other. See

on Deut. 3.8. V.11. Chinnereth] Which in the Gospel is called the Lake of Ge-

nefareth, &c.Sec Annot on ver. 3.

V.12, Fordan This River is distinguished by the measure of the ftream , and is called fordan the lefs, until it mingle with other waters ; and after that swelling to a greater height, and freading in breadth until it run into the red Sea, it is called, Fordan the great, Josephus of the Wars

of the Jews.lib.4.cap.1.
this [hall be your] The like limits (with a little variation (for Israels portion in it, was not alwayes of one measure) are fet down by Bzek, chap.47, these are the chief limits on the North and East part of Judes, chap.47. these are the enter timus on the Norm and mark pare or judes; but if we take all the land together, which was possified by all the children of Irash, comprehending in the compast the portion of the Reubenites, Gadites, and hast Tribe of Manasisch beyond Jordan, towards nites, Gautes, and natt tribe of Marhait beyond the Lake of Gennefareth, she east, and the Tribe of Nipshali beyond the Lake of Gennefareth, towards the North: the limits of the land of Promise are these; on the North, fide it is bounded by Phenicia, Syria, Libamta, and Syria of Damicus; on the Eaft fide by Arabia; on the South fide by the defart of Sin, the country of Cedar or Kedar, and Egypt; and on the West of the Mediterranean Sea, called the Great Sea. See other limits, Deut.

Verf. 2. UN19 the Leviter] By Levites here must be understood the whole Tribe of Levi, as comprehending also the Prists; because they had so inheritance affigned them in the Lard of Canana; and ttey had none inheritance affined and again from the refs of the Tribe. Levite was had districted throughout the Land for Industriance of and they had none innertiance official and apart from the reft of the Tribe, but were to be differed throughout the Land for infitudition of the people, and exhortation to obeditnee to the Law of Gods and herein that malediction, Gen. 49.7. was turned into an honourable blef-

fing.

Vi3. Cities] Fortie eight in number, ver, 7. Jolh, 21.41. In one of these Cities for the most part was the Tabernacle placed, whither the these Cities for the most part was the Tabernacle placed, whither the Priests and Levites came to minister, as their course required; and that Priests and Levites came to Cities of their field habitations and possessing the course of their field habitations and possessing the course of their field habitations. done, they returned to the Cities of their fettled habitations and posses

tions, such as were those which are mentioned, Lev. 25.32.

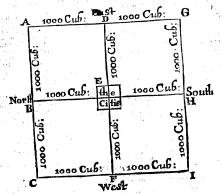
to dwel in ... For them their wives, and children, and servants; yet not for them only, (though for them chiefly) for a Chiecannot well be furnished without men of feveral Arts and Occupations, which might be turnined without men or textors are acceptations mixed live among the Levites, and be fo far parabers with them, as that they might take their houles by way of mortgage, and hold them (if the Levites did not redeem them) until the year of Jubile. See Annot en

Levites and as the Leving and Leving the word Ammab, in the fourth werfe to rightife a plaif, called the Leving and the Leving and L Deut. 2.66. In the Hebrew, is put for a brook and for a valley) and allowing to every pace two cubits. Some take the word cubit for an ordinary cubit in this werfe, and for a cubit of the Sandtuary (which is thought to be twice as much) in the precedent verie, is brough by fone to clear this feeming contradiction; others affirm, they had from the walls of the City a shouldned ubits allowed for pathree of catted, and the whouldned cubits more for corn fields and vineyards: but the cleared two thoughned cubits for the clear that the contradictions are the contradictions. V.12 Prince of No. the principal man of the whole Tribe, but a chief man of fome family in his Tribe.

by inheritant? They were to take the Landin the name of the by inheritant? They were to take the Landin the name of the Tribes, and to difficunce each Tribe his portion to be held by inheritant? They were to take the Landin the name of the principal tribe with the principal tribe with the principal tribe with the principal tribe with the principal tribe. They were made by Lot, beth difference by this Figure 5

beth difference by this Figure 5

beth difference by this Figure 5



if the form of the City and suburbs be circular, this proportion may be If the form of the City and woodroop or cereating, thus proportion may be observed, with very little difference; for taking the faired distances; that is the line half way from East to Welf, and from North to South, but for from Do to E, there is a blooding double high freeched out to a full dismetter, that is, from D on the East of the City of the Welf, and from B on the North Hales of E on the Welf, and from B on the North Hales of E on the Welf, and from B on the North Hales of E. On the Post of the Welf, and from B on the North Hales of E. On the Post of the Welf, and from B on the North Hales of E. On the Post of the Welf, and from B on the North Hales of E. On the Post of the Welf, and from B on the North Hales of E. On the Post of the Welf, and from B on the North Hales of the Welf, and from B on the North Hales of the Welf, and from B on the North Hales of the Welf, and the Wel tine, that circle will be about three times the length of the whole dismer-ter; and the City being in the middt of it, and the lines on the lines o

In which it plainly appeareth, that the Lines Attracted out four fever-ral wayes from the Citie, are each of them a thousand cubits diffant wall or the outside, the circle or circumference will be so much be from the City, and exchise of the spure, East, Weth, North and greater, that is will arise to eight chousand cubits and so the whole South, being twice so much in leight, as the line coming from the City outward, (which is one thousand cubits, according to the fifth well as and the standard cubits are considered to the common may be if the form of the City and shows the circular, while momentum may be quartered into four parts, East, Wett, North and South, each part will contain two thousand Cubits, according to this verte, without say centradiction; yes, with east conformitie to the one thousand cubits in the fourth verte: and about this proportion in disance from the City walls, and is compals or dreuit about them, will the Leviets position of thouses beywhether the City be great or finall, round or fquart, or day other figure. See on Exch. 4.1.68, 4.8.16.

V.6. fix Citieus fresuge Before that there were Cities of resuge it is like the Tabernacle was a place of resuge, and afterward the Tenple, especially the Altar, Exo. 1.1.4. but they were to yeeld no refuge

Chip.xxxv. the unwitting and unwilling man-flayer. See on Deut. 19. 2.

man-flayer] There was no City of refuge for any other offender, but a man-flayer; whereof the reason may be, because bloud-shed is partial (especially by those who are of the same shesh and blood with the man-flain) with most violent and bloody revenge, without taking leifure to consider the fault, as well as the fact, and the degree of it, whether it deferve so be punished with death or no. The man-flayer here allowed a place of protection is such an one as flew another ignorantly and against his will, ver. 1 ,1 5. of this chapter, and Josh, 20.3. to keep him from the rage of the pursuer, until his cause may judicially be heard, and the pursuer was he who was next of kin to the fisin man, who, it the liyer were condemned to death, was to do, or fee execution done upon hin, ver. 19. But In what City thould be tryet? Some think in the City whither he thath betach himself for refige; but it is more probable to be in the City where himself for refige; but it is more probable to be in the City where the man was willed, or in that which was nax to the place of flusphere, whither he was to be brought with a furficient guard, and his cause there was to be brought with a furficient guard, and his cause the same will be people, ver. 1. and if he were found guilty of winting and willful mander, he was to be given up into the hands of the next. kindred of the fluin man to be put to death; if he were cleared of io gross a guilt, he was to be returned to the City of refuge, from whence he was brought, and there to continue until the High-pilefts death, before which time if he were taken out of his City by the avenger of blood, (the flain mans living kiniman,) he might beflain. See on

V. 12. Until he ftand He fhall not be put to death by anothers wrath, but upon a deliberate tryal before a competent Judg.
V.14.On this fide Ford. n] Among the Reubenites, Gadites, and half

Tribe of Manalleh, Deut 4 41,43.

V.15. So surners Who dwelt with them for a time, and were not

of the same Religion with them 5 yet some conceive this priviled was only for such strangers as were Protelytes or Converts to the Religion of

that the things a best received to the things. We consider the things when the things we consider the things with the things will be the things with the things will be the things will be the things will be the things will be the things and dyed no the that time thin was not to be put to dath, but to bear the dailing of this care and the weet recorrect a as Rigod 1-11.

V.19. meteth bin That is, when afect a true tryabed is guit to is preferred to his view, and put into his hands by the Magiltraces of the City, 20 ver. 20. then fome hold he might, tome that he must do execution upon him, not taking any faith action to take him off from a

just revenge, ver. 31.
V.22- Without enmity] Which may be reasonably conjectured, if there were no quarrel, or falling out betwixt them before, this was a ground of prelumption, sufficient to clear him from a malicious and murderous intention.

W.14. The Congregation shaljudg The Elders shall judg openly, and in the presence of the Congregation, in such fort, as that they shall approve of the sentence given in the cause.

V.25. Death of the High Priest The High Priest was a type of Christ in making atonement for the people in his life time, but in this Christ in making atonement for the people in this life time, pur in time acid (by his death refloring to liberry the exiled person, for that he might leave the City of refuge (if he had committed man-flaughter unawares) and he fa(s) he did perfigure the freedom of the redeemed of the Lord, whose death reduced them to the fruition of a free condition. See

V.26 at any time] Except at the death of the High-Friest.
V.27, the Avenger of blood] That is the next of kin to him that was killed, who was to do execution, or to see it certainly done by another. See Anno. 2.on ver. 6.

V. 29. Statute of judgment] A Law to judg man killers, whether done

of purpole or unadvited). See chap. 2, 1.1.

**V.33. **Pollute the Land | The guile of blood hath a diffusive malignity, spreading it felf all about, if it be not fought out, and putsued to punishment.

puntiment.
of him that fird it | Mercy to a murderer is crucity to a Klingdom.

**Y.34. **Wherein I dwel | God by his infinite immensitie is every
where, Pisl. 1, 30-7, 8-9. yet he preferred some persons and places before
the product of the preferred some persons and places before others , and to whom, and where he gives evidence of his presence in more favourable and familiar mannersthere he may be faid to dwel efpecially. See Ifa. 57.15. Pfa. 135.21. 1 King. 9.3. Mat. 18.10.

CHAP. XXXVI.

Ver. 1. OF the children of Gilead] Not those who had already received their possession in the land of Gilead, but those who were ret unprovided of a portion, and were to receive it beyond Jordan, for these Gileadites had the same Gilead for their Progenitore

P.4. Jubile] That was the yeer of remission of debts, of release of noregages, reftoring of liberty to the exiled, &c. See Lev. 25 . from ver. 11. forward.

11. forward,

16. to whom they think best Though they were restrained to their

Tribe, and in their Tribe (as some resolve) to their neer kindred, yet they were free for the choice of the particular person, as Gen. 24.57,58. not marrying within their degrees forbidden, and their obligation to marry within their Tribes, made them the more espable of inheritance, though they were of the weaker fex.

Tribe of their father] This rule is made (as some take it) rather for

women then for men ; and of women, chiefly for fuch women as had no brettiren to inherit their Fathers portion; in which cafe as they muft marry within their Tribe, (See 1 Chro.23.22.) So hethet was of the fame Tribe, and neer of kin must marry such an one, rather then one of another Tribe; otherwise there want not examples (and those examples are no where condemned) of men marrying with women of another. Tribe, sometimes of another Nation: as David, of the Tribe of Judah, married Michol the daughter of Saul of the Tribe of Levi , and Jehojadah the Prieft of the fame Tribe,married Jehofhabeath the daughter of King Jehoram of the Tribe of Judah, 2 Chr. 22.11. And some sayshat Elizabeth the wife of Zacharias the Prieft, was of the Tribe of Judah, as Cozen to the virgin Mary, Luk. 1, 36, but it is exprelly faild, the was of the daughters of Asron, Luke 1, 36. But indeed the Leviles, not having such diffine portions as the other Tribes, but being mingled among them, might the rather have that liberty to match with other Tribes. See on Lev. 21.14. But generally it was allowed to men of the Hebrews to marry aliens from the Common-weal of Ifrael, yes, cnemies taken in the wars, Deut. 21.13. (fo that they were not of the race of the accurfed Canaanites, Deut. 7.3.) by vertue of that warrant Booz married Ruth a Moabiteffe, Ruth 4.10,

V.10. As the Lord In cases of doubt, Moses used to consult with God and to make the resolution from him, as Lty. 2 4.12. Numb. 1 5.34.35, See on chap. 27.1.

泰侯:治泰泰泰泰泰泰泰泰金泰金泰金泰泰泰泰泰泰泰泰泰泰泰泰泰泰泰泰泰泰泰

ANNOTA-

ANNOTATIONS

Fifth and last BOOK of MOSES,

Called after the manner of the Hebrewes, from the first words,

ELLEH HADDEBARIM; That is, These are the words.

But the Name most in use with us, is derived from the Greek,

EUTERONOMY.

The Argument.

He word Deuteronomy, fignifieth, the Second Law, it being a Repetition of the Law, or a fround Edition of it, The pora Deuteronomy, Ignificia, the Second Law, is being a repression of the old; and the Law was declared with addition of the old; and the Law was declared with addition of the old; and the Law was declared with addition of the old; and the Law was declared with addition of the old; and the Law was declared with the control of the old; and the Law was declared with a second or the old; and the Law was declared with a second or the old; and the Law was declared with a second or the old; and the Law was declared with a second or the old; and the Law was declared with a second or the old; and the Law was declared with a second or the old; and the Law was declared with a second or the old; and the Law was declared with a second or the old; and the Law was declared with a second or the old; and the Law was declared with a second or the old; and the Law was declared with a second or the old; and the Law was declared with a second or the old; and the Law was declared with a second or the old; and the Law was declared with a second or the old; and the Law was declared with a second or the old; and the Law was declared with a second or the old; and the Law was declared with a second or the old; and the Law was declared with a second or the old; and the law was declared with a second or the old; and the law was declared with a second or the old; and the law was declared with a second or the old; and the law was declared with a second or the old; and the law was declared with a second or the old; and the law was declared with a second or the old; and the law was declared with a second or the old; and the law was declared with a second or the law was declared with a second or the old; and the law was declared with a second or the old; and the law was declared with a second or the old; and the law was declared with a second or the old; and the law was declared with a second or the old; and the law was declared with a second or the old; and the law was declared with a second or the old; and the law was declared with a sec again, because the generation to Whom is was published at Mount Sinal, was now dead, and among them Acton the High again, because the generation to Whom is was published at Mount Sinal, was now dead, and among them Acton the High Priest, for he dyed in Mount Hor, Numb 20.28, the first day of the spite month, in the fortistin year after the Children of street came out of Egypt, Numb 33.38, and in the 232 year of his age. The same year did Moses write, this Book of Donesanow. of little came out of pepper, Numo, 33.38. and in the 123" year of his age. The same year at a motes write, thus he of Deuteronomy, (except the lass Chapter, which some algeria to Exca, others, more probably, 10 solina, Moses his ferwant sirst, and after his successor. I have been a solid to the 120 year of his age, and in the year of the world, 2403, and before the year of Christ 1450 years. This Book (not only for the excellency of the Lans, and minor the world, 2403, and before the year of Christ 1450 years. This Book (not only for the excellency of the Lans, and minor morable steries comprehended in title because a fail to contained the last Words of Moses, untered a listle before his departure and the standard of the world of the same and the s morable vieries comprehended in is out occasife ago it contained the lap moral of views, posterior of it, and to read in it all the out of the world) was so much to be oftened, that first the King himself was to write a copy of it, and to read in it all the out of the world) was so much to be estreamed, that first the King himself was to write a copy of it, and to read int as the hadges of his life, Chap.17, ver.18. Secondly, it was for more perpetual mimory to be written upon great source upon the pipoles possible for over Jordan chap 27, ver. 3. Thirdly, it was to be solemnly read every seventh year, in the audities of all the people, Chap.31, ver.9, to, ti.

CHAP. I.



Mese be the words Which are part-ly a repetition of precedent pastages, and fo might be the conclusion of the Book of Numbers but withal they are fuch as make a good part of Deuteronomie, and fo may have referrence to what followerh; where he repeateth much of that which hath been spoken of be-fore, not binding himself to any

entification observation of places, entification in the Country of Mosb, not yet having passed over Jordan into Canaan; and the Israelites or people in Canaan, were in this wan into Cansan; and the lifacutes of people in Cansan, were in this refered faild to be beyond Jordan, Chap.; 35, yet ordinarily, when they pailed, and were pailed of Cansan, this part where Reuben, Gad, and the half Tribe of Mansafeth had their portion, was faild to be beyond with the pair of the pair o

Fordan] The most famous river of Palestine or Canaan, arising out of two fountains, for and Dass, (which give the name unto it) at Mount Lebanon in the North end of Canaan, whence it runneth all along the Country: Or, it may be so called from Faral, to descend, because it descendeth from the mountain. See on Num.

in the milderness | Some take this for the Champion Country of Mosb, fome for the wilderness of Arabia, where the Israelites had remained for-

V.2. Eleven dayes] That was their journey from Horeb or Sinai, to the plains of Mosb, which was in mesture fifty one lesgues, after four lesgues a day, eleven dayes journey, going by Mount Seir, and Kadeth-

Birnes. See Annos, on yer. 46.

Horeb] Or, Sinal (for the Mountain where the Law was first published with terrible folemnitie, about forty years before this, was called by

on those names.) V 3. Eleventh month] Called in Hebrew Shehat, answering to part of January, and part of February; See on Gen. 7.1 1.

V.4.At Aftaroth in Edrei] Aftaroth and Edrei, were two Cities of the land of Og, Jofh. 13.31. Within fix miles diffance one of another,

where he might dwell by turnes; at this time keeping his Court at A flaroth, he went thence to Edrei, and drew his military forces thither flatoch, he went thence to Bdrel, and drem his military forces thinker to battch Numba 1.73. Dutt, 1.1 at which hattch was Islan 3 found though he had his dwelling at Allaroth, he had his dent ar Edici wherefore the words twibid dwells at Allaroth, To the clearing of the finishmould be flut up whith a percentificial. See on John 1.4.

In this part of the three percentification of the Law following.

V.7. Turn yes Take your thoughts from other things, and let them feriously on your progresse unto Canaan, and bend your course that

Mount of the Americas To Kadeth-Barnea, at the border of the land of Canaan, which City is hard by those hills where the America

The River Euphrater 1 In this verse are set down the bounds of the Land of Cansari, East, West, North and South: but in the 34 of Num. the limits thereof are narrower 3 the reason may be, because there is diftinction betwirt that which was hereditary to the Ifraclites, ss their conftant possession, and that which by conquest was added to it and made tributary; and if they had less then either, the fault was not in Gods failing of his promise, but the peoples breach of Covenant with him, whereby he was discharged from his engagement to them. See Chap. 19.

8.9. See on Gen. 1 5.18. V.9. Spake unto you] By the counsel of Jethro my father in law, Ex-

20 bear youl That is, to bear the burden of government of you, and provision for you. See ver. 12:

V.15. Known] Not only wife and worthy men, but fo known and re-

puted by the people.
V.19,terrible wildernefi] By reason of the extreme barrenness, having (for the most part) neither house, nor men, nor beafts, nor birds, nor trees, nor grafs, nor wells, no rivers, nor any thing necessary to the full-trees, nor grafs, nor wells, no rivers, nor any thing necessary to the fullnance of man, but by miraculous supply; and terrible by fiery Serpents within it, and a multitude of mighty enemies bordering upon it. See

on chap. 3.15.

The will find. The motion of fending Searchers or Surveyvia. We will find. The motion of fending Searchers or Surveyvers of the land of Cansan, proceeded from the people, yet was it approved
by Moles, and by their joynt confern, and approbation from God, it was put in execution, Num. 14.

V.2.5. [aid. It is a good Land] Sofiaid Caleb and Jofhus, Num. 14.

whom (though but two) he preferreth before the other ten ; the bette

Annotations on the fifth Book of Mofes called Denteronomie.

part being rather to be beleeved then the greater part, who raifed a bad | meant then is express; as not onely Gods knowing, but his ordering, report of the Land, and as falle as it was bad.

Chap.ii.

ty of the Lang and so see as 1 two 2005.

V. 21. hatte al. How groups are Gods own people fometimes miltaken? how ungrateful is he required, when his fasherly discipline of love is received as a demonstration of harred towards the land whereof they were peaceably policifed of that time; see on Nucr.

V.18. upto beaven] So faid the falfe-hearted , and in this , falfeworded (pies, to discourage the people , otherwise fuch excelles of freech. intending to raife the mind to an extraordinary apprehention of extraordinary things, are figurative hyperboles, not unufual in the Scriptures, and very frequent in humane Writers, especial poetical. See on Gen. 14.4
V.29. Anahims; That is, men of huge flature, of the posterity of A

nak the Gyant. See Chap. 2.10.

nak the Gyant. See Chapterio.

V. 36. fave Caleb] For he was one of the two, who made a furweigh of the Land before; Johna was the other, but he is not mentioned with Caleb now, because he was advanced to an higher condition then any of the reft, who is therefore afterward mentioned by himself,

V. 26. wholly followed] God must not be obeyed or served by halves. but wholly end intirely; and that, as muit acceptable to him, fo is it moth profitable for man.

V.27. for your fakei] Your murmurings made me fometimes too rath V.37. for purpage 1 to un manual regardless and the state of the state

V.40. turnye] He doth not now turn them back toward the Red Sca, but repeateth what he had formeriy faid unto them, Num. 14

V.42. I am not among you Signifying, that man, though he have a courage to fight, hath no power to prevail, but when God is at hand to help him; and therefore when there is just cause of warre God is to he [ought unto to go fourth with the holt, Pial. 60, 10,11.
V.44. as Bees do] When they fet upon drones, or Walpes; or

(warm about the ears of those that provoke them, Pfal. 118.13. to the Amorites integed, in great troops purfued you, and with their warlike weapons (as the Bees with their things) made at you, to wound and

V 45. would not hearken] Such was your Rubbornness: when it was well with you, and fuch your hypocrific when the rod of correction was upon you, that God shewed as little respect to your tears or prayers, as you did to his precepts, Zach.7.11,13. V.46. Kadefb] A wildernesse, Pial.29.8.

according to the dayer] Repeating the words ugain, he admonifieth them to double their thoughts upon their abode in that place where they were many dayes, yea many years; for though by a right progrelle it was but eleven dayes journey, verf. 11. yet for their fins, they were made to wander there almost thirty eight years, Ch. 2.14. therefore made to wander three minot turry eggn years, On. 2.14. Interest there was just ground to come over the words again, that they might recount the rubs they had in the way, and the reason of io long delay. See

Annot on verf. 2.

V. 27. ** let me page | * Judg. 1.1.2.

V. 27. ** let me page | * Judg. 1.1.2.

V. 29. ** let me page | * Judg. 1.1.2.

V. 29. ** let me page | * Judg. 1.1.2.

V. 29. ** let me page | * Judg. 1.1.2.

V. 29. ** let me page | * Judg. 1.1.2.

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V. 29. ** let me pa

Verl. 2. As the Lord spake | Num. 14.25.

mount Serr | That is, the Countrey of Idumea, which was mountainous; called Idumea, as it were Edomia, from Elau, who was a series of the seri called Edom, and it was called Seir affo, the word fignifying hairy, as he was : See Annot.on Num. 14.18.

V-3. Northward] That is, toward the land of Promile, which is Nuthward to those that travel out of Egypt.

V.4. brethren] Nam.20.14.

[hall be afraid] God is able to give, and take away courage as he pleaseth, by making these Edomites afraid, no doubt he made them give confent to let the liraclites paffe by the borders of their Countrey, though they denyed their paffage through it, Num. 20.21.

gue conferto let the literalities paire by the potential of the through they downed their palings through they downed their palings through they downed their palings through they downed the palings through the literalities is and here it is faid, the literalities of the literalities is and here it is faid, the literalities of the literalities o must take liced ; a cavear which might feem more pertinent and take thee 3 a cavear which images from more permission to their adversaries, yet indeed, in face 300 had caft a fear upon them, the litaelites of whom they were afraid, ought in fear of Gud torake theed to the charge the givent of them's and that was, thus at the Edomites fear was fecurity to tite Isralites, that they should receive no hurr from the Inhabitants of mount Seir, to the Ifralices upon this prohibition ferbearing all violent acts against them, they were more afraid then hurt For Gods favor to us binds us to thew the more obedience to him in whatioever he comands or forbids, Chape 4.9. & 12.19. Mal. 2.

V. 5 because I have given! Not onely by my general providence alouing every one his portion, which by the same providence I transfer from one to another at my pleasure; but I give an especial gram for fecting his policifion at this time againft your invation, though afterwards when his policifion at this time againft your invation, though afterwards when his policify have made up the measure of their injulying (s. Gen. 1, 1, 16.) they may be expelled out of their policifion. See 1 Chr.

V.6. but meat] They had Mannato est, yet they might eat other meats when they could get them; but of that they had a certain and

V. 7. be knoweth] A figure called Meiofis , whereby more is Jordan, ver. 15. See on chisp. 1. 1.

Chap.iii. and governing their walking through the winderneile. See Pful.

21.26. John 13.16. but their was a part of the land of Moab of which a great while ago they were dispossed by the Amoritis; and this land (though in the hands of other Lords) was called many times by the old name, the land of Meab; in this was mount Nebo where Moles dyel.

children of Lot] The Morbies descended from his intestuous illus Monbyet God is fo gracious, that for Lots fake, who finned of ignorance, and ferved God with uprightnelle, rather then for their own, ne giveth this order for their peaceable possession. The godly are not forgotten by this order for ment practance potention. An egody are not orgoners of God, though many years after they be out of memory with men. See verf. 19. Where there is the like charge given concerning the children of Ammon, where Lot is again mentioned as the root of that flock, on which God let fo much favour as extends to the branches ilretched out # far off.

Ar] The chief City of the Moabites, Num. 21,15,18. V. 10. * Emins] That is, terrible ones: for their tall stature, and tyrannical oppression. Some derive the word from Ema, which in Hebrew fignifieth terrour. Others from Amma, in the fame la nguage fig-

infilling in many courts. By the exponential to the conquest of Cansan. Gen. 14 5.

Viz. as I fract did That is, Esu drave out the Horims, as the

fraclices did those people whole land they poffetfed; to wit, the land of Og and Sihon: whereof fee Num, 21,24. & ver.35. Or the words Og and official writters for executivations of very 35. Or the worse may be read, as I fratel plat do; which may be the meaning of the worses, as a probletic it pleeth, spoken (by way of allitrance) in the pre-cream. The Gennia, 45. Some conclive this and certain other like pall gests have been added here and their to the words or Motife after. the conqueft of Canaan. See on Chap. 3.14. & 34.5.

V.14. as the Lord [mare] He steweth hereby, that as God is true in his promites, so his threatnings are not in vain; but are sure to take effect to the confusion of the wicked, as his promises to be performed to

theet to the continuous the raisons are remained to the conflict of the godly.

V19: children's Los J Sec Annot, on ver. 9.

V10: Zamgumimi J That is, boylteous, or prefumpulous or abominable wicked ones, though they called themselves Replanins, that is

minable wicked ones, though they called the ministers Repairins, that is philiciani, or preferences. the are called Zuizims, Gen. 14.5: V. 23. * Arbiri] * John 3.3. * Gapherinary Secual Section 1. V. 14. * Arbiri] * Nuan. 11.13. V. 25. put the dread [This declares that the hearts of men are in Cold heads, which was the heads followed the security of the color of the Gods hands, either to be made faint, or bold. See Annot on ver.4. 65

why, alb. it they had denyed them paffage through their land, yet allowed them to coast along their borders, and furnished them with needfaries for their money. So ver. 28. compared with this 29. Num. 20.20,

V. 30. bardentd] See Annot; on Exed. 4. 21. & en Chap.

10.1.
V. 33. wee [mote bim] Chap.19.7.
V. 34. utierly delirojed God had curied Cansan, and therefore he would not that any of his wicked race would be preferved? See Chap. 20.16. Lev. 2.27, 28. Job 18.16,17.

CHAP. III.

Verf. t. Came out] Therefore belides the commandement of the Lord they had just occasion given on Ogs part to fight, sgainft him; and so they did, and the battel with him is set down, Num. 21.
33. where are most of the same things that here are mention-

Edrei] See on Chap. 1.4. V.2. I will deliver] See Annot, on Chap. 2, 4.

V.2. Argeb] This is another name of the Kingdome of Eulan, or a province in that Kingdome, x Kingdom, the Kingdome of Eulan, or a v. s. alt this etite.] No fewer then threefcore, ver. 4. & John x 3.

30. which fheweth that neither number nor power of men can hold out against God.

V. 6. unerly destroyed them] See on Chap. 2.34, 35. 8 20, 16: Levit. 27.28.

V.8. on this fide fordan] To those who journied from Egypt towards Canaan ; but those that were in Canaan were faid to be beyond

mount Hermon This is conceived to be the utmost part of mount once, then the Devill could present a specialism as high mount and conce, then the Devill could present a special property of the world, Matth 4-8.

Glies' together: this mount in both several names for several parts of it 3 yes one part of it, to wir, Hermon, hath many names, verlig, and it is called Sirion, and Shenir, and Cha, 4.48. Sion and Hor, Num

34.7. See Pial.42 6. & Gen. 31.21. 34.7. See Plan 41.0. & Gen. 31.21.
V7.11. onely Og remained | Viz. in that Region. In the Hebrew itis, of the flock of Rephilm. which in the time of Abraham political the whole Countrey, Gen 14. for all the race of the Gyants was not every where excineteas appeareth by Golish the Gyant of Gath, 1 Sam. very water exametees opposition by Constant to Gyanto or Conner 17.4. See also Num. 13: 33. & John 15:14. but in that Country, the remnant of the Gyants or the off-spring of Rephaim (who in the time the remnant of the Cyants or the on-pring of Repnam (who in the time intention make that of Divine authority which is our authority which is our authority which is our authority which is our authority of Abraham policified that whole Land, Gen. 14.5.) was with Og pitth doby Apocryphal ustrings and unwritten Traditions. See Chapturely rooted out. See on Gen. 6.4.

bed fteal of Iron] Belike wood was not ftrong enough to bear his weight and iteragib, in freiching and turning himself upon his bed. Some take this repolitory not for a bed for ordinary fleep, but for a sepulchre, the

bed of the fleep of death. after the cubite of a man] There were divers forts of cubite; fome after the cuttier of a man.] There were current included where the fine-were measured from the bending of the arm to the faller where the fine-gers meet, and thefe are called our short cubits; forme from the bending of the arm to the end of the longeft finger; and thele were longer and thorter according to the difference of humane stature; and when it is fail,after the cubit of a man, the largeft ulual mealure among Artificers is meant a cubit of a foot and nine inches long fo that this bed was fitteen for that is, five yards and nine inches long, and feven foot broad.

+ Rabbath | 2 Sam. 1.26. Jerag. 2.

V.14: unto this day Because these words are thought to import a longer continuance of time then the age of Moles; fome think they are the words of Ezra, or of fome other Sacred Scribe, who wrote part of the 34. Chaptet of this Book, from the fixth verfe, to the end of it but because the words, ver. 13. next before these, and verl. 13. next after, because the words, ver. 13. next perore there, and vert. 15, next acer, do plainly appear to be the words of Mofes, there is no reason to think that the of words (unto this day) have any other author but hims; and that the or words (and the state of the stat end of his life') there passed not above three or four moneths, yet might it be faid (unto this day): for the words are not simply an affirmative, that the Towns were called so, as by common and ancient custome, but that Fair that took them called them fo to this day : and fo the continuance is not to be extended beyond his time, which might be no longer then the time of Moles ; and yet it was a matter to be noted, that he could take fuch places from Gyants, and fti! continue them in his power and under his name : and by adding (unto this day) Moles both gives a note of affurence of his flory, and a metive of courage to the Ifraelies! was able to abide the rigour of the fame, Chap. 5.23 Hish.12.18. a note of silurance or ins norty, and a metive or courage to the quarters by the example of Jair to do vallently, and to fet their names on conjugred Towns and Countries, as he had done.

Vi. 5. Gilead uso Machir Part of Gilead: for the R-ubenites and

Gadites therein were partners with him. See ver. 12. & Annot on protection, and deliverance on his own part.

Nam. 32.40. See alfo, 1 Chr. 2.22.
V.17. Chinnereth] See Num. 34.11.

[ili Sea] See Annot.on Num. 34.3. V.14. whis God] He meaneth not that there are indeed many Gods, or any other but the true God ; but he fpeaketh with respect to the comthat onely appreciance to the true God, and by way of contections and contemps against falle and fained Gods, Piel. 86.8. & 15. See Els. 40.18. & Act. 17.19.

V.25. I pray thee let me go over, and see]. God had told Moses he should not go over, Num. 20.12. we must think then that either Moles took the laying of God for no absolute commination, but such a one as was made of Hezekiahs death, a King, 20 1. and of Ninevens defiruction, Jonah, 3.4. Or that he fullered his affections to .go too far, in defining to go further then God would have him; yet this was not of any superstition to the place, in regard of any holinche in the place, from its reference to the ancient Patriarchs buried there, (as some Popish glosses would have it) but because he longed to lee that Land so long ago promife do Gods people, as the glory of all lands, Ezek. 20,6, and to fee Gods promife fully performed by their actual policition of it, whereof the Irraelites fo much doubted.

goodly mountain | Some think it was mount Morish, on which the Temple was after built, but that was too far off for Mofes to fee, being, 210. furlongs diftant from Jordan : Josephus of the Wats of the Jews, 1. 3. c. 4. Or one of the mountains of Bethel, which were highet then it, and nigher to Jordan: but certainly it was fore mountain of eminent note, though not here named, unleffe Lebanon be it, which fome affirm, taking the word (and) to be redundant i or (as fometimes it is taken) by way of exposition, as, and Lehanon, for that is to say, Lebanon. Sec Annot, on ver. 8.

Lebanon] A mountain fituate in the North-part of the Land of Canash, fasious for tall and throng Cedors, and other trees, and for odoriferous plants, Pial. 29. 5. & 104. 16. Ifa. 2. 13. & 14. 8. Cant.

4: 11. V. 16. for your fakes] See on Chap. 1 37. Num. 33. 8: 27.13 , 14 Dau .32.51.

V.17. thine eyes] As before he faw by the Spirit of prophefic the the order of nature to behold all the plentifull Land of Canaan 3 where feel on a month of the state of the order of nature to behold all the plentifull Land of Canaan 3 where feel one and functes; and when Ido's are made and uicd, they correspond to the contract of the order of nature to behold all the plentiful Land of Canaan 3 where feel one and functes; and when Ido's are made and uicd, they correspond to the contract of the order of nature to behold all the plentiful Land of Canaan 3 where feel of the order of nature to behold all the plentiful Land of Canaan 3 where feel or the order of nature to behold all the plentiful Land of Canaan 3 where feel or the order of nature to behold all the plentiful Land of Canaan 3 where feel or the order of nature to behold all the plentiful Land of Canaan 3 where feel or the order of nature to behold all the plentiful Land of Canaan 3 where feel or the order of nature to behold all the plentiful Land of Canaan 3 where feel or the order of nature to behold all the plentiful Land of Canaan 3 where feel or the order of nature to behold all the plentiful Land of Canaan 3 where feel or the order of nature to behold all the plentiful Land of Canaan 3 where feel or the order of nature to of God w. much more able to give him a true, full, and clear prospect at the heart and conscience more then before.

Verl. 1. To do] For this Doftrine flandeth not in bereknowledge, but (withal) in practice of life, vers. & Chap. 5, 1. Fish.

V.s. Shall not adde | It is not forbidden to adde & Cemment or CKpolition to a Text, but man must not adde any thing to Gods Word, either for words or meaning contrary to it; nor as Gods Word, with an intent to make that of Divine authority which is but humane, as the Pa-

12.32. & 18.20. M rov. 13.0. Rev. 22.18 9.

Annihilli By denying any part of it to be of Divine suthority, or concealing any part of it's either for words, or meaning, or by partial belief of it, or obedience to it. God is not to be believed, obeyelk or ferved in part and by halves , but as he is to be loved, wholly,

Chap.6 5. V. 3. Jour eyes] Gods Judgments executed on some, servefor infiryction and caution for others. See Num.25. verl 3,4. & Luk:13.8. 1 Cor. 10.6.

Baal Peor] Baal is a common name of all Idols, fignifiing a Lord, because Idolaters carry themselves towards them as servants; and Peor is the proper Idol of the Moabites and Midianites. See Mun. 25-23. lofh.22.17.

V.4. + cleave to the ford] + Chap. 10.20. & 13.4. V.6, wifedome] Because ail men naturally defire wiidemihe propofeth that as a motive to obedience; and because they general mittake it, he sheweth wherein it consistests, and how much it excellests all husmane wildome of what kind or degree foever, 2 Tim. 3 .15. Job 48.28. Pfal. 111 10. Prov. 1.7. and .9.10.

riat. 11.10. rrow. 7. amo.g. 10.

in the fight 1 Mal. 3.1.
V. 7. [o nigh] So ready at hend both, to instruct what to do,, as ver. 36. and to deliver us from undoing, and to manifeld his power appeared. rendy on our fide, 2 Sam. 17. 23. * Joth. 24.19. Pfal. 46. 1,2.8 86.8.

& 145. 18. & 148. 14. Lam. 3. 57.

8. 145. 18. & 148. 14. Lam. 3. 57.

V.o. ** teach them, & G.] * Gen. 18. 19. Exod. 10. 2. Deut. 6.7. &

11, 19, Pfal. 78.6. V.10. * [recially the day] * Exod.19.9, 16. & 20.18. Hibur.

* make them bear] * Pfal.51.8.

V.11. bernt with fire] The Law was given with fearful miracles to declare both that God was the author thereof, and also that nothing

was able to able the rigour of the lame, a hap-5, 23, 24, 0.12, 40.

V. 12 * no finititude] * veil. 5.

V. 13. * to perform] God joyneth this condition to his Covenant, '80 iit, the condition of obedience on his peoples part, as of providence.

V.14, * Statutes and Judgements] The Ceremonial and Judicial Lawes. * Mal.4.4 Exod.21.1.

V. 15. good heed] Signifying that diffruction is prepared for all them that make any Image to represent God, vers. 9.
no manner of smillitude For he is the invisible God, and that have a

note image, wheteoy a man may make a representation of him. Cola. 15, See Ela-6,0.18 AA. 17,19. V. 16, any figure? The large of God cennot be made, nor multi-the image or liquit of any other creature be made by way of selements. blance of him, or religious reference unto him, verf.13. Exod.20.45.
V.9. driven to worthin them] Or compelled by the prevailing of a glorious object over thy frail nature and feeble spirits, which can make but weak teliftance to ftrong temptations, Chap.29.26.

divided] Diftributed, or fo imparted, that by turn they may be of

uto, and do fervice to all the world.

V. 16. iron furnate] That is, a furnace to mollifie and meltion in, which requires an excessive heat. See 1 King, 8.51. He had delivered you our of most miserable flavery from the iron-yoke, Deut-18.48. which most wringerh the neck; from furnace of fire, which most tormentesh the body.) wherein he alludes to the fervile labour of the ilrormement the body 3 wherein he amodes to the tervile tabour of the realites in making and burning of bricks, See Exod, 5.7. Jersta, 4. a people of inhepitance Beod.19.5. 1 Pet. 2.9. V.21. for your [ake] See on Chap. 1. 37. & 3. 26. & 34. 2.&

V. 22. I must dye] Moses good affection appeareth, in that he being leprived of such an exce lent possession dort not envy them that milt enjoy ir. And indeed he that is fure of heaven, as Moles was, need no

envy any one for any earthly felicity. See 2 Pet.1.14-15.
V.23. which the Lord thy God bath forbiddon thee] Or, as the Lord thy God hath charged thee, Exod 20.4,5.

V.24. I consuming fire] He is a Sun and a shield, Pial. 84.14.18 warm and defend those that love and fear him; but a fire to burn anh confume fuch as irreverently rufh upon him, or rebellioully rise up ainst him. † Chap 9.3. Heb 12.29. V.25. remained long] Heb. waxed old.

corrupt your selves | Corruption is both the mether and the daughter of Idolary: for when the heart is corrupted, it breeden Idolarous al-

Chap.v.

tude. See Ifa. 1 . 2. Jer. 2. 12.

ienfe, Chap. 18.36,64, Jer. 16 1 3.

mong the Egyptians.

ry over their enemies.

5.16. Eph.6.3.

Chap. 3.29.

Num,34 31

they use the word number absolutely, mean a small number or a few, be-

cause the greatest multitudes are of those things which cannot be num-

bred ; as the stars of heaven and dust of the earth, thus is Abrahams

progeny promifed as a numberless increase, Gen. 13. 16. & 15.5.
V. 28. Gods] Not in deed, but in name and opinion of brutish Ido-

laters, though to far thort of Divinity, that they have neither reason, nor

V.35. That then mighteft knows God wrought these wonders,

that he might be known, not only to be God, but the only God, fince

none could do fuch works as he had done, chap 32.29. Ital 45.5. Mark

chap 3 4. and conquered him, and Sihon King of the Amorites, ver-

46,47. of this chapter, which conquells were an earnest of turther victo-

but to encourage us to obedience, fince our labor shall not be lost, Chap.

V. 41. Severed (0 4.] Numb. 5.6;14. See on Joh. 20.

V.42. Flee thither] Exod. 21.12,13. Num.35.15.

acceptance of them. See 1 King. 3.3.

V.40. that it may go well] God promifeth reward not for our merits,

V.45. Testimonies 1 The Articles and points of Covenant, whereby

Gods mind is teftified unto the people in his proposal, and theirs in their

V. 46. Beth [For] That is, the house or Temple of the Idel Peor, the god of the Mosbites and Midianlies. See Num. 25. 3.

V 48. Mount Sion] This is not that mountain, whereon the City of David and the Timple were built, but differing from it both in writing and futurion state is with Tapate, this with Sepin, and that was feated wellward from Jordan, this East-ward. This name of Sirion;

Chep 3.9. by contraction. Some conceive this Sion, to be meant, Pfal. 131.3. that being one of the names of Hermon.

V.49. See of the plain That is, the Salt Sea, whereof fee Annot on

CHAP, V. Verl. 1 ALL Ifrael As Chaprig. 10, ti. To fpeak to fo many at once that all might hear, required a very loud and shell

do them] Chap 4.1.
V.3. made not this Covenant] The word (not) is not olympes purely

negative : Sometimes it is to be taken for not only, or not principally, Gen.

32.28. Mat. 9.13. And to it may be here expounded, the Lord made

not the Covenant at Horebonly with those who are now dead (at least

the moft of them) but with them, and their posterity after them, as the

Promile, Act, 3.39. Or, by Fullers; may be underfrood the Pariarchs; who were before the giving of the Layar. Horeb, upward unto Adam, with whom there was not fuch a toxmal, legal, and particular Covenant

made, as was with the Ifraelites at Horeb, though in his substance it were

the same for they were obliged to believe in Christ, and to keep the Law to the mmoft of their ability, to far as it was revealed unto them. And in

many particulars, both moral, as keeping the Sabbath, avoiding Idolatry, and ceremonial, as facrifices, the dillihitation of clean and unclean beafts

with others, they practiced that which afterwards came under legal Pre

cepts, Chap, 20-1; Roma, 423.44. See Excol. [3,311].

V.4. † I fage to face | Not in a visible or tensible form or figure.
Chap, 4.1.2 but fo plainly, that you need no more to doubt who it was
this special content of the content of

V.5. I flood between] Gal. 3. 19. Exod. 19. 16, &cc. and 20

V.8. graven image] See on Exod. 20. where the Ten Command-

ments here repeated, are explained.

V.9. jealow God] That is, of his honour, not permitting it to any o

thers, no more then a generous husband would permit the profitution of his wife to another man. See Hof. z. ver. 19:20.

V.36. Out of heaven] Brod. 19.9, & 20.18,22. Nch.9.13.

Annotations on the fifth Book of Moses called Deuteronomie.

V. 26 heaven and earth to witness] By heaven and earth, may be meant | who as they might in their postericy have flourished, so are they in them the intelligent creatures in the one, and on the other a or, if the infensible creatures be meant, the meaning is that God will bring evidence V.10. Love me, and keep, &c.] Love of God, and obedience to God, and witness from them to convince and condemn his people of ingrati-

are linked together, to that the argument is good from the one to the other , as John 14.15. [con unterly perilb] Chap. 7 10. Josh 22, 18. 2 Pet. 2.3.
V.27. sew in number] Heb-men of number. For the Hebrews when

V.11. Nor hold him guille[s] But fo guilty, as that he will feverely punish bim ; for the words are a figurative Liptore or Litotes, whereby more is meant then is expressed. 1 Sam. 12.21. V.13. fix dates Meaning fince God permitteth fix dayes to our labouring, we ought willingly to dedicate the feventh wholly to his fervice.

Exod.35.2. V. 14. ffranger] An uncircumcifed person shall not be suffered to violate the Sabbath by any publick profanation. See Neh.

t if from thence, (c] + Chap 30, 1,2. Nchem, 1, 9. Jer. 29. V.15. Therefore the Lord] This reason is peculiar to the Jews, the rest Exod. 10. are general obliging univertally all perfons in all ages. Some think, God brought the people out of Egypt on the Sabbath day. V.29. all thy heart] Not without word, fnew, or ceremony, but

V. 16. Honour | With love, reverence, obedience, affiftance and fuccour, if they fliall have need.

with a true confession of thy faults, and a sincere defire of his favour.

V. 32. † one side of heaven] † Chap 30.4. Mat. 14 31.

V. 33. and live] See Annot on Exod. 33.20. V. 17. not kill] All manner of killing is not here forbidden, but that which is done without warrantable caule, and lawful authority. See V.34. Out of another nation] As he had taken the Ifraelites from 2on Exod. 20.1 2. temptations] Tryals of their obedience, Chap. 7.19. and

V. 18. Not commit adultery] See on Exod. 20 13. V.19. Not fical] See Exod.20.15. V.20. false witness See Exod.20.16.

V.21. neither [halt thou defire] See Annot on Exod, 20.17.

V. 1 2. added no more] That is, no more moral precepts, nor any more laws to the people immediately : for the other ordinances were delivered

to them by the mediation of Mofes. See ver. 30, 31.

V.23, for the mountain did burn with fire] This is rendred as a resion, not of the dorientles, but as a resion of the peoples fear; which Nepon the carry] Mount Sinai, Exona, 16.
V. 37. brought the equator] Exod, 13.3.
V. 18. As it is this day] They had already won fixty Cities of O3, was the more, because exceeding thick darkness, ver. 22.; and bright flaming fire appeared on the mount at the fame time , which, as it was more strange, so was it more terrible, as the fire and hail coming together, Exod. 9.24. Pial. 18.12. Deut. 4.11.

V.25. if we hear] See Annot on Exod. 20. 19.
V.26. And lived) See Annot on Exod. 33.20. and chap. 4.33. and Exod.24.11.

V.28. | well [uid] + Chap.81.17. V.29. + O that ere.] + Chap.32.29. Pfal.81.13. Ifai.48.18. Jer.

Prov.4.27. See on John 23.6. 7 1 5 mg -

CHAP. VL

S 40. 3

Ver. 1. Do them! See Annot on Chap 4.1.

V. 1. fear) A reverend fear of God is the first beginning of obedience to Gods Commandments, Ecclef. 12.13.

I command thee] That is, God; for though Moses spake sometimes

of God in the third Perion, yet he often ugth the first, as if God himself spake; from whom, and in whose name he giveth the charge unto the people.

unto the people.

prilanged [Chap, 5,16. & 22.7. Prov. 3.1. 1 Pct. 3.10.

V.4. One Lut 1 [One in the fubblance of the Deity (though three in the Perions of the Telnity:) and therefore being one Lord to all, he alone is to be worthipped by all in one way and form of worthip: and though but one, he mult be loved and ferred with all the heart, foul and might of every man, as in the next verse; and all that is too little for o great and good a God, though it be a great deal more then we can perorm,chap.4.3 5. Zach.14.9. Mar, 12.29. Joh, 27.3. 1 Cor. 8 4,6. Ephel.

V. 5. with all thine heart] See on chap. 4. 29. Gen. 31.6. Mat. 22. 37.
V.7. teach them] Or whet them; that is, therein them lo that they may make the deeper impression in the minds and hearts of the hearers Chap. 4.9 Exod. 1 3.8. 2 Per. 1.13.
salk of them mhen] Holy discourse is never out of season.

V.8 frontlets] Which are not (as some expound) to be taken literally, but parabolically, with this meaning, that we flould as much tenember and mind the Law of God, as if it were written in frontless on the forehead, and bracelets on the arms; yet the Jews, the Pharifees efpecially , followed the literal fenfe, Mat. 23.5. Sec Annot, on Exod. 13.16

Prov. 1.3. & 6. 21. & 7.3. V.9. Write them] Chap. 11.20. See on Ifai. 17.8. V.10. Cities; which, Ge.] Joth. 24.13. Neh. 9.25 Pfalm 105.

V.12. Then beware] Let not wealth and ease cause thee to forget Gods mercies, whereby thou wast delivered out of mifery , chap. 8. 1 1.

Prov. 30.9.

V. 13. far the Lord] Mat. 4. 10. Luke 4.8.

Sma th J We must tear God, and force him only, and confets his Nam
which is done by foreiring is withily Jer. 4.1. And when (wearing is iswfull-then to fewer by another name then Gods, its unlawful. See Plal. 62

infquity) In the children eternally, if they live and dye in the fins of their fathers but temporally (if they do nor) for their fathers fakes; but temporally (if they do nor) for their fathers fakes; I. 1.6. (4.5.1.3. & 6.5.1.6. Jer. 1.2.1.6. Pr. 1.6. (4.0.0.1.1.6. Jer. 1.2.1.6. Pr. 1.6. (4.0.0.1.1.6. Jer. 1.2.1.6. Jer. 1 V.16. tempt the Lord] By making doubt, or tryal of his prefence,

V26. 6.

wildom, power and providence, without warrant from his revealed will 3 on, or, if it be mentioned, it fliall be but as the filtring of a fepulchee, or, by provoking him to wrath by your unbelief and murmurings, as for- which will raife an offentive funct. merly you have done. Mat.4-7.
V.17. Diligensh 3 * Chap.11.22. Piol.119.4.
Testimonics His Laws by which he hath testified his will concerning

thine obedience unto him. Statuter] The fame Laws ratified by his authority for rules of obe-

dience, with commination of penalty to thoje that diobey them.

[Commanded thee] This verie beginneth in the plural number, but end eth in the fingular, that every one should make application of general

preception numer.

V. 18, fights of the Lard 1 We must do, not what feemeth good in our own eyes, but white is good in Gods fight, chap. 1.8, 2.1.25;

V. 10. **[\$'\cent{b}' \text{ for }] ** Exod. 2.1.26 & 1.2.1.2;

V. 11. **[\$'\sqrt{b}' \text{ for }] ** Exod. 3.1.36 and 1.3.3;

V.23. brought wa] The more we receive of Gods benefits, the more are we bound to obey him. Luk. 1 2.48,

are we bound to obey num: Luk. 1.1.4.

. M.4.4. For our good.3. Our conformatie to the Law of God doubling no good, Job 35.7. Though the Law be his, the benefit of obedience is ours; and the more conftant it is, the more beneficial, Prov. 1.

V.25, Our righteensness] So it should be, if we could exactly keep the Law, but because we cannot, we must betake our selves for refuge to the righteoufness of faith, Rom. 10. 1, 6, and to be faved, not by our own jultice, but by Gods mercy for Christs merits, as divers Translations render it, He will be merciful unto us, Chip. 24.13.

CHAP. VII.

Ver in Seven Nations] In the 33 of Exedus, ver. 2. & Deut. 10.17 Ver. N. Seven Nations 3 In the 3.50 f. Exodits, ver. 2. & Duta-0.1.7; fix only are numed, the Gragolite being omitted 3 and in the 115 of Geh. ver. 19. & C. our named en 1 the Hivites omitted, and the Metricks, Kenezites, Kadmonites, and Rephalmonded: the reason of which difference may be; that one part of the people might have feveral names, and feveral parts of them might be comprehended under the names 1 or formerines cancer all names are formerines to accommend the name of the names of the

uons, Join. 2.14. Sectuape on towant on joine, 25; or 9.13 r. V.4. † turn tway 6rc.] † 1 King. 11 ac. Pelch. 13:26. V.5. defiror] God would have his fervice pure without any pollustion of inpertitation and Idolatry, ver. 25. and chap. 12. 2, 3. Exo. 2, 24

and 34. 13.
V.7. fewest Before God had made a miraculous multiplicati on of you from those few which were of your posterity of Jacob, See Chaptro 19. 1 Som 12:22. 2 Sam. 22.22. Pfel. 44.3

V. 9. + To a thousand generations] + Chap 5.9,10. Exed. tol

V. 10, to bis face] The words are doubled, for affurance that God will so apparantly take vengeance of his enemies, so as they shall plainly before (as they do a thing set before their sace) and the doth it for ly perceive (as they do a thing for detailed the Idolaters, and of the lufters their wickedness, as in this example of the Idolaters, and of the lufters after Helli, Namba'r, aftd of Corah and his company, Chap, 16,

V. 1 2. mercy) This Covenant is grounded upon his free grace : there-

v.12. mersy. 1 mis Covenant agrounced upon his free grace i therefore in recompending the peoples obedience, he hash, respect to historimetry, other innexity, Ghap. 8. 1. Levita. 6:3; V.13. The fruit 1 By multiplying the politrity, and withholding the militage of abortion, and feelile and deformed births; Chio 18.2.

Cn49.28.4. Helpaefe & [] Hixed. 13.15. Plal. 105.37.
V1.5. All flelpaefe & [] Hixed. 13.15. Plal. 105.37.
V1.6. No piys] We ought not to be mereiful, where God commandeth fewerity: for titch a mercy to others' would prove a cruelty to their own fouls that ufe it.

wils, remember (6 -] Pfal. 77:11.

1. [8, remember (6 -] Pfal. 77:11.

1. [8, remember (6 -] Pfal. 77:11. very great, and fuch as required miracles to uphold them from falling from God; and to fcourge and recover them when they were fallen, chap.

134.8 29.3 This is to be referred to the precedent verie, concerning the defruction of Pharaeli and his people meliting the Cansantre shall be overcome as well as they were, though not with to many worker of the overcome as well as they were, though not with to many worker of the overcome as well as they were, though not with to many worker of the overcome as well as they were.

V.20. Hornet] The frialler creatures that be armed against the nemies of God, and of his people, and fhall subdue them as well as the greates, Exod. 12, 18.

P.i.: † among yes! † [Exod. 17, 7].

P.i.: † two passes | The rest of the commodity that God accomplished nor his promise for some you with.

mpnineen not tis promite to 10011 as you will.
V. 23 unit they be defirosed That is, deftroyed utterly.
V. 24. defirby their name So, as their name stiall be buried in oblivi-

ashe doth all fins though one fin more then another, Idolatry especially,

See on chap. 13.14.

V.26. left thou be a curfed thing Josh, 7.1. 2 Mac. 12.40.

CHAP VIII

Ver. 1. OBferveto do] See Annot on chap 4.1. V.z. To prove thee] See Annot, on Exod, 16.4, ver. 16. of

this Chapter.

V.3.1-bus by every word Not by the ordinary way of prevision, wherein mans providence is exercifed only, as in preparing of bread(the principal substance of his Table) but in room thereofy either Gods word or command will make a miraculous supply of food, as by Qualls and Manna; Bxod.16, and that without any means at all 3 his word, that Manna, Bxod. 10. and that without any known by his powerful work, is, his will, made as readily and evidently known by his powerful work, as a man mind by his word, will support a man silic t and when a man hat mean, it is the vertue of that word and power of his that nou-ritheth, elfe it would be mose likely to chook then to feed; yes, Gods word of command would forten stones into dough, and make poyfon to be both mear and medicine. The Mark 4.4. Luke 4.4. Mark

themicives and wheie entiren by borrowing or the Exprisis, Exod, 3.2 and Chapt. 1.3;5. Theie being by a divine power poterval from decey, fome conceivathe garments or their hing shilters, or young men thirs colonly grew up with their perforts? But it is more like that many different ages and flaures dying, their garments where kept for; and to first being the single shilters and flaures dying, their garments where kept for; and unfeed by them as fucceeded in the fisme intestive; for we mult not multiply and the single shilters are found to the shilters and the single shilters are found to the shilters and the single shilters are found to the shilters and the single shilters are found to the shilters and the shilters are found to the shilters and the shilters are shilters and miracles without necessity; where one is mentioned Yas the preserving of clothes without decay) there is no need nor ground for God to make,

or man to imagine any more. See chap. 29. 5.

V. 5. "thaffeact bli fan] God' fheweth his love as well by affiled-V.3. Make no Generating Heb. Cut no Generating, See on Gen. 14, 13, & 15, 73, 13, 15, 74, 18. No coverance of colabitation in the fame Constray; much left of matriage, similes they be conterns to the fame Constray; much left of matriage, similes they be conterns to the fame Constray; much left of matriage, similes they be conterns to the fame Constray; much left of matriage, similes they be conterns to the least content of the victor and astronoments in one of the purpose of the victor and astronoments in one of the purpose of the victor and astronoments in one of the purpose of the victor and astronoments in one of the victor and matriages were made with them Generalized to extraordinasty of the victor and one of th

100 100 19 half steff] To receive Gods bleffings still rice to be thankful, store kocketing God in them 1, we must not only obticate our terferchings with rubering but play for a bleffing tieffielt the use of tiltin Steff Thanks, Roman 4.6.

V.11. And are full, (96:] Chap, 28.47. & 31.20. & 32.1 5.Prov.

V. 4. lifted up] By aferibing Gods benefits to thinke twins power, ocare, or skil, boalting as if thou hadd them of thy lelf without receiving them from God, I. Cor. 4.7. or, as if for some worthines in thee, God badd benefit of the control of th had been fo bountiful unto thee, Hof. 13.6:

V.15, terrible wildernest] Sec on Chap. 1.19. Chap. 3 2.10. Pal V.16. to do thee good] . Jer. 24.9. Heb. 12.10, 11.

V.19. If thou de] The word (thou) taken distributively in the beginning of this verie, amounts to a collective fehre, and is as much as (ye) in the end of it.

CHAP. IX.

an Carait

Ver. 1. THH day 1 Is not preeffely to be taken for que of the three hundred fixty five dayes in the year, but for a floor time neer at hand, within this two months a for Moles faid this the fift day of the eleventh month, chap. 1.3. and the people paffed over Jordan the tenth

day of the first month, Josh. 4. 19. possess the first month, Josh. 20. possess the first month, Josh. 20. possess the first land for think habitaion, but their persons at thy disposal, either for flaughter or service,

up to heaven] He fpraketh according to the report of the Spies. See

Annot on Gen. 1 r. 4. See on chap 1:18. V. 2. Heard [hy] By the report of the Spies , Numb. 13. ver.

V.3. Confuming fire Chap. 4 24. His butning Indignation will not be quenched antil thine enemies be confumed, the hear thereof made their hearts to melt afar off, Joth 5.4 and chap.7.5.

So shalt then drive That is, Gods Justice having doomed them to destruction, he will give you the power to do execution upon them; yet divers of them were destroyed by horners, Chap. 7.20, without their parfuit or flughter.

nt or triughter.
V.4. in bline hears] † Pfal. 14. 1.;
my righteoffnets] † Vec. 5. & 6. Ezek. 36. 2.2.
V.5. For the wickedness of these Nations] Gen. 25, 16. 1. Tim. 1.9: Lev. 18,25:

Annotations on the fifth Book of Mofes called Deuteronomie. Chap.x.

Bijjan that tantour recopiet betweet them both 1 King, 19.8.

V. 10. * figer of Gold That is, miraculoufly, and not by the hand of mun, "Exo.18.19. Luk. 11.20. See on Exo.1.31.18.

V. 12. * guid-byl * Ver. 16. & Judg. 21.10.6. & 31.17.2 King "Ver. 6. & Chap. 10.16. & 31.17.2 King

\$7.14. V. 14. let me alone] Signifying that the prayers of the faithful are a

bar to flay Gods anger, that he confume not all. See Annot, on Exod. \$2.10. 2.10.
V. 16. * I looked] * Exod. 22.9.
V. 17. and brake them] See Annot on Exod. 32.19.
V. 18. fourty dayer and fourty nights | Some hence collect that Mo-

fee fasted fourty dayes and fourty nights, now the second time by occasion of the sin about the golden Calf, and some hold a third time, ver, 25, but for twice its probable, though not certain, but for the third time it is neither certain nor probable. See Annot.on Exod, 34.28. & on ver.25.

of this Chap, Pial.106 ver.23.
V. 20. to have destroyed him? Whereby he sheweth what danger they are in that have Authority , and refift not wickedneffe. See 1 Sam. 3.

V. 21. your fin] That is, the matter, influment and object of your fin on which you fet your Idolatrous conceites, and to which you directed your idolatry, Exod. 22.20.
into the brook] See Exed 32.20.

out of the mount ? That is, Horeb, or Singi.

V. 23. then you rebelled] Acthe return of the Spies , Num. 13-31.

V. 25. As I fell down at the first These words import onely a repetition of a thing that was formerly done, as if it were, ast said before, for he was three several times on the Mount in the space of fourty dayes; once at the receiving of the Law , Exod. 24.18 . after that when he interceded for the people, Exod. 32.30,31, And thirdly, when he received the new Tables, Exod. 34.28. of which some conceive that Moss formany times fafted fourty dayes and fourty nights ; which is not likely: for they that make that allowance of time tor fafting and absence from the people, allow too little time (not full three dayes) for many business. fielles with the people. Befides, if from the mentions shat is made thereof in feveral places, they will infer fo many fourty dayes faft, they may as well fay Mofes failed four times as thrice, for the like mention is made, Chap. 10. 10. Thirdly, two of the places belong to the same action, which is for reconciliation after the fin touching the golden Calf: which obtained by once fasting fourty dayes, what need was thereto do the like again?

the use again 1 V, 26. After not eye.] Exal, 32.11. V. 27. Remember by fervints] By the authority of Gods promile, and finercity of those to whom he promiled, he strengtheneth his hope of obtainment of mercy for the people notwithstanding their transgress.

V. 28. † was not able, (cr...] † Exod. 32.12. Num. 1.4.16.
V. 29. Tet they are thy geople] Notwithstanding their groffe Idolstry, their manifold murmurings, and other rebellions he bath not yet given them a bill of divorce, they are yet the people of his Covenant, and his visible Church up an earth, Chap. 28.9. Pial 95,7. & 100.3. Jer, 14.9.

CHAP. X.

Ven 1. [Em thee two] Here precedent paffages are repeated without any strict observation of order.

V. 2. an Ark of wood] Of this Atk, of what wood it was, and in vs. 2. An extra y moss J Ottus Aris, or wast woon it was, such a what manner made, fee ver. 2. & Exod. 2, 1.10. The order for making the Ark was given before the feecond writing of the Law, but it was not made indeed until afterward; as appraised by comparison of Exod. 25; 10. with Exod. 37.1. See on Exod. 34.1.

V. 3. Shittim-wood] Which yields firm and durable timber, Exod.

25.5,10.

V. 4. * he wrote] * Exed.34 28.

V. 6. to Mofera; there Aarondied] He died on mount Hor, which is the place a jacent, or circumjacent , where the Ifraelites encamped, it is called Moleroth, Num 33.31. whither the people came now the fetoad time; for wandering in the wilderness fourty years together, it was not firange for them to come again and again to the lame place, and fo the place from whence they came was varied, which without this confideration may be thought a contradiction , befides, the places of their incampings had formetimes divers names, as the place here called Becroth Sibe children of Jachan, is called Benejaahan Num. 33.31. It is likewise to be observed, that for avoiding of contradiction wee must for, come &c. tead, bad come &c. for the Hebrews having but one preter Tenfe, it is food former for the preceptered, food firms for the preception for the

perform the word, 60. Gitt, 1.7, & 13.15, & 15.7, & 17.8, 25.4, this place with the Ifraelites journeying to and fro may be conceived to be from Hafimonahro Mokroth, Nam, 33.30, from Mokroth to be \$28.13. ron dyed; and some say Moses being lesse observant of matter of cirton oyen; and tome tay moves oring rene operation or matter of en-cumfrance (as the particular removals from place to place are), then of matter of fubfrance for the main truth of the flory, comittee divers particular mantions, and forbingeth in fuch places together as in their fituation were afunder; but the best answer is, that to mutable and faturion were afunder; but the left ansiger is, that in mutable and uncertain were the windings of the litaelites in the wilderness, as my appear by the blap of Adrichom. Delph of the defert of Pharan, inter p. 116. 8 117. Theat ter, faint, that the same place might be termitatus aquo ger ad quem, the place whence and whither again and again, according as their turnings and windings, their flay or determinated how. And west there mish be more suppositionally and therefore which he may be the mean the processor. or diversion varied them. And yet there might be more wandrings then he hath drawn out in his spouted lines:

V. 8. at shat time Which is not to be taken strictly for the time of the precedent incamping , but with more latitude , for the t me while Aaron was Prieft, Num. 3.6. or, at the time mentioned, ver. 5. when Moles brought the new Tables from the Mount,

Motes brought the new 1 source roun the mount.

* [cparated] ** Rom.i.t.

to bear the Ark] Which belonged to the Tribe in general; yet fo
that at lone [pecial and foleon times, the Prichts did (at they alwayes

that at tome special and tonom tonom tones, one Friends on (3) may aimy see might) hear it beneficies as the west Levels, old, 3 vet 3, 2 of land before, get 3, 2 of bronnagant, Jery 1, 19, 2, and to befold. Ministring in the Therence, and offering of facilities belonged to the priefle, fo did the follows bleffing of the people; yet the other Levites were employed in finging praife to God, while the facrifices were offered.

V. 9. the Lord is his inheritance] That is, having God for his God Tribes, fo is God his, and thereupon he hash his maintenance out of that which God hash, and thereupon he hash his maintenance out of that which God hath is a spart for himself, his own allowance out of the which God hath is a spart for himself, his own allowance out of every ry Tribe wherein the Levites are diferred, and fo the God of Jacob" ty ettoe wherein the Levices artemperator, and to the God of second turned their fathers curse, Gen.497. Into a bleffing. See Annel on Num.18.10,21, &c. Deut. Chap.18. Exce.44.18.

V. 10. according to the first time! See Annel on Chap.9. ver,

V. 12. * what doth, &c.] * Mic.6.8.

V. 13. for thy good] Prov. 9. 12. Jer. 3. 169.
V. 14. and the heaven of heavenn?] By because may be meant all the visible heavens; and by beaven of beavens that which excels them all the third heaven, the place of the bleffed, Gen. 14.19. Pfal. 15. 16. See on , Kings. 8.27.

the earth alfo] Exod.19.5. Pial.14.1.

v. 16. circumcifel Caft off all your evill affections, Jer. 4. ver

fiff-necked] See Annot on Chap. 9.13.

V. 17. a God of gods] Above all that are gods in name onelys for indeed there is but one God. See Annot: on Exod, 12, 12, 1 Cqr.

Lord of lords] Rev. 17.14.
V. 19. Loue the stranger] Lev. 19.34.

V. 19. Love the prantager 1 Levi. 19:14.
V. 20. [mar to bit Nidme] Sec Antote, on Chip. 6, 13.
V. 21. 10 praife] That is, the object of thy praife, in whom thou flex from matter and caute of praife and glory. See, and he that makes thee worthy of praife, and fo to be praifed. Chip. 4, 6,7. See Jer.

V. 22. threescore and ten] See Annot. on Gen. Chap. 46. ver. CHAP. XI.

as the ftars] See on Gen.15.5.

Verf. 2. WHich have not feen] Moles addreffeth his speech not to the younger fore who were born fince their fathers departed out younger ore wno were own time their natures departed on of Egyps, but into those, who then being under twenty years old as that time, and of apprehenion then to observe: (for those above twenty years were out off for their murmuring) to these now of the ancience fort who had feen Gods miraculous deliverance he speaketh, who oughe rather to be acquainted therewith, then those that had onely heard of them, and not feen, See ver.7.

V. 4. red Sea, Gre.] Exod. 14.27.
V. 5. and what he did] As well concerning his benefits as his core

P. 6. Daiban and Abiram Korah is not left our, as more inno-cent then the reft, but the flory being fully fet down, and the three principal conspirators are particularly named, in other places, which refer that comprises are particularly named, in other places, which refer to that flory, it is sufficient to name any of the three, as Jude, 11. Korah onely is named, and yet Duthan and Abiram are neither excluded V.7. Guigodal] It is called Harbagidhed, Num. 31-32. comparing and yet Korah is not left out as left spility tonely it may be as he was fulf nor excused, and here, and Plat. 106.17. Dathan and Abiram are named,

Chap.xii.

named in the first mention of their conspiracy, because he was ringleader named in the urit mention of their computacy, occasine he was tringeaute to he reft) but because the mention of any one will bring to memory the reft to the reft of another family. Some fay Korah is omitted, bersale not (wallowed up by the earth, as the other, but confumed with fire. See on Num. 16.

the [on of Reubon] The descendents in a direct line, though remote as grant-children, great grand-children, in the Hebrew phrafe, are all childrens, a well as the immediate children.

V.7 but your eyes] An undoubted evidence of the truth of this holy thory, wherein Moses appeales to so many eye-witnesses of Gods mi-

noty two synchronics of the synchronic particular and synchronic particular and synchronic particular towards them, is the way to be God, but humble hearted and obedient towards them, is the way to be

construction and content construction and content construction and the construction and content construction and content construction and content cont halves, Pial 55.23. and if the godly be taken away while they be young, trained by policy that the process of the process o

be prolonged, (as Beelef.7.16; its laid) its not in favour, but in anger, as the Americae were forborn that they might make up the meager, as the Americae were forborn that they might make up the meafure of their infaulty. Gen.1.16. that their pagdment might be the
heavier when it cante. See Chap.5.6.8.6.2. Peop.9.1.8.0.10.

'V. 10. with high feat That is, with bodily laboury which, (chough
it be tidnelly called the labour of the hands; as Pfelt.18.8.1) is former
intermed with the form of the former of the change of the chan times auxibuted to the feet, as Gen, 30.30. (See the Annet on the place)
The meaning is, that Cansan is not like the land of Egype, which (having but little rain, Zach. 14-18. and being watered by the overflowing of Nilus) puts the people to put their feet to the (pade to dig gutters and channes to keep water for the watering of their gardena, whereas the Land of Canaan was watered and made fruitful by rain from

V.11. * of bili and valleys] * Chap. 8.7. V.12. * the eyes of the Lord] * Exta 5.5. Jer. 40. 4. in marg.

F[6], 34, 15, 84, 13, 18.
V13. diligenity * Ver.22.
V13. the first rain and latter] The first, (meaning afterseed) was so bring the coin out of the ground; the latter afterwards to make it

full in the ear, Zich. 10.1 Jamr 5.7. Jer. 5.24.

V.17. [hut up the beavens] Auto. 4.7. V: 18. frontlets] See Annot on Exad. 13.16. and on Deut. Chap.

V. 21. * as the daya(pfpeases) As long as the heavens endure.

And the phratic allo may fillport, a comporal prosperity like an heaven uponi certifus an earnelf of that evertailting happinedle in heaven above.

Pial-80-199.

cleave unto bim] Gen. 21.24. Act. 11.23. John. 22.5.

V. 14. every place Within the compais of the promifed land, not universally, as it they were to be Lords of the whole earth, as the Jewith

universally, as it they were to be foreast the waster earn , a sine jewill Rabbins vainly fancy.

* atternuly fas! The is, the main Ocean, which was the Weitern bound of the Land of Cansan. * Chap.34.1.2

* 1.5. * far of jou! * Chap.38.1.0 Exod. 32.27.

* 1.6. * a bulling, and acury! * Chap.30.1.5

* 2.9 path beigling upon, of s.].

The manner of beliefing and Monnt Bold (two hills neer to gether to the Titles of Bold and Monnt Bold (two hills neer to gether to the Titles of Bold and Monnt Bold (two hills neer to gether to the Titles of Bold and Monnt Bold (two hills neer to gether to the Titles of Bold and Monnt Bold (two hills neer to gether to the Titles of Bold and Monnt Bold (two hills neer to gether to the Titles of Bold and Monnt Bold (two hills neer to gether to the Titles of Bold and Monnt Bold (two hills neer to gether to the Titles of Bold and Monnt Bold (two hills neer to gether to the Titles of Bold and Monnt Bold (two hills neer to gether to the Titles of Bold and Monnt Bold (two hills neer to gether to the Titles of Bold and Monnt Bold (two hills neer to gether to the Titles of Bold and Monnt Bold (two hills neer to gether to the Titles of Bold and Monnt Bold (two hills neer to gether to the Titles of Bold and Monnt Bold (two hills neer to gether to the Titles of Bold and Monnt Bold (two hills neer to gether to the Titles of Bold and Monnt Bold (two hills neer to the Titles of Bold and Monnt Bold (two hills neer to the Titles of Bold and Monnt Bold (two hills neer to the Titles of Bold and Monnt Bold (two hills neer to the Titles of Bold and Monnt Bold (two hills neer to the Titles of Bold and Monnt Bold (two hills neer to the Titles of Bold and Monnt Bold (two hills neer to the Titles of Bold and Monnt Bold (two hills neer to the Titles of Bold and Monnt Bold (two hills neer to the Titles of Bold and Monnt Bold (two hills neer to the Titles of Bold and Monnt Bold (two hills neer to the Titles of Bold and Monnt Bold (two hills neer to the Titles of Bold and Monnt Bold (two hills neer to the Title

in the Cribe of Ephraim) is conceived to be thus: fix of the Tribes being placed on the one mount, and fix on the other : in a little valley bernite both (for there is but a little valley betwirt them) flood the Priests only, one while pronouncing bleftings upon the observers of the Law, another while denouncing curies against the transgressours of the Law, another white denouncing curtes against the training crosses of the Law. When a birling was pronounced, the Tribes of Mount Geriation founded out Amen, and when a curfe was denounced, Amen was in under from the Tribes on mount Ebal. See Annot. on Chap. 27, 12,

& John 8-33.

V. 30. are they not] This manner of interrogation bath the force of an affured affirmation, as if he had faid, they are, and are well known fo to be.

CHAP: XII.

Vcf. 1. ALL * the dayes that] * 1 King 8.40. Pfal. 104.33.
V. 2. utterly deftroy] * Chap. 7.5, Num. 33. ver. 52.
bigh mountains, Gc.] * Num. 22.41. 2 King. 23.13.15.

" nigo mountaini, Cr. .] " Nunn. 224 1. 2 King. 22, 133 15.

13. name?] Bither forbeating to name them? as Exod. 22, 13, and putting order names in their itead; as Nunn. 32, 38. or by naming them onely by way of reproof or contempt, 1 King. 18:26, 27. See

V. 4. de not fo] You fhill not ferve the Lord in fuch fort as they ferved Idols with their superfittions and Idolatrous observances; especially you shall not serve him in consecrated groves; or you shall not do fo by those things which belong unto the Lord, as unto such things as are dedicated unto Idols. And if any of the faithful fervants of God did at any time factifice in groves, they either had an ejectal warrant, or their last was their fault; a gainle this negative rule, there can be though they had not Prickle and factifices as at the place where the place w

V. 6. † thitber, &c.] † Lev. 17,3,4. Ezek, 20.40.

V. 7. there] Sec Annot on Num. 18.10. ye [ball cate] The Pricits fuch things as belonged unto them; and the pople furthings as were allowed unto them, and the people furthings as were allowed unto them, and they might act of the peace-differings; but they might not eat of the fin-offering, nor of votive-offerings, nor of the whole burnt-offerings, as appeared, Num. votive-outerings, nor of the whole outer-outerings, as appearents, Norm. 18,9,15. Or, by their earing before the Lord, may be mean their feating and rejoreing, when they were thrice in a year to appear before the Lord in the place where the Tabernacle was, or the Temple should e, Chap. 27.7.

before the Lord 3 This is to be under flood chiefly of the Priefts, who might cat in places which had neer reference to God , with whom the people were not to be partskers. Or, if it be referred to the people, they may be faid to ear before the Lord, when eating they give thanks unto the Lord, Rom. 14. 6. Or, because they were to cat a second tythe (als the Luru, Kunniga. Or, decementing were to ear a recond typing at ter they had paid the first to the Levites) onely in that City or place, where Gods Sanctuary was set up. See vers. 17,18, of this Chape

V. 8. after all the things that we do] For God will be served after a more exact and perfed manner when ye be come into the Land of Canaan, then hitherto he hath been, or conveniently could be in the wil-

right in bis own eyes] Northat they factificed altogether after their phantafies; but in many things they took too much liberty to do what they liked ; uniformity in divine worthip was not yet established, things they nice a annormay in a trine worting was not yet established, finings not being there as they were afterward in a fetted and quiet posture; of the people were not to be so free from collation and practice of them in the promifed land, as now they were in the wildernets, where neither Circumcition, nor the Passeover, nor other titual Ordinances were, or Circumenton, nor the Pancover, nor other truat Oranganess were, or could conveniently be observed as in the Land of Canaan they might, and must be too: and withal it was to admonish them that the more Gods. favour was manifefted to them, (and it is more manifest in the fruition isyou was manutettee to term, the more manutet in the tunion the household third household their household the

that they might no: fail of their appearance there so of as was required, out of fear lest in their absence, their enemies should invade their dwel-

out of teat left in their abstinct they left at home. See on Bxod. 34.24.
lings, and take away or fpoyl what they left at home. See on Bxod. 34.24.

Yout hall choose That was for a time the City Shiloh, where the V. 11. [hall choose] That was for a time the City Shileh, where the Tabernacle was placed, Jer. 7.12. Plat. 78. 60. and where it continued unto the dayes of Samuel , which was two hundred fourty and three years; or, (as some think) three hundred, I Sam.4.12, 13. though called the Temple, 1 Sam. 1.9. and afterwards Jerusalem, where the Temple was built in Solomons time. See on 1 King. 8.29. Pial. 78.68.

Lan.6.10.

choice vouser] That is, fuch things as you wowed freely, being it your flan choice; or, fuch things as you offered, not taking what come the fiftee hand, but making choyce of the fairest and best, as meetelf or Gods fervice and acceptance.

V. 12. before the Lord At the Tabernacle or Temple, or in the City where either of them shall be erected for the solemn service of God to be presented to him, as conversant with those that sincerely serve

hath no part | His rejoycing is not because he hath no part of inbe-ritance, but because; though he have no such portion as the rest, he shall rejoyce in the participation of the offerings, &c. Or these words may havereference to what was faid before, which is, that the Priefts flould invite the Levites to their feafts, as may be collected from Chap. 16.11, 14. and that because he hath no portion of lands with the other Tribes, Num. 18.20.

V. 13. take heed, 60'c.] Chap. 11.16. Lev. 17.4.
the burnt-offerings | Under this word are other holy oblations comprehended, though they be not expresly mentioned, as burnt-offerings are.

V. 15. as of the Roe-buck] Every one, whether ceremonially uncleans or nor, might car of the kinds of beafts which were appointed for facrifice. as well as of them that were not, as the Ro-buck, and the Harr, which were not to be sacrificed to the Lord s for in civil meats (whereus he Speaketh here) there was not that distinction observed betwirt persons or meats as in facrifices there was, ver.20,21,22, of which this diffinction is to be observed ; some creatures were ceremonially unclean, so that they might neither be facrificed nor eaten; whereof fee Lev. 11. & Chap.14. of this Book; fome were wholly clean, which might be both caren and offered in facrifice; as of birds, the Turde and Pigeon, and of beatts the Sheep, Kine, and Goars ; and some were parely clean, and parely unclean, Coclean, that they might be eaten, and fo cereanonially unclean, that they might be the Carefact of the Marian (the time) might not be facified; whereoffee Clasp. 14.5.

7. 16. as mater? That the ground may drink it up, and it be not considered.

used for meat to man or beaft, because the blood of sacrifices is p. culiarly confecrated to God, as a type of the blood of Chrift. There be other reasons used against the eating of blood, whereof tee ver. 23, 24, and 48-

notion Gen.9.4.
V. 19. Take heed] This Caveat sheweth mens proneness to for fake the Levite, and imported a threat to them that do it, Chap. 14.17. Neh. 10.39

V. 21. be too far] They that dwelt too far off from the place of the

there, it was not their duty to kill the cattell which were caten in their, God harh curfed to confusion and ruine, where, it was not their any to that the cattern which were easen in their particular to private houles; therefore they that when a field diffrance this they could not appear, need neither forbest chief feals, of cleared filled they could not appear, need neither forbest chief feals, of cleared filled to it, for storagy with thee, but thou finds call it empt as an excersible thing, Chap. 7, 25, 26.

Chap, xiii.

V. 22. * Ree] *vec, 19. Chap. 14. 5. &. 15. 22.
unelean & C.] There was a two-fold ceremonial uncleannesse: 2 leffer, which onely rested on the party who was ceremonially unclean, and did not derive uncleanneffe unto another 3 and there was an uncleannefs by which another became ceremonially unclean, by touch or company the former letter uncleannesse was no let at all to a sociable eating with othets who were not ceremonially unclean at all ; the latter was , yet they that were thus unclean, might, in their meat, communicate among themfelves; as when a whole family was unclean, by reason of a dead body

anng them.

V. 3. for the blad] See on G:n. 9. 16. Levit. 17. 11.

V. 4.6. thy boly things] Such as are mentioned v. 17.

V. 17. the fleft thereof] That is, the fleft of Peace-offerings, for part thereof was to be eaten by the owners who offered them. So are we to understand, Lev. 7. 15.

understand, 200, 7, 15, V. 28. after thee for ever] A man connot better bless his children, then by his own obedience to his heavenly Father, 16, 48, 18, 19, V. 30. after that they be deftroyed] That is, in time to come , when their judgement is out of mind, or little thought of, being past a great while before, elle their destruction might be a warning against their evil imitation of them.

V. 30. enquire not] With any purpose to make any pattern of their practile.

V. 31. burn] They thought nothing too dear to offer to their Idols whereby it appeareth how subtil and powerful Satan is in drawing Idolaters to do fo contrary both to grace and nature, Lev. 18, 21, & 20, 2. and is commonly taken for a theep, or a goat.

CHAP. XIII.

Verf. 1. DReamer J Which, faith he, hath things revealed to him in Dreames.

an untruth ; and therefore the Devils argument was good, (though his meaning was naught) when from a miraculous mutation of ftones into meaning was naught) when from a miraculous mutation of floors into those to whom the precept or prohibition of such things was given, had the right understanding of them, (with the rule, whether it wete a combreas, waste, a. i.e. metrette the carrinty of the sound coop for a coop in had wrought a miracle to commit the position, at must needs have been a maint or a cavear, at most in particular, yet by the gunnal and a silitured as undoubly true. But many things foreigneen might come to pais, a wild ox. Jouch as doth not fort with tame cavel, but havint defert play and yet not by any Divine reversion is for the Devil may to a fall and cets, and are thursful to main, and no way ferviceable, but when they are and yet not by any Living tereamons for the Livin they to a fine and case, and are nutrious of the man no way terestones our truth carry and hunted to death. And as there are wild oven, and wild goats, so of all lors? Agoittous toggetteen (as in one verte) anne a presenction by ins sette | nuncea toucaut, and as intereste which occupied who generally on an ione in natural causes; as it a Jeffite, to periwade the Indians to the Popith of dometical creatures that are tame; there are of like kindwhich are wild. In naural caules, sait a Jefult, to perswade the Indians to the Popsish of domentical creatures that are transgement serior into assign of silicance, a prediction of the ecsipic Plin, bits, lib, 8, esp. 75.

Scripture, and always prefer the Divine word before a naturall or disbotical work, Sec Chap, 18, 23, 16, 28, 9, March, 7, 23.

Scripture, and always prefer the Divine word before a naturall or disbotical work. Sec Chap, 18, 23, 16, 28, 9, March, 7, 23.

to know] Oc, (as fome render the Hebrew word) that it may be manifest, or known and different to themselves or others, or so convicted in the light of God, that he may without suspition of injustice panish them for their Apoltafie.

V. 5. put to death] When their evil hearts are made known by sheir evil workes, and of those evil works, they are sufficiently convicted, and for them judicially condemned, Chap. 18. 20. Jer. 14. 15

V. 6. if thy brother] All natural affection must give place to Gods honour ; and in such a case we must show our selves rather children of God then brethren, or kinfmen, or kinfwomen, in what degree of relation loeyer, Chap. 17. 2.

V. 9. thou halt furely kill him] See on ver. 5. Chap. 17. 6. thine hand.] Thou who are a witnesse to accuse him, shalt cast the first

those a num: for the withernes were to begin, and an the people to follow in throwing thones at the offender. Chap. 17. 7. Ad. 7. 58.

V. 13. children of Belia! Beliat lignificat without receasing it is usually applyed to fuch as are molt unruly, submitting to no yoke, living by no rule, land for molt wicked and licentious 5 and therefore the word is of-

excrable, nor more grieveously to be punished then theirs, who have for-merly professed God, and have fallen off from that profession. Levit. 27. N. 16. an beap] Of rubbish, a monument of ruine, never to be re-

CHAP. XIIII.

Verl. 1 (Ut your felves] See Annot. on Lev. 19. 17, 28. between your eyes] That is, in that part of the forebead which is above the partition between the eyes.

for the dead] That is, by occasion of the dead, as by way of lamentation for their death, Lev. 19. 28. & 21. 5. Jer. 16. 6. &t 41. 5.

V. 2. an boly people] That is, confecrate, feparate, or fet apart from 04 ther Nations, as the peculiar people of God, not in refrect of inherent holiness, or of Saint-like life; for they are justly charged with many great rebellions, Chap. 9. throughout. Yet that relation to God did bind them to more holineffe then other people, to take his example for a pattern of holinels, and was to keep them at a further diffance from conformity with the corruptions of uncircumcifed Nations, See Chap. 7. 6.

8. 26, 18. Exod, 19. 5.

V. 3. abominable thing] That is, not onely what mens nature ab-horrettl, but what Gods law forbiddeth; for when it is forbidden by God is should be abominable to many

V. 4. the beafts] This ceremonial law inftructeth the Jews to feek a spiritual purenels even in meats and drinks:

[beep, and] The Hebrew word [Seb] fignifieth the lefter cattel ; not lefter for age, as the lamb in respect of the theep, but in their kind

V. 5, wild goat] In other languages this creature is called by a name fignifying a Goat, and a Deer or Hart, in short a Goat-bart; refembling a Goat in his hornes and hair, especially his beard, and an Hart, or Deer, in the rest of his body : of which see Plin. 1. 8. c. 3.

Pigard] So called after the Greeks Translation : the Hebrew word [Diffort] used only in this place is variously understood; some take it Lecames.

V. 2. come to pla? As the Prophecies of such Prophets are falle, so for a wild beat?, whose horn curns inward toward his head 3 some for a are their wonders fallacious and counterfeit, 2. Theil. 2. 9. elfe, if they kind of Bugle stome for an Unicorn stome for a wild beat! the to a Fallacious and counterfeit, 2. Theil. 2. 9. elfe, if they kind of Bugle stome for an Unicorn stome for a wild beat! the to a Fallacious. low-deer, or Roe-buck : but though to us it be not perfecily-underftood as the names of many living creatures, herbes and Rones are not) yes

accels: many Authors call it a Camelo pard , which is a creature refembling a Camel in his head, and a Liberd or Panther in frots, for the body of it hath white spots upon a red ground, Plin. l. 8. c. 18:

ody of that n white pors upon a red ground, Plin. 1. 8. V. 6. parieth the boof] See Annor, on Lev. 11. 3, 5. V. 10. nor fins] See Annor, on Lev. 11. 9. V. 9 that flyeth] See Annor, on Lev. 11. 20:

V. 21. dieth of it [elf] This also is to be understood of such a creature as dyeth by any mishep, as falling, drowning, or any other way, so that the bloud was not let out of it, but remained in it; and it is to be underftood of a clean heaft ; for the unclean were not to be eater at all. See

Lev. 11, 39.

Lev. 11, 39.

unto the stranger] Which is not of thy Religion 3 for the converts of

hound to the same rule with the Hebrews, Lev.

thine hand, I Thou who are a wine fit to accuse him, flast east the first flowe at him: for the wineffles were to begin, and all the people to follow lathowing flowes at the offender, Chap. 17. A. 7. 88.

V children of Relial Relial Gonizers without a state of the chap. The property of the wineffles were to be veriged to the property of the wineffles with the property of the winefflest state of the very of the very offender with the property of the very offender with the very offender with the very offender winefflest states at the offender with the very offender his mothers milk] See Annot, on Brod. 23. 19.

power to puntil that future. See Jol. 22. 13.

should after J Dough Idols be fee out glorioully with gold and filver, fast should not an another temples gorgoodly gernified, and curious mixtures of colours, and their temples gorgoodly gernified, yet is Idolary a loutilisme and abominable thing in the fight of God in the first temples gorgoodly gernified in the fight of God in the first temples gorgoodly gernified in the fight of God in the fight of God in the fight of God in the first temples gorgoodly gernified in the fight of God in the f V. s. difroying it uterly Which theverb, that no Idolatry is more a tenth to themselves, called the second tenth; whereof See Athas. on reverence to the Lords portion of tythe, and his ordinance in the use of Chap. 12. v. 17.

V. 26. beftow that money] at. 21. 12. V.27. Within thy gates | Living in the fame City with thee, Chapf 10. 9. & 12. 12, 19. & 18. 1, 2. & 26. 12. Num. 18. 20, 241

V. 1), of the accurfed thing] That is of the spoil of the citie which the third year. Dut: 26, 12 befides the yearly typic shar were even

given

Chap xvili.

given to the Levices, and a fecond tythe which the owners fet apart for given to the Levites, and a tecond syste which the owners fet apart for their journey-faceifice and feafling, (when they appeared,), before the Ta-ben sele or Temple flood) thicks a year three was a third syste, wire-the-ther. mentioned, which every third year (not reckoning the Sabba-tical year when all was common, Exod. 3.2, 10.1, 1 was jaid up in those for the tife floedfied in the next verie, where the clover himself is one mentical year when an was common, as non-33, 10, 11, 1 was lead up in nor-for the the fpecified in the next verie, where the giver himself is not mera-thrush nor was be to have his part in thefe sylnes as in those oblistions which were brought for publick feafts. These Tithes were called Pro-with the property of the publick feafts.

v. 3, may bleffe thee By bleffing and beneficence to others, men may v. 19, may bette toee 1 by otening and openencence to others, meet may derive bleftlings upon themselves. Bounty is the way to plenty, and a god-ly liberality a prevention of poverty. See Chap. 15,10, Prov. 11; 24, 25, Mal. 3. 10.

CHAP. XV.

Verf. 1. [Ndof every feven yeares] Ver. 12. Exod. 21, 2, & 23, 11.

Lev. 25. 4. Jer. 34. 14.
V. 2. fall release is] To such poor debtors as were not able to psy what was dat to see paid that year, fo it appeared by yetf, 4. This release is a the by found to be but a forbearance of payment for that year, which was the payment for that year, which is the payment for that year, which might be especited the year following, but if the party were as unable that year as the former, it was nor then to be called for, and the lender was to expect a recompence from the bleffing of God, ver. 6.

neighbour or of bir brother] By this is understood a neighbour or broneggeour or of our orders. By this is unuerscood a neggeour or our ther do by community of humane nature, (a formatines it is) but by monon 16 that one of another nation, though a profelyee or convert, if he were not a natural Jewyws nos, (as former that the rule) have this n: were not a natural Jewyws nos (as tome rittain the rule you have tiny privileds; but if he had not to paywas to make recompane by levilee. But it is not e probable that his Religion, gave him as much priviledge as his carnal kinned could do, and ther fore that the profelyre final he taken for a carnal kinned could do, and ther fore that the profelyre final he taken for a carnal kimared could do sind their love link the proteipte link in taken love and chapter as much favour for Goas lake (if not mor) as the natural lew for mans.

V, 4, fave when] Or, that there be no love among you; That is, made V, 4, fave when] Or, that there be no love among you; That is, made

v. 4. Jace much J Ci, was screen no poor among you; I natus, made poor by xadin, that of them which they are not able to pay; for God will have poor alwayes for the exercise of the charity of the rich, ver. 11. Matt. 26. 11, though private poor, rather then publick beggers 3 for fuch are forbidden by law, and order taken in well govern'd Common-wealths

that there be none luch.

nat there to mone nuch.

V. 6. * lend to many nations] * Chap. 18. 12, 44.

V. 8. open hy band Gr.] Matt. 5. 42. Luk. 6. 34. 2 Cor. 9. ver. 5, 6. V. 9. finne unto thee] Bring the punishment of fin upon thee, if he fant in need of the charity by giving or lending, and thou with hold the tellift, becuff the year of releafs as hand.

V.10. set bee grieved] Charitable beneficence must be performed

with cheerfull b nevolence stor God not onely loveth a cheerful giver, but bountifully rewardeth him, Verf. 18. & 14, 29. & Prov. 11. 14.

V, 11. the poor shall never cease] That is not contrary to what is faid, vert. 4. See the reconcil ment there.

V. 12. in the seventh year] That is, at the beginning of the seventh year : but the release of debts was at the end of it, verf. 1.

year; Dut the resease of actiss was at use one or it, went. 1.

V. 14. liber lily 1 As exchanowinging the blefting of God upon his labour, & conticionably recompencing his painful & statisful fevice, v. 18.

V. 17. man of ymaid fervant 1 That is, for giving unto her, as unto the man-fevants yet; 13: 14, 15, not for boring thorow the ear, which was negative no man fervant. was peculiar to a man- fervant.

as pecuniar to a many let value. V. 18. double bired] For three yeares fervice was the flinted time of an hirding, 112. 16. 14. But the Hebrew fervant here spoken of, served fix years See on 12. 16. 14. & 21. 16.

years occ un 48.70, 14.60 21.10.

V. 19. nor fleare? Being appropriated to God, they must not be used for the service or advantage of man: therefore the streep and wooll must be given unto the Priest. Some underskand this of the fartllings of the females, whereof the wool might be a part, being offered as Peace-offerings,

mates, watercor the wood angue to a paragraph which itemeth to be meant, verf. 20.

V. 20. before the Lord Chap. 12. 7, 17.

V. 21, the unitest and the clean Which is not lawfull, if it were of V. 21, the unitest and the fered as a peate-offering : for of luch onely the clean were pareskers,

V. 23. not eat the bloud] This prohibition is often repeated for better Lev. 7. 20. caution against ale kinde of crucky, and because bloud was sprinkled for atomicing, and loss athing confectsed to God to be kept out of common uie. occ. Lev. 17. 11.

CHAP. XVI.

Verf. 1 Moneto of * Abib] Containing part of March, and part of April , when the Barley-harvell began to be ripe , and the full ripe cass were offered at the Paffcover the (econd day of unleavened init tipe ears were onercons the Pancover the tecono day or unreversed bread, Lev. 2, 14, & Chap. 33, 10. Bood. 13, 4, & Chap. 3, 8, 13, 4, V. 2, and berd 1 The Pallower was to be a lamb or young kid ; but this of the head is thought by fome an additional herifice of a fleep or bullock offered at that time, Numb. 28, verl. 19.

his name there] Where he is known and acknowledged by his wor-

thip, as a man is k own by his name. V. 3. bread of afflistion] So the unleavened bread was called, because it was to mind them of their affliced condition , from which they fled in such hafte, that they could not flay till their bread was leavened, Exod. 12. 39. Efay. 30. 20.

V. a. mill the morning] See Annot. on Excel. 12. 10.
V. 6. at the feefon] This is not meant punctually for the pa-sife how for killing of the Packtal Lamb for they departed not till the next day, but with some satisfact annot not they account not this une next asy, but with some satisfact of time; or their departing, or coning forth is taken for their preparation for their departure. See Annot on Exod. 11, 8. V. 7. unto thy tents] Or, to thy dwelling place, whether tents, or house fes, and indeed this hath especial reference to the fetled estate of the

V. 8. fix dayer] The dayes of unleavened bread were feven, but the Hebrews in the land of Cansan. V. o. px ager. 1 the cayes of untervened bread were leven, but the feventh is poken of by it felf, as having a mewhat proper and peculiar to ji it but it is to be uncerflood for unleavened bread to be like unto the reft, for the ordinance is expressly for feven, Exod. 12. 19. Lev. 23. 6 Some lay by the fix dayes are to be underftood the fix immediately following the Passcover which was the first day of unleavened-bread, March,

26.17. but is not here counted as eliewhere. V.9 [even weeks] Beginning the next morning after the Paffeover, the fichle to the corn] For the reaping of the fleat to be waved before

nc Loid.
V. 10. the feeft of meeks] See on Lev. 23: 15.
V. 10. the feeft of meeks] See on Lev. 23: 15.
V. 11. rejoyee] In cheerful Fishling, whereof See Chap. 10. 18.
V. 13 of Tabernacles] See Annes. on Exod. 23: 16. & Lev. 23: 34

8. Num 19, 13; Num 19, Num 19,

V. 21. grove] Chap. 12, 3. See on Exod. 34, 13; & on Gen. 21,33 Exod. 34. 131 Ila. 17. 8, Jec. 17. 2.

CHAP. XVII.

Vers. 1. WHerein is blemish] Chap, 15, 21, Lev. 22, 20, Mal, 1, 8

W 8.14

V: 1. or women

Shewing the crime cannot be excused by the faslity of the perion 3 for both fexes are obliged to Gods holy prohibitions and precepts; and his justice and mercy are upon the fame grounds indifficrently diffributed to both, Gal. 3. . 8.

V. 3. hoft of heaven] Sie Annet on Gen. 2. 1. not commanded] Whereby he conden neihall Religion and Service of God, which God hath not commanded ; and withall in this expecilion there is a figure called Liptote, or, Litotes, whereby more is meant then Spoken ; For by not commanded, is to be underftood forbidden ; and not fimply forbidedn, but with fevere comminations, as vert. 5 Chap 4. 13. 19. Exod. 20. 5. Sec Levit. 10 41. Jer. 7. 31. 32. 1 King. 19.5,6,

Chap. 4.19. * Lev. 10. 1. Jer. 7. 32. 32. & 19. 5.

V. 5. * unto thy gates] For there was the place of publick Judicature; and the offender condemned there was the readler for his execution, which was done without the gates of the City, whether the death were by which was done without the gates of the City, whether, the cents wet of flonling, is here, and A.E., ry. (f. 9. or by crucilying, as that of of florides a value of the control of the con

man, or throwing stones at him to put him to death. See Annou on

man, or unrowing money.

Chap, 13. 9. Lev. 24. 14.

All the people To fignific their common confent to maintain Gods

konour and true religion, and their detectation of such implety against

" so shalt thou put] To facrifice finners to publick justice, is the meanes to o-tain mercy for the prefervation of them that furvires

meanes to 0-tain mercy for the pretervation of them that during "Veff. 12 & Chap. 13.5 & 19. 19. & 21. 31. & 22. 14.8 & 24.7, Pd. V. 8. between blood and blood | That is, breviar the guite of wild murder, and catual nan floughter; or, betwix: bloodfied by violence, and blood to be fleet by justice cor, betwist blood and blood , may be betwixt kindred and kindred, wherein justice must pur a difference betwigt guilt and innocence, though the party be never so neer in alliance or

plea and plea] Pleading for and against in the some cause 3 some se-

cuing, fome denying,
throke asul froke? Whether it be of malignity, or cafualty.
God [ball choic] For the pitching of his Tabernacle, or building his

V.9 . Judge] Who shall give Sentence as the Pricks counsel him by V.9. Junge 1 Who flall give Semence as the Pricht counteil lain yf the Law of God, in maters of Religion, or the Cerconoial Law ibor in civil convocation there were cell Margilletace, who were to here and determine betwire party and party 1 yet 6, that if there were a (couple, or each of confeine which made the Judge doubthird what to determine, he was 10 confein with the Pricht, Plain 122, 45, Mal. 2, 7, 2 Chron. 19.

38. P. Monde 2 22, 122.

was to contuit with the Priett, Pais. 123, 45, DMin. 2, 7, 2, Lusoin. 98
8, 8cc. Nomb. 37, 21 Higs, 211, 127, 18, 18
V. 11, feattened it be law 1 to law 2 and it in Case well are tence pleafed himfell; but according to the laws and if the Case were find its was not already ruled by the Law God was to be confulred with & reference to be made by his direction. See Levit. 24, 13. Numb. 15, 34

Deut. Ezek. 44. 14. Deut. 21. 5. & 24.8.

V. 12. unto the Prieft J While the Prieft bringeth warrant from God
V. 12. unto the Prieft J While the Prieft bringeth warrant from God for the Sentence which he paffeth in the Caule of man, Eztk. 44, 23, 24, he that contumiciously disobeyeth him, disobeyeth God, Luk. 10. 16. Math. 10. 14. The cale is slike, if the just Sentence of a competent Judge be contemned in secular affairs. See on Hol. 4. 4.

P. 15. not fet a stranger] Not one of another Nation or Relight

left he change true Religion to Idolarty, and being thee both into fla- from time to time to the they should not be affrighted with Gods speakvery and fin. Chab.1113. Jer.30,21.
V.16. not multiply borfer] Not affect to be Master of too many hot-

Chap. 28.68.
V.17. multiply whole? If Rings may not, much less may their Sub-jects; fince it is of infore moment that Princes have children then infetior persons, and though the Partiarchs had more wives then one at once, it was not according to the first Institution of marriage. See Annot on Gen. 4. 19. & 29.28; Levir, 18.18. it was never allowed by God, though for a tinfe tolerated upon realons which concern not our times. And this might the rather be forbliden to a King, because of the power

And up might the author to more active a range occasion in the points of his example upon the minners of his people.

greatly multiply T That is, inimoderately addict himfulf to multiply gold or filver: for coveronfiels is a mitchievous fin in a man of great power, in a King especially, fince it will for reward attempt, admit and uphold any wickedness; and oppose and suppress any good man good caufe, Ifil.z.7.

with his own hand s to be whomever, it was righted in the multi-diligently read in it? You with his own hand so be the moneyer; it was righted in the multi-diligently read in it? You with his own his winter it with the history of the control of the history his high of the control of the history his high of his control of the history his history is a winter in the high of the control of the history his with his winter his subject, as to forest the war his histories has been with his histories had been a winter his winter his histories had been a winter his histories had been his histories his histories had histories had been his histories had histories had histories had his histories had his histories had histories had histories had histories his

get they are his brethren, but to make his government tather loyed by lenivy, then feared or hated by rigour 1 King . 1 2.7. Den. 5.20.

HAR XVIII.

Ver. 1 MAde by fire Which were partly burned for Gods glory, and partly referved for maintenance of the Livites 1-av. 7.32.34 ps in the right of the Lores innertiance, who nave reserves that porta-tion for the lettiles of himselfs and the furtheriance of his fervants, Chap. 186 d. 1 Cords Web substitute entailed. This, must look to the Lord for

their portion, and their their properties of their portion, and their factors and th

the man) Or the heeft, as Exodize, 17. Lev 7, 31. Or the man

sights i' forme conterve; they that did not perform fervice in the Sanctu-

"These I fothe conteres, they state and not period m levice in the San Query had nother any influence there, so fo in much includes as their brothers who under whether levice in their terms.

So we of his partiality." Which he was to geep for if he dad not found the mony he influe vectors who the high folds it say impressingly partiality in partiality. The levice is appeared to the property of the mony he influe vector when the high folds it say impressingly partiality in the levice in the partial them to high the partiality just he ing the week look had been a few and the partiality just he ing them to, the ledd months in the levice in the partial them to, the ledd months in the ledge of the partial them to, the ledge of the partial them to, the ledge of the partial them to the partial them to

mig octwern two nees, or oy an topistrophy issenting trees 10, inc 140 Molech. See Affold and Levil, See 1, divination]. Taking upon them to forgied things to come, Mich. 14 Milhou any ground of residen or divine speciation. See any proposition and an Gen. 1, 14 Milhou and ground of the second and the many trouble and the second and t

and an Gen. 1.3.

Shorter of interest, Shortel joully making difference, or degree and
fines a good or but as likely or adulate,
an atomore, I filled as one as whell from a not version other words
or eccemonical to readiffe in permanial affects.

V. 1. Or a Charmer] A Charmer is the fame in effect with the In-

Superal Telistance with the Diviner.

A Network Telistance with the Diviner.

A Network Telistance with the Diviner.

A Network Telistance with the And half and given God half given thee.

This is Prophere and Individence to circle the circuit to mail the one to the mail to see the Collection of Collection of

As of Divines for instruction or astection.

V.18. A Profibetile. This is mean principally of Christ, Ads. 3.

b. betwitt whom and Moles though there are many tematkable conformities, as Numb. 12. Exod. 22.32. compared with Matth. 11. 39. Joh. 2.17. and Dzut 5.5, Gal. 3.19, with 1 Tim. 2.5. and Exad. I, with Matth. 2. yet withal God promifeth here a fucceffion of Prophers before Christs coming, by whom his people were to be instructed

ing to them, as formerly they had been Chapter 5. 25 Exodus 20

very and fin. Chist. 113. Jer. 30.31.

Very and fin. Chist. 113. Jer. 30.31.

Jos. affect to be Master of too many hotters, it is the property of the second ics, left they mount section in the contract of the contract o

CHAP. XIX.

Verle i. THeir eitier] On the other fide Jordan : for on the Ball fide there were three appointed alwayers Chap, 40, 1,41 : See Num. 35-14.

V. 2. in the midff That is, within the land, (though not precifely in the midft) (o that from all pages there may be convenient recourse to some of them. The three cities were to be of equal dillance one from anothers. as it is probably conceived, the distance was triangular thus like the Capital Greek letter Delta A.

13. prepare the say I For commodious pallage unto them which lome think was paved, and bad names, of circelian, that they which field towards them might, nor mile after way, mer be hindred. If these was presented to make, an fastly flight from the

every flayer] Which kill a against his will, and bear no harred in his

V. 4. ignorantly At unawares, on unwillingly: See Numbers

by flaving of him in marthul revenge, who flew monther sgainft his

will.

F. for thee He directiful to the people as to one man, or co. Mosts, at in their names, and for their tie.

F. 8. college thy cost I When thou goett, over Jordan, and are swift-

fed of the land of Canaan, which he promited to the fathers we give thes, as to Abraham, Gen, 5.7 to Ifaac, Gen, 26.3 and to Jacob, Gen.

A g., if then flathers). The grantic of the land, of Canaan, we have conditional, and therefore it the people, did naghety gare, their failing of polyfilms was not footback to the people, did naghety gare, their failing of polyfilms was not footback, but their, own that the feet of the polyfilms and it in the grantic portion eyes, which it is the window; the land of Canaan, the citize of refuge, hall be three but we need on the other its, for the charged were of the dominion of the fingeties. In the time of David and Polymon, was not for much in pecual priction, as a reliably the dominion of the fingeties. In the time of David and Polymon, was not for much in pecual priction, as a reliably to dominion to the fingeties. In the time of David and Polymon, was not for much in pecual priction, as a reliably to the control of the people in the figer, now was the fingetier, an idea only in the people in the figer, a now was the fine food, the fine changed their borders, no only by frontier of the people in the first the

al position.

And he is any man hate, erg. | Num. 5100 at a sec.

And he is any man hate, erg. | Num. 5100 at a sec.

And he chief. Not regard on man-layer, hash taken Southern's

for fivery have where yet any man when

has a first marks | Mar. Autor. on chep. 17.7. | Drovat. 18. | Had
the first marks | Mar. Autor. on chep. 17.7. | Drovat. 18. | Had-

in a the small) on Englage of number; that is, of manufolding the forest price of number; that is, of manufolding the forest price of number; that is not manufolding the forest price of the forest price of

CHAP. XX

Verior. Vice stone good ... Which is only superflood of a warran-table war, which requires a just cause, and lawful apply thority, and great necessity, when peace will not be entermined, were

he animated to the battel with his tongue. L' 4, goeth with you! That it, ispresent to defond you with his grace

V. s. not dedicated it 1 For when they entred first to dwell in an boule, P. 5. 10 Accutated 21; For shipen they entred first to advell it in an house, they gave, thenks to God, spring vicing time to they had the heuric by his sixty and it is entirely as the sixty and it is entirely as the first position of it, which was a kind of dedicational inputs as the first position of it, which was a kind of dedicational inputs as it mended a feet with the sixty of the sixty

God, we are to bring a good will to the work; io especially in war God required a most cheaful and cordial resolution to fight his bastels, not care of it?] Heb. not middle is common : For the Law concerning, 17.v.7. a vineyard was, that for the first three years the fruit of it should not be

of Harts led by a Llon, would be more valourous and victorious then an lon alledged in the next Annotation.

verie 3: those without were to be more severely dealt withal, ver. 16, 17, and for shewing them more favour Israel is blamed, Judg. 1.28. See

2 Sam. 20. 18. V. 14 women, and the tittle ones; the weaknesse of the fex in the one V. 14 women, and the third order in the extraction of the case in the other, made them objects of compation; when men, who were inore able for doing, were more objections to the furfieling of violence; a yet sometimes the flaughter was to be general, when God did particularly prefecibe it, women and children not excepted, Joih.

V. 15: Thus fhalt thou de] In sparing women and children, and taking

the spoil, as verse 14. of shefe nationed, y 16,17.

V. 16, faur glive nothing] If they refuse conditions of peace, when they are tendred unto them, this flaughter is not to be underftood of

they are tendred unto them, this llunghter is not to be undefflood of beath; but of matheind 3,066.11 14. See on Jolla, 215.

V. 17, the Hiniter 3 See Annot on chapter 7.12.

V. 17, the Hiniter 3 See Annot on chapter 7.12.

V. 17, the Hiniter 3 See Annot on chapter 7.12.

V. 17, the Hiniter 3 See Annot on chapter 7.12.

V. 17, the Hiniter 3 See Annot on chapter 7.12.

V. 17, the Hiniter 3 See Annot on chapter 7.12.

V. 17, the Hiniter 3 See Annot on chapter 7.12.

V. 17, the Hiniter 3 See Annot on chapter 3.12.

V. 17, the Hiniter 3 See Annot on chapter 3.12.

V. 17, the Hiniter 3 See Annot on chapter 3.12.

V. 17, the Hiniter 3 See Annot on chapter 3.12.

V. 17, the Hiniter 3 See Annot on chapter 3.12.

V. 17, the Hiniter 3 See Annot on chapter 3.12.

V. 17, the Hiniter 3 See Annot on chapter 3.12.

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V. 17, the Hiniter 3.12.

entroll a CHAP XXII

Veres i Stain In this Law declarth flow chary the Lord is of fpilning mini siono, now supreming the measing of it is to him, and how dangerous to pletes that have their hearts and hands defilled with it; when "whole City or country may be charged with one main murder, and brought to punishment for it, if they do my foleanly 'ethic elevited from it.

and it be not known Upon diligent enquiry after the blood-guilty

Ther Mon they flatt meraftere] If there were any doubt concerning the di-

Annee of it to the place of the flain,

" and a signification of the state of the s conceived or plotted the execution of it is or because they that were next, The is mee, might may the further that with the and apprehension reported the district of the places for a speedy purfult and apprehension reported that are the said of the fartifice of the red 'Cow, Numb. 19.3 no yoke! The like is fald of the fartifice of the red 'Cow, Numb. 19.3

one year. The line is tail of the teaching of the tea Cons, Numb. 193. inhibits it is used type of Chiff, that a full the fignification unto it. Set whether has not not this place: "but here being killed for, or inflead of the chimpleter; "beich fielded him cultived in the above maken; I may fignifie an unruly wrathful man, not libbet to the yoke of vession or confine an unruly wrathful man, not libbet to the yoke of vession or confelence, and fo a torr of Belfal, that'is, one without yoke , fee on Chap.

13. V. 13.

V. 4. rough valley I A place of itself to be abhorred, to make the thought or murther more horselbe. The Hebrew word Nabbas, is put formetimes for a brook, of or a valley, chiga, I/29. It fignitively notyper a declive place, or a place of defects, where water usually fall, and come rogether, akhoughritere bo no water in it ; and the word Esban, ren-**edocitie, although white be no water in it; and the word Eddas, tending nebut yangib, fignificht frong a satistic portified by militorial models and frong things in it is associated though the satistic form of the sat

15 and waining the hands was a ceremony of clearing a mans felt from

the guilt of it, Mar. 27.24.

1.7. this blood] By this it feems either the flain man was brought where the helfer was killed, or the helfer co-the place where the flain

men lay.

knew the living man that flew the flain,

18. Be meraffill? This was the prayer which the Priest imade in the

audience of the people. That is, the blood of the flain : But if they ser no rangeres oreas ; sale is no voque or the tain; but it they were not guilty of it, when need they pay for energy; or that the guilt might not be impaired withouthern? Because it was not enough not to have their hands or hearts planted with 100 historius; artime, but they mult fo far clear theirifelives from it, as in 1615 manner to thew their demust to far elear themselves nom up as an emp monter to new their or tethation of it, else little were obe reputed, and deferred to be punished also guilty, though nor in to high a degree is the murderer.

V. 9. So floats bits put may _ So feetheth Moles to the Prich, shew.

a vineyard was, that for the faitt three years the truit of it thould not be 1 or the faitt three years the truit of it thould not be 1 or the fait three years the truit of it thould not be 1 or the fait parting from her parents, v. 23, whom by that extending it was common on the owners and others? fee Lev. 19.23. The way that it is the truit of them were killed in the war; where is permitted unto her to mourn from the leaders unto others; informed that forms hold that an army from the leaders unto others; informed that form hold that an army form the manner of her country; or her head might be flavor for the reasonable to the common of the country or her head might be flavor for the manner of her country; or her head might be flavor for the reasonable that the true.

of Harts tee by a Lion, would be more vaccious and returned the part of Lions it do by an Hart; See judg. 79.7 pare her nails The Original hath no more but (fbe. shall mike her nails) which some expound, That she shall make or suffer them to grow, ned windout it: sing the end of war mound be peace; sing the terror Da- postumely of the transfer mount single measurement and with orbitation of the transfer mount single single measurement. Such that the might not take her to wife, unless the floor of the true convert to the right. Religion. But most read the him of the peace of the true is in the orbitaling. 2 Sant. 117. But like the fell at true convert to the right. Religion. But most read the him of the peace of the true is in the orbitaling. 2 Sant. 117. But words pare her nails, and the Original word being rendred (as it is by this is not to be updefilled of the Cities without the land of Cansan, thewher feli a true convert to the right Religion. But most read the men were no true convert to the right scalington. Dut most reas the words park for nails, and the Original word being rendred (as it is by form) make, or dreft; by drefting of her nails may be meant paring of them; and to it might be to adminst the rop out of the former manners, and to betake her full to a contrary courle, which is further implyed by putting off the actre of her captivity, (according to the custome of changing the garment in mourning, 2 Sam. 14.2. See Joseph. Antiq. 1.4. c 8) to the must renounce her former Religion, and professe the Religion of the Hebrews, elfe the was not to be taken to wife, Exod. 34.16.

V. 13. bewaile her father] See Annot, on ver. 1 2. a full moneth] That time was observed in mourning for Aaron, Num. 20, 29, and for Mofes, Deut 34.8. but withal there might be fomewhat more in this matter, as that the man that took her might learn to be moderate in his defires, and to curb his concupiteence by this monethly forbearance; and in that time he might be better acquainted with the womans disposition, and so he might the better judge whether she were fit or worthy to be his, or no.

thy wife] This was permitted only in the wars, otherwise they could not marry ftrangers; nor fo neither, but by fuch an especial allowance as this is.

V. 14. no delight in her] If he were actually married , he had not lis berry to leave her, though he hated her, chap. 22.13,19. but if upon some perry to feave net, traugh ne nated net, class, he had flen with her, (which is meant by humbling her, and though mentioned without reproof, is not allowed) and had not yet married her, the was of a captive to be made a free woman again.

lether goe whither the will Heb. thou thatt fether free to her foul. That is, give her power to do according as her foul defireth; as in fervitude, the foul is said to be fubject to the higher power, Rom. 1 3.1.

V. 13. have two wiver In this important, plurality of wives is not allowed, being contrary to the first institution of marriage, Gen. 1. 14. to which our Saviour reduces the Pharitees for resolution of amtrimonial question, Mat. 19.435. See on Gen. 4.19. but presupposing the practice, he resolvesh the case concerning the first-born son of the hated wife, which was held also in second marriages : See on Chap. 17.17. (ce Gen. 29. 11. 1 Sam 1.8.

V. 17. double portion] As if a man had two fons, his effate being divided into three parts, the first born was to bave two, the other one; and if he have many lons, he is to have double to them, as he must have third part for their fixth, a fourth for their eight, a fifth for their tenth

the right of the first-born is his] Except he deserve to be deprived of its

v. 18. voice of his mother] For it is the mothers duty alfo to inftall

her children, Prov. 1 8. & 31. 1.
when they have chaftned him] This goeth beyond words: and if this chastning will either not be received, or if thereby he be not bettered, then when all other means were fruitlesse, and hopeless, the magistuse was to be appealed unto.

V. 19, lay hold on him] Or, cause him to be apprehended. V. 20. [fubborn] Contumacy, or stubbornnesse, in a dissoluteresse, son, shews he is incorrigible, therefore he deserveth to dye by the Law. a glutton] Heb. an eater, or, devouver of flefh, and a drinker, or cates fer of wine : Because usually men are most excessive in such kinde of meat and drink ; though there may be, and is gluttony and drunkennels committed in other meats and drinks.

V. 21. fone bim] Which death was also appointed to blafphemers, and Idolaters; fo that to difebey the parents, and to be flubborn against

their authority, is an horrible fin: See Lev. 20. 9.

V.23. all night? For Gods law by his death being fatisfied, herequired not that there should be still a visible remembrance of his west by See Jofh. 10.26. but it was otherwife in the cole of Sauls fons , 2 Sam.

21.9,10. Gen.40.19. See on John 8.29.

accur fed] A temporal curfe it is to all that undergoe it, Gal.3.13. which is seconded with an eternal malediction, on such as die in their

fins without repentance, Luk-23.42.

ibatiby land be not defiled That there might not be a visible monde ment of an accurred thing to remain ; there was a defilement, by a londalous looking on the dead malefactors, whereby fome might take eccafion to murmur at the juffice done upon them, and ftrangers might think the worfe of Gods people for having fuch malefactors among them. Of by these words (the thy land be not defiled) may be meant that great often ders are to be put out of all manner of communion with men, being indeed vile as dung, Pla. 8 3.1 0, which was to be covered in the earth, the

CHAP. XXII.

Ver. 1 HIde thy felf] Or, make as if thou fawest it not.

Chap.xxii xxiii.

TIV . 2. not nigh] Shewing that brotherly love must be shewed, not only to them that dwel neer unto us, but also to them that are far off: yea, in this case justice and charity must be offered to an enemy,

Broil. 23.4. V.; With his affe] And so likewise with his horse; for under the creatures particularly named, the cattel or creatures of other kinds, are comprehended so the as they have reference to the good or bur of their

owners.

V. 5. The woman shall not] For this prohibition there may be many reasons: as, because it was against the Ordinance of God, for distinction of sexes, which would make men essentiate, and women immodest and might be occasion, or give opportunity to some to commit sins against nature; and it is observed that the worst and wickedest fort of men, have been most noted for wearing the apparel of women; as Caligula, Sarda napalus, Clodius, and others.

spains, (Joutus, and others, abomination] Except in case of necessity, as for necessary covering, V. 6. dam with the young Is God detest cruely done to birds, how much more to man, made according to his image? See on Lev. 22.

W. 8, battlements] Their houses were so built that they might walk upon them, 2 Sam. 11.2. Mat. 10.27, and the battlements which were upon tueting 2 Sauti 11.22 Mat. 10.27, what the ostitements which were borders of each fide, were to be to fitrong, that one might fafely lean on them, and to high that he might not be like to fall over them. See on

V. 9. not some? The tenour of this law was to teach the people to walk in simplicity, and not to be curious of new inventions; as also to warn them against mixtures in Religion, and manners with other Nati-

defiled Or, corrupted, which may be understund of a ceremonial de-filement, for the neglect of a ceremonial L.w., caused at least a ceremo ntements for the neglect of a ceremonial Laws, caused at least a ceremonial uncleanable, both personal and real and by these mixtures, the fruit might beplyifically cortapted either by an ill temperament, or weak nourithment of them, especially if they were sown too thick, or that

weak nourithment of them, especially it may were fourn out through the through refer ducked the just for them he weaker.

V. 10. 0. 000 and an aftel. Which might be partly because of their unequal strength, and statuse between them, which might prove a prefinct to the lower and weaker x but withall (if not perincipally) to a demonstitute to people against numeet mixtures, and matches of the clean, and unclean; the oxe was a clean creature, the als unclean.

V.11. of wollen and linen] See Annot. on v.9. & Lev.19.19.

V. 12, the cloth Meaning the face wherein were the figns of her virginity, which are of the colour of a maidene bluft; yet for the cleating of her innocency, the Elders (northe younger fort) might have the view of them : for thereby (as Phyliciaus affirm) the truth or fallhood of her husbands charge might be discerned, Vales, de sacra philose

85. V. 18.chaflife bim] Either by Arokes, or very tharp words at the leaft,

befides the americament, v.19.
V.19. to the father] For the fault of the child, redounded to the shame of the parents, therefore he was recompensed since he was slandered.

not put her away] If she be content to continue with him as his

V.22. both of them dye] In adultery there is divers times the concurrence of feveral fins of hainous guilt; as of vow-breaking, of theft, whoreby one mans feed may come to inherit another mans citate; besides the foulness of defiling the marriage bed with lawless luft, and therefore it was punished with death in both fixes, without partiality to either, because she cryed not] Fot her silence in such a cale, was a signe of

confent. V. 24. his neighbours wife] Because she was betrothed, she was a wife in right, though not in fact 3 for the mutual stipllation or promise makes the marriage bed, not the lying together, which is but a confequence upon it, and a confirmation of i

V. 25. fo it this matter] By violence on the one fide, and innocence on

V. 28. lay hold on her] This argueth violence, and enforcement, which goeth beyond inticement, and so it is a different case from that of Exod.

V. 29. fifty shekels | See Annot. on Exod. 22. 17. shall be his wife | That is, if her father give his consent to the marri-

age, as in the place forecited. V. 30. bit fathers wife] He shall not lye with his stepmother, meaning thereby, all other degrees are forbidden, Lev. 18.8. & 20.11.

discover his fathers skire] That is, uncover or remove that covering. which his father only had power to make bare, or naked. Sec on Ruth

CHAP. XXIII,

Ver. Wounded in the stoner I In one or both of them: for the word is of the Singular Number. Or, is an Eunuch. . Shall not enter] Shall not be accepted; or admitted, as one belonging to the Common-wealth of Ifrael, or bear any office in the Church or State of Iirael, Levit. 22.21, 22. Nichem. 13. 1,2,3. Iiai.

V. 2. baftard] Some restrain this to a bastard, that was not a Jew, V. 2. Bijirara J Some returain unis coa bastato, unac was not a jew, who, though he would embrace the Religion of the fistaelites, was not to be admitted to their holy affemblies, however, which tre the Law be made of aliens, or home-born, it was an admonition of chaftiry, in rebe made or anens, or nome-born, it was an aumonation of checking and gard of the infam, and contempt of fuch a polluted pofterity.

V 3. tenth generation Inclusively, to that until the grand-child of

P. 3. tenin generatina] Inclusively, to that until the grand-child or the eleventh delectors, there was no admifficient of the off-lipring of a bay flard into the holy Congregation. So Judg. 1.11. for ever] Some reade, and for ever, as an aggravation of their rejection, as though that of the balland, set; a were too little; and therefore to thew the condition of the Amonite and Mobalite more abounds a flarent to the condition of the Amonite and Mobalite more abounds. ble to the Ifraelites, for ever, is added to the exclusion fore mentioned. Or the meaning may be, that this ordinance against the Mosbites to be cast off to the centh generation, was to last for ever, which is thought to be mide rather against the men then against the women; for Moa-bitish wives (if their husbands were liractives, as it was in the case of Booz and Ruth, Ruth.4.10.) had more acceptance among Itraclicith wotien, then a Moabitish husbans had among the men of Iirael, if he had

natried an Ifraesitiss wife. See Neh. 13.1,2,3.
V. 4. met you not] Hereby he condemneth all that further not the v. 4. men you not j. thereby the condemnent an intac partner not the coliders of God in their vocation; not only they that do not good to Gods people are dipleading to bransan the will for their omiffion of observance, repay them with vengcance. See Genard Condens of the condens of the condens of the condens of their omifficance of their omifficance of the condens 14.18. Mat.25 42.

V.7. thy brother An Edomite is brother to an Hraelite, s Edom, or E-

(sulfor he was called both) was brother to sfracl or Jacob.

not abbor un Egyptian] The reason rendred is, because the strategies were ftrangers in their land, though they endured hard bondage there a were thangers in their land, though they endured hard bondage there a year at their first footing they were ency kindly entertained, Gen.47.6, and as their going out of Egypt, Exod.11.3, & R.1.3.37.6.6 and it was more agreeable to the goodneste of their Religious to lorgest the offences; then the favours of their Land-forth profession of the livialistift Re-tistancial than though a body and control of the control of the living the state of the control of the livialistift Re-tistancial than though a body and control of the control of the living the state of the control of the living than the control of the living the state of the living the state of the living that the living the living the state of the living that the living living

ligion, if their fathers having renounced Liolatry and received Circumcilion, their children perfift in the proteffion of the tame.

V. 9. then keep thee] A Souldier should be a Saint, and precisely ab-

stain from all tores of fin, as a dying fick man, fince (carrying his foul

fishin from all lotte of fin, as a dying fick man, innce (carrying instoud in his hand, Judg 2, 2, 3, 1 Sm. 19,5;) he is in danger of death every. Hep, and confiquently of administron; life dye in fin unreported of V. 1.0. acts of part I have was for the people, but if a Prieft were occurrently unclean, it was crought for him (as from eaffirm) to go out of the Temple or Tabernack, and Court of either; and if any were uncleased. clean before, he was to keep out of the Camp, or Timple, &c. and not to enter until he were cleanfed by washing,v. 1 1. See Num. 9.

effect until the were extented by wanting 19, 11, 5ec Frum. 19. V. 1.3, whites thou shad go] For the nex sittings of nature. V. 1.3 a paddle upon thy meapon? Or. besselet thy meapons, or, among thy weapons: Which, what it was, may be know by the use to which is is put in this verfe, which sheweth, tha Gods people should be pure, both in foul and body , and by this curiofity concerning bodily defilements. he means to admonish them to be so much more curious of the eleanness

ne means to autonous unemo or to muce more currons or the steamers of the foul, as it is more excellent then the body.

PiA, **walketh is the midff] Because the Ark*, **which was the fign of God epecial price in che, was placed in the midff of the Camps of lifael.

V.15, **not deliver! This is mean excetably of the Heathers, who fled from their mafters cruelty and embraced true Religion a who were not to be given up to their Mafters; until they had given over

who were not to be given up to their oranters, until they mu given over, their wash, and were reconciled unto them.

V. 18. bire of a whore] Hereby is forbidden that any gain of evil things should be applyed to the service of Goo. Mic. 1.7. but the Pope takes tribute of whores, and Papifts hold the price of whorecome to be

of dogs, wherefore such as were most shamelesse were such as of dogs, wherefore such as were most shamelesse were such as Critical from dogs : fome take it to be the price of some dog of most use, let our for hire to breed others of the lame race ; or of the price of the first of the litter, which was neither to be offered nor redeemed, as the fullling

the intersy winton was merinary or outsited non-treatment, and of an alis was, Executing 1.1.

V.19, upon ulury | See Annost. on Exod. 21.2.5;

V.20, unite of Franger' | This was permitted for a time, parely 3 for the hardness of their hearts, a solid so divorce; but by a firanger. was to be underftood, one rather of another Religion, then of another nation; for if he were a convert to the Ifraclitish Religion, he was to be accounted as a brother, Lev. 19.34. & 25.35, 16. See on chap. 15. 2. Bleffetbee 3 If thou flew thy charity to thy brother, God will declare

his love towards thee. V. 21. fin in thee] If thou shouldst not pay, or perform what thou hall

F. 3.1, fig. rather 1 action incoming incorps) or perform what are one way, vowed, Nium, 20.2. Ecclef, 54. F. 3.3, keep and perform 1 if the yow he lawful and godly. V. 1.4, ratgibents simpared 10 cheards, of Oliveryand, being hired to labour in it, or (uch as occasionally pulle by them, or through them.) if necessity urge them, they may take some refreshing, as the Disciples did passing through corn-fields which they sowed not, Mar. 12.1. put any into thy veffel] To bring home to thy house,

CHAP. XXIV.

Verle 1. Someuncleanneffe] Nor of adultery, as some take it : for if that could be proved, the was to die for it, Lev. 20.10. it that could be proved ine was to die for it, Lev. 2010.

Diut. 2.2.3.14 and if it were doubtful, file was to be tryed by the wastro of jelonfie. Nam. 5, but fome bodily uncleannels, as of leprofit, or fome other discase which hindred contentment in her. To these, as causes of other attent which influence contentinent in fire. 10 there, as tauces of divorce, are added by fome, barrennies, madnels, flubbornnels, reproachful infolency toward her husband, which is an uncleannels of the mind,

permittern a parting, for prevention or sanger through online, path. 3 ments of the retentive factory.

31. 8 19,67789 In this fill, (which was a fehedule of writing) the | V.4. treateth out | Three were many wayes to bring the grain out of the sanger of have been rather at the modulus amount of the hubband, which was not allowed a-then at the wives to give one to the hubband, which was not allowed a-mong the Levas, a slockpuls affirment, Amiglib, 15, 2, 11.

Y. 4, may not take the again to be his migr, after that the identical That

15, put away for some uncleanness or if the were not taken by the second man as a wife, her lying with him was an uncleanneis; and fuch a putman as a wite, ner sying with sum was an unexaments; and noting away for a time only, might occasion an unlawful love of one mans will, to be another mans bed-tellow ϵ . By this debarring of the husband wite, to be another than a sequence a symmo covering or the pussagn of liberty, to refume her that was divorced, might make him helic forward to put away his wife. See 641.5. 14,1546. Yet before the was taken to the bed of another, he might take her again, but not after, shough taken to the bed of another, he might take her again, but not after, shough

flie were again divorced, cause the Land to sin I fuch lightness and leudness should be practifed, or permitted, it would draw a guilt of fin upon the people, and a curfe

tes, or permitteen mone of the general map of the proper and a terr upon the land, Plain 107, 34. V. 5. with amp hoffineff. Which may cause him to break off co-ba V. 5. with amp hoffineff. bitation with him new married wife; see chap. 20, 7. Prov. 5, 18,

outsion win his new married wile; the chap-20-7, Prov., 1.8.

V. 6. mill flowe]. (Whether upper or neather, because without both he cannot grinn on any thing whether y aming greith his living, which therefor is called his life; in this verte. P. 7. stealing See Annot. on Exod. 21,16.
V. 8. of the plague of teprofic Which thou maiss incur by contempt of

their authority who are fet over thee, whether in the Church, or in the Common-wealth: See 2 Chron. 26.19. Num. 12.16.

have, yet thou shalt receive for a pledg, what he may spare, and will wil-

nave, yearnus man receive ion a prings when it may igaze, and will wallingly part withal.

Vis. flee with his piedg.] What pledg is here meant, is plain

Vis. flee with his God admontified the lender to take faich

by vefe 13 and 1y this God admontified the lender to return, and re
apledg. (If any at all) as he should not need often to return, and refume.

V.13. Sun goeth down] See Annot, on Exod. 22.16, before the Lord] As done with respect to Gods presence, and knowledg; though the man may be untiankful, yet God will not forget it; but accept it as an act of conformity to his own law, and fo far rightcous, and withal as merciful to man, as rightcous before God. See

V. 16. The children This is a law for man to follow; but God, to whom all, both purens and children, are guilty of fin, and who is furence Lord of lite and death, is not bound unto it. See on Exod. 20, v. 5, & Joh. 7.24. & 2 Sant. 25.22. Ezck, 18.20. 2 King, 14.6. Jer. 31

V. 17. the stranger] Who being unknown, and without friends was most like to be wronged by faile acculations, and without retends; was most like to be wronged by faile acculations, and other hard measure; therefore God had so much the more care of their comfortable conditions. on, as men have the left. See [1s., 1.3., Jer. 5.28. Ezek. 22.29.

V. 18, Therefore I command thee] To do justice, and to show mercy

W. 18. Therefore I command reced 10 do justice, and to fixe mercy unto firangers, to the fatherielle and widdow, of opprefling whom thou floulded be the more apprehensive, because thou thy felf wait opprefled in Egypt, and thou must shew thy felt thankful for thy deliverance, by charitable offices towards them that need; for he will not judg them mindful of his benefits, who are not beneficial unto others.

V.19. not go again to fetch it] A merciful oblivion is to be preferred before a just remembrance. This care of the poor is observable, Lev. 19. 9, where in men were to be force, that they findle rather remember of leaves a perion for the poor; Joseph, Antighib, 4,6.81, then fetch that lione, which by forgetfulnt's was left behind.

CHAP. XXV.

Verie 2. BEaten] When the crime deserveth not death.

verice 2.15 Suren J verices the control and country V 3. fourty firipes [Every fault that deferved not death, was not to be punished with tourty stripes, for correction must be done according to the proportion of the fault, ver.2. but the punishment of any saus (winch was mersphas), mais nut exceed the number of toury plaines, of which the Jews used to abase one, leaft they should by mile counting go one beyond; yet sometimes it is like some of them did not out of mercy make that thin, but out of cruchy, that they night be act of mercy make that thin, but out of cruchy, that they night be seen to some again the some it misks be so with Saint Paul. out of mercy muctuat tunt, but out or cruciny, that they might be [7 cast to persion] my the deady nate of his protect had purposed fin their account again the source; it might be so with Saint Paul, to kill him, Gen. 27.41. and his approaching towards him, and him their account again the source is might be so with Saint Paul, to kill him, Gen. 27.41. and his approaching towards him, and him their account again the source of the so

when as we read, 2 Cor. 11. 24. he five times received fourty ftripes fave one, (as it is probable for preaching five times against their minds) lave one, (as it is provided to presenting tive times against their initials) the keeping back of that one, might bring thirty nine upon his back the fooner, and fo for that one he might have one hundred fifty and ix 3 fo cruel are the mercies of some wicked men. Some think these ftripes were given with a whip of three leather thongs, wherewith having stripes were given with a winp of infect leainer though, wherewith having given thirteen blows, they made account they had given thirty nine firipes, one leffe then the just number, for three times thirteen, is thirty

V.3. vile] As if he were rather a flave then a brother, or rather a beaft then a man; and by using of extreme tyramy in this kind, mens hearts might be hardned in cruel contempt of those whom they should

nussan igves in wire a ricase or the usano or marriage, and integral or or in early of contrast integral grant marriage, and integral or or in the state of contrast in the world, and to marry whom the would it this ferments to with a flaff, bringing the wheel over the cas, life, a 7,188, and better by go with the the would, and to marry whom the would it this ferments to with a flaff, bringing the wheel over the cas, life, a 7,188, and better by go with the thin which is the state of the world of the over (which was in the, not only with the Jews, 166,10) have been rather at the hubbands choice to give the wife a bill of disorces. It cashing of the over (which was a true for the property of th recading of the Oxe, (which was in the, not only with the Presentation 1 is but with Romans, Greeks, and other Nations, Faffage exklitics, List. Columella, de re Ruffles, 1-26, 21) the beat while he was labouted, was not observe his mouth muzzled, but might feed himfulf while levels are the presentations. he prepared food for man, and had as much liberty to his meat, as his Mafter had authority over his work. Saint Paul applies this to the maintenance of the Labourers in the Gospele See 1. Cor. 9.9,10. 5.

V. 5. her husbands brother] Or next kiniman, for the Hebrew word rabbian, highlieth not only a natural brother, but also a kinfman 3 fo it may be that it is not meant that the natural brother fhould marry his brothers wife, but some other of the kindred, who was in that degree which might marry; yet it may be a natural brother, as Tonan wasto which might marry; yet it may be a natural brother, as Donan wasto Et: See Annot on Gen. 38.8. and if there were many brothers, this rule was, when as one dyed, succeffively to be observed by the next survis ving brother; but this was to have place only where the brother died altogether childleffe; for if he had no fon, but a daughter, there was anotherrule to be observed, for continuation of the name and family of ther rule to be observed, for continuation of the name and family of the deceased, Num. 36.2, 3, fo that besides the case of extreme needst-ty, when the brother died altogether childles, the Negative precept, Levit. 18.16, & 20.21, flood in force.

Levit. 18.10. 82 20.21. 1000 in 10rce.

V. 6, in the name? That is, in the fixed, for it was not necessary, the the name of the first husband should be put upon the son of the scoond 1 for the son of Boaz by Ruth was not called Mahlon, the name of the first son of the scoon in the son of Boaz by Ruth was not called Mahlon, the name of her first

for the fon oll Bors by Nutth was not called assuming, ne name or ne mit house, the buffel Although thou mail appoint what to husbard bur Olded. See Buth 44.5, 8K.

V. o. and go into bit buffel Although thou mail appoint what to husbard bur Olded. See Buth 44.5, 8K.

V. o. feel bit flowed I Loofing of the flowe and giving it, Ruth 4.7, 8t.

V. o. feel bit flowed I Loofing of the flowe and giving it, Ruth 4.7, 8t.

V. o. feel bit flowed I Loofing of the flowe and giving it, Ruth 4.7, 8t.

V. o. feel bit flowed I Loofing of the flowe and giving it, Ruth 4.7, 8t.

V. o. feel bit flowed I Loofing of the flowe and giving it, Ruth 4.7, 8t.

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V. o. feel bit flowed I Loofing of the flowe and giving it, Ruth 4.7, 8t.

V. o. feel bit flowed I Loofing of the flowe and giving it, Ruth 4.7, 8t.

V. o. feel bit flowed I Loofing of the flowe and giving it, Ruth 4.7, 8t.

V. o. feel bit flowed I Loofing of the flowed Associated and the flowed I Loofing of the flowed Associated and the flowed I Loofing of the flowed Associated and the flowed I Loofing of the flowed Associated Associ mation, to keep a memorial of contempt to the unkind brother, who was held as worthy to go barefoot, in that he would not uphold the name of his brother, and raife up feed unto him.

[pit on his face] Or, on the ground before him, as in contempt and

chance of him. that will not build up] By railing him issue to uphold his family. See

Annot on Exod 1.21.
V. 12. cut off hor band] Because by such an act she may mainted by such an act she may mainted by such as and because the flexible. man, and utterly disable him from being a father ; and because the themeth her self to be a very impudent woman, and it is an horrible thing to

ice a woman path flame.

V. 13. agreet and a [mall] For deceiful barganings to buy by the orea weight, and to fell by the [mall : See Prov. 20.40.

V. 18. and [more the bindmoff] This belongests to the flory of the war of the Amalakites against the Irrealizes Exolar, yet thereth the war of the Amalakites against the Irrealizes Exolar, yet thereth was of the Amalakites against the Irrealizes Exolar, yet thereth was of the Sectional to the Irrealizes the like is cherved at other table. fitteft to be mentioned in this place , the like is observed of other palls.

V. 19 blot out the remembrance] This was partly accomplished by Saul, abour four hundred and fifty years afterward, 1 Sam. 15.2,3. and further pursued by the Simeonites in Hezekiahs dayes, 1 Chron. 4-45 and yet further when Queen Esther prevailed against Haman and bis ten fons, Elt.7.10. & 9.12,13. who were flips of that corrupt and accurfed flock of Amalek, Exod. 17.46.

CHAP. XXVI.

Verse 2. The first of all] By this Ceremony, they soknowledged that they received the Land of Canasa as a free gift God, this oblation was yearly, and the time of the year when it was made, was the feast of Tabernacles, Numb. 18.12; See Levis.

to place his Name] To be called upon, served and worshipped : See 23.19

Chap.xxvii.

Abraham, Ifaac, and Jacob.

unto Laban, wherein he was confumed by drought in the day, and frost

it] That is, the basket where the first-fruits are put, vers. 2.

before the Lord] That is, before the Altar of the Lord, v. 4.

verf. 20. See Hof. 9. 4. It was to be eaten with rejoycing, as in manner

of featling, Chap. 16. verf. 11, 15. See on verfe the twelfth of this

fer any unclean] Common or profane use, or for any unclean person

for the dead] To furnish the funeral of the dead, wherereof fee Jer. 6.7.

according to all] As far as finful nature would fuffer; for elfo as Da-

vid and Paul (ay, there is not one just, Pial. 14.ver. 3. Rom. 3. 10.
V. 17. Thou hast avouched] The Covenant betwixt God and his peo-

CHAP, XXVII.

Verl. 1. I Command you] That is, Mofes Gods Minister: Or, God by his Minister Mofes.

V. 2. great flones,] These were not for building of an Altar

V. 3. write upon them] What was written, fee Annot, on v. 8. and

for the reason why we may conceive it to be, for that God would have his

Law fet up in the borders of the Land of Canaan , that all that looked

thereon , might know that the Land was dedicated to his service; and

that the twelve Tribes (according to whole number, it is probable, the flories were twelve) were effectably obliged to obedience to the Law of God upon their actual possession of the promifed Land.

V. 4. mann Ebst] See on verf. 12.

V. 5. iron tool] The Altar should not be curiously wrought, because it was to continue but for a time: for God would have but one Altar in

Judah; and as yet the ark not having a certain place, the altar was to be but such a one as might serve for the present oscasion, and afterwards be

V. 8. upon the flones] That is, not upon the flones of the altar, verf

5, 6, but upon the stones which were plaistered, vers. 4.

1birlaw] Nor the whole book of Deuteronomie, or Exodus, but the

principal part of the Law, which is the ten Commandments, with some

other felected parcels of most use for edification of the people, which were

(as some conceive) the bleffings and curlings upon Mount Gerezzim

unto it, (onely a little valley betwirt them) is Mount Ebal, which v. 4.

was named before Mount Gerezzim, because the curfes, after mentioned

pronounced from the top of Ebal, take up a very great part of the Chap-

Simeon, and] Onely the Tribes who were born of the wives of Jacob

) are named first, and have the more honourable part applyed to them,

Establish Rachel, (though not all of them, for Inceltions Reuben the Blder and Zebulon the youngest of Leahs sonnes stood upon Mount E-

which is to affif at the pronouncing of bleffings from Mount Gerczim.

V. 12. Thefe Shall Stand] See Annot. on Chap. 11. 29.

but being imouthed over with plaister, they served for another use, noted

or the facrifice offered to dumb and dead Idols, Pfal. 106. 28.

proferve his life, Gen. 42. 1, 2, &c. and 46. 1.

V. II. rejoyce] See Chap. II. v. 7.

the third yeare was called the year of tithing.

the third year] See Deut. 14, 28.

out all guile or hypocrifie.

to ear thereof.

in the next verfe.

eafily demolished.

and mount Ebal, verl. 12, 13.

are least skilful in reading.

Chapter, and Chap. 28, verf. 47.

Annotations on the fifth Book of Moles called Deuteronomie. four hundreth men in an hostile manner, Gen. 33.1. after byhis hard service

Chap. xxviii foscph] Meaning Ephraim and Manasseh his sons, in whom he had a double portion; for they were each of them reputed, and provided for

in the night, Gen. 31. 40. and lattly, ready to perifh by the famine in Canasan, whence he removeth into Egypt, for necessary sustenance to as several Tribes. V. 13. curfe] Signifying, that if they would not obey God for love, they should be made to obey for fear. V. 7. when we cried] Alledging the promises made to our fathers,

V. 14. the Levites] The maine body of the Tribe was to stand on Mount Gerezzim, verf, 12. by the Levites therefore we are to undeffand Abramm, 1182c, and 1840.

V. 9. floweth with J See Annot, on Exod. 3. v. 8.

V. 10. thou fluit fet J Thou shalt bring it neer the place where it shall be fet, but the Priest shall take it out of thy hand and place it, the Pricks, Jol. 8. 33. these stood with the Ark in the valley betwixt the two hills, And there office, from God was to pronounce, not onely blesfings, Num. 6. 23. at which they looked toward Mount Gerezzim, but curies, at which they turned their faces toward Mount Ebal, to which the Tribes fore-named were (by their prefence and faying Amen) to fignifie their affent.

loud voice] So loud that all might hear ; or those who were neer, be-V. 12. year of tything] To wit, the third year. There was a three-fold ginning their Amen with a loud voice, the rest might take it from them; tithe taken, one was out of the whole for allowance of the Levites, anoand from them again others, till it went through all the company.

V. 15. image] Under this he containeth all the corruption of Gods ther out of that which remained for the owners to eat with thankefgiving in the place where the Sanctuary was fituate; as in the City of shills

fervice against the first Table. See Exod. 20. 4.

when the Tabernacle Rood there, and afterwards in Ferufalem where the in a fecret place] God will not endure Idolatry in fecret ; much leis Temple was built ; and of the third tithe, fee Annot. in Chap. 14.28. when it is committed with publick scandal.

From this addition of tithe more then was other yeares, (For in them [ay, Amen] That is, Some of them fhall fay Amen, at the pronunthere was but a double tithe, in this a third tithe befides the other two) ciation of the bleffings, some at the denunciation of the curses, as v.12,13. Amen] Signifieth truth : or, be it true : and that either importeth a protestation, that it shall be so jor a prayer, that it may be so. See on V. 13. before the Lord] That is, fincerely, as in his prefence with-Matth, 28, 20.

V. 17. land mark] To enlarge his own portion by taking from another mans : or diminish the inheritance of his father, to gratific a friend.

V. 14. my mourning] That is, being ceremonially uncless by mourning for, and burial of the dead; for none such might eat thereof, Levit. See 1 King, 21.3.
V.18. blind to mander] When his eyes should rather guide him, and his hands lead him in the right way. See Job. 19,15. Gen 27, 12. Lev. 19,14.
V. 20. fathers skirs] See on Chap. 22, 30.

V. 26. to do them] Conformity in work, is the belt confirming of the words of the Law 3 yet the law is so perfect, and all men since the fall fo imperfect, that it is not onely a rule for our life, but a rod , upon discovery of our failings, to make us runne to Chrift, the Lord of life, for fafety against the second death, Gal. 3. 24.

CHAP. XXVIII.

ple, confifts of mutual conditions; on the peoples part the conditions are faith sad obedience, whereby they embrace him, and rely upon him as their God 3and obedience to his Commandments, as to their Law-maker THis Chapter is for the material contents of it much like the 26. of Leviticus, so that the elearing of that may be a sparing of some labour V. 18, the Lord hath avouched] On Gods part, the conditions are to in the expounding of this. take them for his peculiar people; which implyeth both his protection of them, and provision for them, both for this life and the next.

in the expounding of this.

Veril, 2. overstake the? If thou be diligent in hearing, and conflant
in doing of the will of God out of pure love to him, though thout
haft no mind of the reward, but shouldest rather run from it, then aim as it, or labour for it ; bleffings nevertheleffe flould folow ther fo faft as to be fure to overtake thee.

V. 7. feuen majes | That is, many wayes; a certain number for an

uncertain; as v. 25. Lev. 26. 14.

V. 8. command the bleffing] We obtain bleffings by intreaty, but God his bestoweth them by command, fince the creatures can no more refist his power in their ufe , then in their effence , when at firft he commanded

their being.
V. 10. the Name of the Lord] That is, ye are the Lords children, as Chap. 14. i. Or, his peculiar people, Chap. 26. 18.

afraid of thee] The holy league betwixt God and his people, is mat-

ter of terrour to those, who otherwise would be a terrour to them. See

V. 21. treasure, the heaven] Heaven is the treasure of every bleffing; even those which are most carthly, have their Original from thence. V. 13. and not the tail] A proverbial speech, importing high prehe-

minence, or a fecurity, from concerns. See [12, 9, 13].

V. 15, not bearken] To bearken, is more then to heart for that comprehenden bearing with attention, and with a ready disposition to actual

V. 10. perifib quickly] Plagues shall come on apace, treading on the heeles of one another, like Jobs medlengers, making haste to make thee quickly mistrable many wayes. See Job. Chap. 1.

questy nucreator many ways ose 1900. Casp. 1.

V. 23. has [5] Secon Lev. 36. 19.

V. 34. powder and diff.] That is, in stead of rain 3 by exceeding great drought grains of dast shall ascend into the ayr with the wind, and come down as the drops of rain in a shower when it is kindly wea-

very plainly] So that it may be easily and readily read by those who V. 26, carkaffe] Thou shale be curled both in thy life and in thy death, and after it, for thy burial is a testimony of the resurrection but V. 9. this day thou art become] See Annot. on Chap. 26, ver. 17, 18, for thy wickednesse thou shale want, it being lest a prey to be devoured by the sowls of the ayr, and the beasts of the earth, See on Deut. 6. 3. upon] Josh. 8. 33. It is faid, over against ; yet no contradiction ; for Fig. 1 June 8.33. It is tane, over against the contradiction; and they that should upon the one, shood over against the other.

Grizzim 1 Is a Mountain neer the City Stechem, Judg 9.7. Neer

the rows of the aye, and the ocusts of the carth, See on Deut. o. o. V. 2. both of Egypt] See Exod. 9, 9, 9.

Emrods] A different proceeding principally of the excelle, and malignity of melancholick blood in the heads of the veines of the fundament. which fometimes bleed, and fometimes gather into knots with a painful (welling, called by some the Piles.

V. 19. grope at noon day] In things evident and clear, thou shalt lack diferention and judgement to do what is best, or to prevent, and avoid the

V. 32. to another people] Carried captive to another Nation ver. 41. thine eyes fhall look] When they shall return from their capti-

V. 36. and thy King] As he did Manassch, Jehojskim, Zedekish, and

p. niffmens, then their meaneff lubje 68, water feethed out of the rock, Num. 10. 11. Pfall, 78. 15, 16. (revealer Gast) There is no God but one, 11s. 4.8, the maker of least are might know a God 1 am in powers, how able to provide for my people withfeet they shall be made to ferve, either blinded in their understandings or forced against their confinences. See Dan. 3, 19, &cc

their they mail be more to reve, enter ounded in their understandings, or forced against their consciences. See Dan. 3.19, &c. P. 40-eff his fruit | Before it come to maturity. P. 40-eff his fruit | Before it come to maturity. V. 41, 1800ff confine | Under one kind is contained all the vernine V. 42, 1800ff. which deftroy the fruit of the land, which fometimes succeed and prey up-

which deftroy the fruit of the land, which fornetimes fuesced and prey upon the leavings of each other; as 3 lot 1, 4.

V. 43. with bigh. Jibb. bigh. bigh.
very low 1 Heb. lows, lows,
very lows, lows,
very lows,
very lows, lows,
very lows,
ver

for a wonder] That a people once so happy in Gods favour, should be for a monacr | 1 max a people once to mappy in Cons rayout simonia de fo unwife and wicked as to deferre to great a change.

V. 49, 41 the Eagle flyeth] With livitinefle of her wings, greedinefle

V. 49.41 be Eagle fixed:] With (withnetic of her wings, greedinelic of prey, without any respect or price: such were their enemies mentioned Jers. 4: 13, Lam. 4: 19, & Exct. 17, 3, See Dan. 7, 4: such were the Chaldeans, 1::5,:5; 8. Romans, Luk. 19, 43; .

P. 43, the fruit of himse own hold; See Liv. 26: 19, P. 53, the fruit of himse own hold; See Liv. 26: 19, P. 55, the sign to any of been.] That is, neither to his brother, nor to his wise, nor to the remnant of his children, whom yet he hast nor

V. 57. between her feet] See Annot. on Gen. 49 10. V. 57. between ner jees 1 see Annor, on Sen. 49 10.
V. 58. 10 do dl 3 For he that willingly offendeth in one point, is guilty
of all 3 because he contemns the Author of the Law; and he that conor any presente the contention of a dual of the Law same in that con-tents him in one point, obeyes him not in any, James 12. o For though he observe the matter of the Law, he dothit for some other reason, then the Word, or Law of God, and fo to him it is no obtoience.

fearful Name] The name of God is sometimes put for God himself,

as Pial. 20. 1. Jod 2. 32. So here.
V. 61. not written] Though God hath threatned many forts of puunments in capacitic terms, years man then are committed to record, or writing.

V. 63. rejuce over you to definey? Not as a week of milery to the view or rafte of man.

the creature, Ezek. 33.11. but as an execution of justice upon the fin-

Moles, conducts the inction of them who tain inercewere no imps until about fourly yeares before the laft Trojan Wars, which is later then this about fourly yeares before the laft Trojan Wars, which is later then this record of Moles by above two hundred years a and although this beal of God, but of Moles 3&they are an Hiphonemis, or a temencious conclusions.

by God, and ore-mentioned by 2000(5) 6.202. 1.4. to those that the go (Lhap 27, vert. 15 what manner of cutte mail come upon men for that that way, nor fibel fee that way any more for that is covered with the finnes as they are particularly named, Chap. 27 ver. 15, 8c. and what that way, nor that fee that way any more 3 for that is covered with one that way are particularly panted, close 3,7 ver. 15,8cc, and wast 5cc, which no more finall be divided to fliew whe bare ground for thy pair of the first state of the and when many hundreds of yeares after, the Jews (upon the taking of ours. Jerusalem by the Romanes) were fold cap ives many wayes, Jerusatem by the remaines) were 1010 cap received and fome were earpted into Egypt partly by Ships, partly by the way of the Wildernelle yet was not their passage in the lame road or way whereby they passage out of Egypt towards Cansan, See Chap. 17. 16.

by they patied out of Egypt towards Cansan. See Chap. 17. 16.

no man fluil buyyou? That is, fect to fale, and they that he to vile, and
contemptible, that none final bid any nony for you, or, you final be told,
and none final buy you again by way of redemption 3 and hereof read Jofephus of the Warres of the Jews, lib. 17. cap. 16.

CHA:

CHAP. XXIX.

Verl. 1. REside the covenant 3 The same in substance, but not altogether the fame, but much varied with fundry additions of explanation, admonition, with fome new commands, comminations, and benedictions, which were not mentioned in the former Edition of the Covenant ; in which respect it may be said to be diverse from the former fo diverie, as if it were another befides it.

V. 2. Mojes called] It is not like that all this was delivered at once but that the people dismissed having heard some part and then dismissed

were called together again to hear the reft.

ye have fren] See on Exed. 19. 4. and on Deut. 2.7.

V. 3. temptations I Tryals or proofs of Gods power. See Annot, on

Chap. 719. V. 4 not given you] They had both naturally eyes and ears but a spi ituall apprehention and ule of those great works they had not; and they had it not, because God had not given it unto them : so that wonders without the work of grace, will not avail for mans convertion, but grace with or them will be fufficient for Faith and falvation.

V. 5. clothes not maxed old] See Annot, on Chap. 8 - 4. V. 6 not caten bread] Made by mans art, but Manna, which is the Chap. 31. 9. bread of Angels, Pial. 78, 24, 25.

or flate mult be made to know what they are bound to keep, before the Card ! Who feeth you, though you fee not him; and in you feeth what man cannot fee, (your hearts) and therefore you may not think to diffemble with him in making of the Covenant, nor in a guileful observation of it.

V. 11. thy firanger] Such as came with thee out of Egypt, and left their Idolations Religion behind them.
from the bewer] A proverbial speech, as from a thread to a shoe-latchet,

Gen. 14 23. See Jol. 9. 21.

V. 12. entry J Hely paff. Alluding to them who when they made a fute Covenant divided a beaft, and paft between the parts divided. See Vinnet, on Gen. 15. 10. V. 12. 4 feeple wate himfelf] Chap. 28. 9.

V 15 that is not here] Meaning your politerity.
V 16 paged by | To come through (as is (aid before) and to paffe by, P. 1.6 piges by 1.0 come investign (as is state actor). I state to page of y (as here.) been repugant; but the meaning is, that they cance through lone part of the Nations, where they law their Idols, ver. 17, and paffed by others for that though they came through them, they made no flay

lted by others 3 or that though they came through them, they made no thay among the e. ple, but as wy faring men pulled away.

M. 18, Left there flouid be? He propoleth the Covenant in general terrans bot. for those that are; and those that full be, verf. 14, 15, left army one thould ex-red? a priviledge from the cutle, it be do transgrefter our the title word (left) may be answered by ver, 20 left any one fhould do not this word (left) may be answered by ver, 20 left any one fhould do not this word (left) may be answered by ver, 20 left any one fhould do not this word (left) may be answered by ver, 20 left any one fhould do or this word (rep / may be answered by the 20 lett may one mound as in, the Lord pri. likth the will not (pare him. See Heb. 12.25, verf. 19 and). runkennell, to thirth. See on Prov. 23.25; see add. runkennell, to thirth. See on Prov. 23.25; see that beareth] That is, a corrupt heart whence proceed evil words

and acces, which are bitter leves and fruit; bitter by repentance if they be pardoned, and bitter by pain if they be punished; and unto God st diftafteful es the bittereft gall can be unto man. And though it be in the V. 01, not written] a 1000gin Good institutional many total of pro- journal cruit estime outcome gain can be united man. And mought to en one niffments in expedie termes, yet he hatch many more plagues in flore, jour, and that haden in the ground, yet it is as well known to God , as

V. 23. brimftone and fait] The heat of brimftone and fait dry up the fruitful juyce of the earth, and make it barrens wherefore Abimeleck when he had overthrown the City of Seckem fowed the ground with falt,

Prophery for after-times, Mofes speake and of Ships as things then known on of that which went before s, wherein mention is made concerning curfa to thole, to whom he speke. See on Gen. 8. 17, and 9. thou shall see it no more again] That is, the miraculous way fortcold [fearch into, as the wicked thoughts of men, and their privy practics, thou past yets no mere again 1 tak to that time actions may no come less to make a time action may are more party pasted by God, and fore-mentioned by Moles Exod. 14.16. thou that no Eo Chap 27, verf. 15 what manner of curie thall come upon men for that

> V. 29. revealed shings] Are of many forts, but those here chiefly meant; are the Rules of duty to God and man, revealed nor for contemplation, but for practice, and the Judgements in the generall before threatned to the transgreffors of them; in which sentence he giveth & Cawar against curious presumption in prying into hidden matters, and

CHAPI XXX. .

Perf. 1. B Leffing and the curfe] Wirft the bleffing, the ungrarefull neg-lect, and the ungracious abuse whereof deferveth the curfe or, the bleffing to those that keep the Law 3 the curfe to such as breaking. hath driven thee] Upon presupposal of their great finne , he foretel leth their punishment, whereof he speaketh by way of affurance, as if it were already come upon them.

V. 3 turn thy captivity] That is , return thee out of thy captivity.

V. 4 utmoft parts of heaven] As farre upon earth as there is heaven P(sl. 126, 1. 147.2. eyond or above it.

fetch thee] And bring thee into thy Countrey. V. 6. circumcise thy heart] See what is legally commanded Chap 10. 6, is here evangelically promited on Chap. 10. verf. 16.

V. 11. not hidden from thee] The Law is fo evident that none can V. 13. beyond the fea] By beaven, verf. 12. and fea here, he meaneth

places most diffant, See Rom, 10. 6. V.14. very nigh] So neer, that it is within thy nautre, and thou canft

not pretend any ignorance of it, for it is by word of mouth revealed to thee, and that thou mayeft not forget it, it shall be written for thee,

that thou mayeft do it 7 By Faith in Chrift, for fo his obedience is or firong drink). For your drink hath been as miraculous as your bread a made quits, & without it, mans obedience is very imperfect, ness early because with the contraction of firong drink]. esule he cannot do all he should, but because he doth not all he might (was performed by some eminent person in the Priesthood, as by Ezza) in outward exercises and duties of devotion.

Chap.xxxi.

V. 16. love 3 So that to love and obey God, is the means to escape death, and to obtain life eternal.

to heep his Commandements] Though God command to keep his Commandements, it doth not follow, that it is in mans power to perform them, (no more then it was in the power of Lazarus to deliver himself from whence Christ bad him come forth, Joh. 11.43. and such as was his corporal, is mans spiritual deadnesse, Eph. 2.1.) for the Law implyeth a right of command, and a duty to obey, and not any ability thereto, or if an ability, an ability once had, though fince loft, when entrusted to the custody of our first parents free-will, it was treacherously made away by their confent to the evil motions of Satan.

made away by their content to the evit motions of saran.

V. 10. I call heaven] See Annot on Ch. 4.26.

V. 20. thy life and] That is, effectively the cause, or Christ the Author of life and length of dayes, for in him we live, move, and have our being, that is, by power and virtue from him, Act. 17.28.

CHAP. XXXI.

Vers. 1. WEnt and spake! That is , (as some take i.) Moses went to the people assembled together, and to them assembled spake as followeth: but it may be, went and spake, is, he went on in speaking, or began again to fpeak; for the Hebrews ule to phrase beginning, by go-

ing, or rifing.
V. 2. an hundred and twenty years old] His years might have made him too aged to bear so great a burden, yet his sight was not dimme, nor his natural force decayed when he dyed, Deut. 34.7. but the chief reason was, he knew though he were neither fick, nor weak, he must quickly dye, ver. 14. and must not lead the people over Jordan , as he faith in the next words, and that Joshua was designed to take the Charge which he laid down a and he complaineth of his age, to make them the more to accept of a younger man for their Governour in his stead.

no more go out and come in] That is, do the office of a Captain to lead the people forth to war, and to bring them home back again in peace.

the people form to war sin to oring turn mome outs again in peace.

V. 3. and Joffma! He joyneth the Lord and Joffma together, that the people may have the better hope of his happy guidance, who, though he were before but a fervant to Mofes, was now to be Commander in Chief under God, as himself had been ; and whatsoever difference they conceived betwirt them as men, they were to expect, that he is guided and affilted by God, would be a fufficient Conductor of them to the pollession of the promise, and therefore they might follow him with confidence, and must follow him with obedience, rather as second onely to God, then as Succeffor to Mofes.

V. 4. as he did to Sihon God is the same in future, that he was in former Favours to his people, and judgments to their enemies, if they be not rebels against him, or revolvers from him.

unto the land] That is, the Inhabitants of the Land. V. S. Before your face] They shall fo fly or fall before you , that you

finall perceive that you prevail by the power of the Lord.

V. 6. Be strong and of Por he that must govern his people (especially fo numerous and apt to murmure) hath need to be valiant to represse vice and constant to maintain virtue.

V. 8. The Lord he it is that doth] Gods affiftance is the fureft ground of couragious confidence. V. 9. this Law That is, the Book of Deuteronomy. Some con

ceive the whole pentatruch to be here ment and that that which was now written was found, 2 Kings 22.8.

to the Priefts] Who were to be most conversant in it, that they might the better instruct the people out of it, especially in the year of release, which was every feventh year, Exod 23.11. when it was folemnly and entirely to be read unto them, verfit, of this Chapter,

There is no error union them, we let t_i of the New School three by occasion of the Books, which was laid up in the fide of it, and for the bearing of the Ark; three is found doubt whether is belonged to the Priefts onely, or to the Levites with them, owhether to the Priefts as Priefts, or at Levites. Some conceive that the Priefts must bear the Ark, and not the Levites, and therefore that Uzzah being but a Levite when he touched it, was mitten, because he pretumed upon the charge of the Pricits, but it appears, Num. 3:31. that the Levites, (which were the fons of Kohath, who had the charge of the Ark,) did carry it, as vet 25. of this Chapter, though not onely, nor alwayes, for at fome extraordinary times the Priefts did bear it, John 3,13, & 1 Kings. 8, 3, yet with this difference, that the Priefts might, and sometimes did it upon especial occasion, to that the Pricts migor, and contenues and it upon especial occasion, to tellific their piety, or for greater folemnity: but the Levices must do it, as a piet of their service in ordinary. See 1 Chr. 15.2. And yet might as a pircor their retrace in ordinary, see a China, 2. And yet inight thy not touch any of the holy things they carried untill they were covered by Aaron and his fons the Prieds, Num 4.15, and the efore the fin of Uzzah, whether Priest or Levite, was not only, for that he and the rest tizzan, whether Price or Express was not only, not trache and the left fuffered the Ark to be carried on a Cart, (which they should have born on their shoulders) but for that he either fained a peril of falling, and so feemed hypocritically to support it, or that he took the bol ineffe irreverenty to touch some part of it, for which he ought to be smitten as he was, Num.4 15.

V. 10. year of release] Every seventh year was a year of release. See on Chsp. 15.1.2.
V. 11. before the Lord Before the Ark of the Covenant, which was

the fign of Gods prefence, and the figure of Chrift.

Then [but read] It is not faid who in particular, but it is like the fervice 3.a.

who is called both a Scribe, and a Pricit, Nch.8.1, 2. A Scribe, as he was a Writer of the Law ; and a Prieft , as a Reader, and Expounder of

it to the people, and a facrificer to God,
V. 12. children Children must be timely instructed in the Law of God, that they may be inured unto it, and habituated in it before they come to be men ; for young Saints are most like to be old Saints (though one of the Devils proverbs calls them the old devils.)

V. 14. in the Tabernacle] The Tabernacle is fometime taken for the whole space, or place, which was marked, and bounded out for holy ules, and not fit for the curi us Tent of cuttains, Exod. 16.10,11, &c. Here it is taken for that part of the Court which was neer the door of the Tabernacle, for into the Tabernacle it felf none but the Prieft might

V.15. pillar of a cloud] That is, a cloud in form, and fashion of a pillar as the flaming tword, was fire in form of a fword, Gen 3. ver.laft.

V. 17. bide my face That is, I will take my favour from them; as to turn his face towards them, is to shew them his favour. See on I Kings. 2, 15. & on Ifa. 8, 17. & 54.8.

V. 19. this fong] Sec on ver 30.

a witnesse] For me against their disobedience and ingratitude, and against their obstinacy, and stupidity, who, though they were warned of the wretched end of wicked works, would not beware,

the writtened end of written works, would not uryar.

V. 20. then will they turn] Outward prosperity, though good for the body, may be bad for the foul; for many will no longer obey God then they are under his rod, who turn their prosperity, which should be a monthly are under his rod, who turn their prosperity, which should be a monthly are under his rod, who turn their prosperity, which should be a monthly are under his rod, who turn their prosperity, which should be a monthly are under his rod, who was not received to the rod of t tive to their obedience to God, to an occasion of contemps against God, V. 21, testifie against them That they own wickednesse wrought their

woc,& that their full frames were but the just reward of their disobedience.

which they go about] There were some so ill minded among them. as to mediate on mischiefe before hand, whereby they deserved their expullion out of the land, when as yet they had not gotten pollession of the Land; but God forefaw bow bad they would be, and therefore fore-ordained a just reward for their wickedness.

V. 23. and [aid] Hitherto God spake of and to Joshua, but by Mo-les; now se speaketh to him by himself, and here both giveth him his

they not no peacet to this by animelyand net competent mining charge, and encourageth him to it.

V. 16. in the fide of] Or, by the fide; and (as some Hebrew Rabbines note) in a chell by it felf placed on the right fide of the Arksfor there was no writing kept in the Arksbut the two Tables of the len Commandements, 1 King.8 9, 2 Chron.5, 10. See on Exod.25.16. where the doubt is more largely discussed.

V. 28. heaven and earth to record] See Annot on Chap. 32. verf. 2. V. 29. you will utterly corrupt] By the Spirit of prophesie he foretels their desection, as a forerunner, and cause of their future affliction. V. 30. of this fong] Which followeth in the next Chapter.

CHAP. XXXII.

Verl. 1. Give ear O beavens] Here beginneth the Song spoken of yer? Veri.1. Give car o readents are to beginneth the song spoken of veri to the heavens, either meaning by the beavens. Angels, the Inhabitants of the heavens, and by the earth, men, the Inhabitants of the earth. as by the land, the Inhabitants of the land, Chap. 31.4. Or elfe by the heavens, and the earth, we may understand the heavens, and earth themfelves. The meaning is, by fuch a passionate expression, to stirre up their apprehensions; or by appealing to the heavens, and earth, which their apprentioning to by appearing to the marchin, and cauth, which have neither fenfe nor reason, nor religion, and yet obey Gods Ordinance, to shame them, who professe to have all, and against all are disonance, to shame them, who professe to have all, and against all are disonance, to shame them. bedient to him : or that upon their rebellion againft God, the heavens and the earth should both joyn in judgment against them, as is threat-

ned. Chap. 28, 23,
N. 2. My Destrine shall drop I would have my doctrine to drop

V. 2. My Destrine shall drop I would have my doctrine to drop from my lips upon your hearts to mollifie them; or that it, may be unto them as a fruitfull dew or rain which maketh graffe, and flowers to fpring and fprout, Heb. 6.2. Sec Ifa. 55. 10. Ezek. 21, 27. Amos. 7.16. Mic.

V. 4. He is a rock In strength, and fixednesse, a strong, and durable foundation,that cannot be removed ; Ila. 26.4 & 28.16. V. 5. their foot] That is, their fin, which spotteth, and blemisheth

their foules, 2 Cor.711. Jude verifica; nor fuch fin at is of infrantly; which foules the first of bit children my, and many time do commit, I John 1. Jude of malignity perverindle, and contemps Sec. 1 John 3.6.

V.6. O foolif people] Great ingratitude is groffe folly, and the ingratitude is great which returns evil for good to a mans best Father, and onely Maker, as God is.

V. 8. divided to the Nations] This some conceive to be meant of the division by confusion of Tongues upon the building of Babelothers of affigning portions to the Nations, as of Scir to the pofferity of Efau. Chap. 2. 5. and through the whole earth the Lord diffributeth the portion to every people as pleateth himfelf. .

fet bounds] Or limits, meaning the division of the Land of Canaan monogeneral or mann, meaning the division of the Lords allotment; for it was done (for the most part) by lots, Num. 34.13, and the disposition of the lot is of the Lord, Prov. 16. 33.

V. 9. the Lords portion] The Lord hath chosen the people of Israel for his peculiar portion, out of all the Nations of the world, Amos

ons of Jacob had fallen to him by lot. V. 10. be found] Not by chance, but with resolved choyce he ma-

bouling wilderneffe] Becaule of wilde beafts, whose noise is howling, when they want provision. See Isi. 43, 20, Mich. 1, 8, nifelted himfelte to him in the Wilderneffe.

ing, when they want provinon. See 1814. 45. 20. Mich. 1. 6. V. 1.1. flutterelb over her joing] Either to teach them to flie, or to ethem from violence. See on Erod. 19.4. Matth. 23.37. on her ming!] It is noted as the peculiar property of the Eagle, to

carry her young in her claws, as the catcheth, or carrieth the prey; but with such tendernesse, as that she may not hurt them, and as such an

height, as other may not reach them,
V. 12. didlead him] By the pillar of cloud by day, and of fire by

night.
V. 13. ride upon the high places That is, triumphantly prevail over the fenced Cities, who e walls, and towers are raised highest, Chap:

33.29. [la,88-4, male bin] The preterperfect tense used for the future as in other verses of this Chapter. boney out of the rook] Barren places, like rough, and craggy rocks

were made to yeeld fruit; or (according to the letter) (warms of Bees made honey in the clefts of the rocks , and Olive trees prospered in Ro-

ny piaces.

V. 14. breed of Bashan] A place of special note for a good breed of cattel, or for good patture for them. kidnegs of wheat] The funeffe of the creature appears in the kidneys,

and the belt are fuch as are most fat 5 to fuck is the fruitfullest, fullest, and whitest flower of wheat compared. See Pial. 81.61.

and winter nower or witcat compared. See Figure 3.03.

pure blood of the grape That is, the liquor of it, which in some sort of grapes is red; and being pure without mixture, it is more red, and like to blood. See Annot on Gen 49 11.

V. 13. Fefuran The word is derived of Fifter, fignifying rice outselfs, or uprightnesses, by which is meant itrael, Gods peculiar ounsing or upreparatively within a meant intert, clouds precipie, people, 16444... who flould have been upright, righteous, just fin obtenee to the vit 1 and 1.aw of God, but was lawlides and unruly, and like a fatted bullock, kixed, againfth its feeder. The word #fehruran, be wery ready under and it feems to be made by Mofes by way of parross wery ready under and it feems to be made by Mofes by way of parross nomafia or allufio 1 to an oxe, as if he had faid, I fract thould be Jefburun, but is, Scher, that is, an oxe + or a bullock.

waxed fat and kicked] See on Eccles 7.2. Jer. 5.7. Hof. 1 3.6.

V. 17. new geds | For all falle gods are new, and young to God the Ancient of dayes, who was from excellenting, Dan.7-9.
V. 18. she Rock that begat He was called a Rock before, ver.4. and

here again, but with a great difference from an extraordinary Rocks for the fame God who is so called is (as a Rock is not) of a quickning and a generative power to beget fons and daughters as they are called verfig.

generative power to beget ions and caughters as usey as control to bide my face) See Annot, on Chap. 21.17.

V. 10. bide my face) See Annot, on Chap. 21.17.
Gods hiding, I sa withdrawing of his favoura-fee what their can'l Gods hiding, I sa withdrawing of his favourable influence and affiftance, and though he be not feen, he can'lea and ble influence and affiftance, and though he be not feen, observe, and will fo fee, as to make others observe (and this pharse is outerve, and will lote, as to make outers outerve [and tins pinete is used after an humane manner, as miny others in the Scripture) as if God watched, 63 so Mofe hitter did. Exod. 24- to fee what would become of him, Exod. 24-) whereas indeed he knoweth all things con-

cerning all creatures at one act of understanding.

any Coverant with them; to wit, the Gentiles, whom I will uphold | Fathers, or two Gods, but only one Father, and one God, Job. against the Jewes and make them victorious over them, and when their fine are ripe for a further rejection, and they refuse the greatest Favour I can do them, (my Son sent to save them,) then I will accept of the Gentiles for my people, who shall embrace the Messas I send, by belief in him, and adherence to him : the words in this sense are applyed by the

Apostle, Rom.10.19. Apolice, Rolling 19.

foolift Nation] So are all blinded Gentiles, who not differing the difference between the Almighty God, and impotent Idols, turn their backs upon him, and fet their faces with bended knees towards them.

Dacts upon numano tet untractes with nonder nures towards (turn, V. 1.a. to the length full D. r., to the deepth part of its 1 A vigorous Memphot importing a moft deep defluidion, rooting out all hope of growing up or eccorring propherity again. Or, by the length full, may be meant the extremely largues of the other world, see well as manifold the meant the extremely largues of the other world, see well as manifold. and woful calamities in this ; fuch terrour of the Lord might perswade

Jane wous commutes in must a numerican a survey of the man more than a survey of fines Cor, 1st.

P14 burns with bunger | Famine confumes the field and moiflure, and hivels up a young gitle, fo that it makes her look like an old woman; and (as fire) makes the vifage black like a coal, 1 am, 4.8.

V. 25. [word witbout, and terrour within] They shall be flain both in the fie'd, and at home, within their houses, and chambers. V, 17. Were it not] Here again, as ver. 10. God fpeaks after the

manner of men, who do not what otherwisethey would for feer of scandal and encouragement of the wicked. See Pfal. 140.8. dat and encouragement of the wicked. See 1181.140.8.
V. 18. a nation void of counfel] This is spoken of the Israelites, who inconsiderately went on in wickedness without fore-casting what would

come of it, Ita.27.11. Jer.4.22.

V. 30. how should one chase That is, one of the enemies of Ifrae chase a thousand lirae ites, except God, who was, and would have been their Rock of defence and refuge, hath given them up to ruine.

V. 31. not as our Rock] That which was faid before, is spoken in the Person of God; this in the person of Moles, or the people, where comparing the true God of Ifrael with the falle under the name of rocks, the

[10] He alludeth to the division of the Land of Canaan, as if the enemies upon former experience of Gods pawer and terrour in punishing chemics upon former experience of Goas power and terrour in puntining their transgression and wickednesses, (which ignorant and impotent 1-dols could not do) have judged the preeminence on Gods side, against

V. 32. sheir vine] (Meaning of the wicked Jews.) is compared to the Vine of Sodome, whole fruit is abhorred, as was all that belonged to that accurfed City, and to her wicked fifter Gomorrah. See on Gen

V. 33. the porfon] The fruits are as poyfon, deteftable to God, and

V. 34. treasures God hath his just treasures of wrath, Rom. 2.5. dangerous to man. answerable to the evil treasure of fin, Mattha 2.35. which is heaped up by the wicked.

V. 35. [lide in due time] Due is added by way of explication: for the wicked, though they be thought to fland too long, shall fall in due time, that is, in the time which God chuleth, as most meet for the honour

time, that is, in the time which so a content, is most meet for the soon of the gody.

1. 36, judge his people That is, give fentence for them, by taking vengeance on them that wrong them; Pfal. 1.6.1.

repent himself] In favour and compassion to his servants. Of his epenting, fee Annot, on Gen. 6:6,

their power is gone! When there is leaft hope in the creature, there smoth the from the Creator. See Exod. 14.13.
none fluir up! That is, none lying hid, as those in the Prophet Eli-

ahis time, who would not bow to Baal, 1 King. 14.10.& Chap. 19.14;

V. 40. lift up my hand | See on Gen. 4.2. See also, Heb. 6.16, 17. and say, I live for ever | That is, God protesteth by himself, that he

and 197, 1810e for early among some processing numbers, that he will do as he faith, afterward yetf-el1-14.

V. 4.2. from the leginning O. 5, the head of revenget. That is the chief of the enemies of my people. Or, from the beginning of revenger: that is, from the beginning of the enemies opposition of my people with revengeful minds towards them ; I will begin my revenges at the beginning of theirs.

V. 46, to observe to do all] Observing to do, or observe to do (even) all: elfe the fenfe is no: fo clear.

V. 47. For it is not a vein] Not vain that I command, nor fhall it be in vain that I have promifed unto you. See lfa. 55.10,11. V. 49. mount Abarim] Sec on Num.27.12.

V. 50. and dye in the mount This is not a command to Moles to dve. but a decree that he should dye there; for he was not to kill himself, but to expect there untill God took away his foul to heaven,

gathered unto] Sec Annot on Gen.25.8. unto his people] Moles and Aaron were breihren, and their people cal earth were the same, and being in heaven (both of them) there society there is the same; therefore the words (thy and his) here repeated, doll not imply they went several wayes, or had different kindred or company, in heaven; but it noteth the particular right of each to the comfort and rring an executes at one act of amountainame.

N. 21. not a people | That is, such as I have not taken for a prople as reft with the same people as when our Saviour faith, Lastend to my P. 21, not a people 1 118:18, tucinas 1 nave not taken for a proprie as lett winting teams proprie 3 which our avoids faith, 1 signal form I have done lifael, nor given Laws as a Lord unto them, not entred Father and your Father, 1 on Toda and your God 5 he meantch not two

V. 51. because ye trespassed] See Annotton Num.20.10, 11,12. V. 52. thou fhalt not go thither] Sec on 1 Sam. 31.2.

CHAP. XXXIII.

Verl.1. THe bleffing This bleffing containeth not onely a simple

VCI. 1 recuping] Into outcome contained not entery a large protein an alternate of the effect detreof, V. 2. The Lord case from] Or, sma Ottoma Sinais. (for the word will admit of three readings, shough more futually the rendered from or safe). Throughout the whole verif there is a continued metapher, wherein God is brought in as the Sun, shewing himself to the people in divers places, in feveral kinds and degrees of glory and goodnesses at Mount Sinai, God called for his people to make a Covenant with them : out of it, or from it , he went to guide them towards Ct-

role up from Seir] A Mountain of Idumes. The former faviour was at the light before the Sun-sting; here at Mount Seir he role up, and showed himself in special Favour and glorious power, when in their way by Seir or Edom, the brafen Serpent (a Type of Christ the Sun of righteouincile arising with healing in his wings, Mal.4.2. and a renedy against the biting of fiery Serpents) was erected. Some take it lite. telly angum use using o nery sergents was erected. Some takes tells ally sather the gloy of God began to finise from Mount Seirs, (the igwittened might be fren nere Sinai) and that it palled thence to Sinai between the some own dome glorious, and there clutted for a time.

Journal for the free mount Param | A Mountain in the widerned, the state of the st

neer unto which Moss made this repetition and explication of that Book of Deuteronomy, Chap.1. verf.1, and where it is conceived by feme that God endowed the Elders of Ifrael with a larger measure of his spirited rit; and there also did he manifest his miraculous power in provition

for his people by fending Quailes from heaven. tenthousands of his Sainte That is, boly ones: meaning an infinite

fervent affection to our neighbours.

for them] That is, for his people:

V.3. In thy band 1. That is, in the Lords band; by which is fignified his power and protection; the perion is often changed, the Spirit fometimes moving the inspired Pen-men to speak of God, sometimes (upon speaking of him) ravishing their allections in devotion towards him, and moving them to fpeak to him.

at thy feet] Thy holy people a tended upon thee at the foot of Moune Sinai, (where thy Majetty appeared) as Disciples at the foot of their Teacher, Act. 22.3.

V.4. Mojes commanded] The fourth and fifth veries are the words of the pious part of the people, expressing their good affection to the Law and to Moles, by whole mediation they received it.

the inheritance]. Or an hereditary law to be kept by themselves, and transmitted to their posterity. Pial. 119.111.

V. s. King] That is, Prince or chief governor, Judg 19.1, meaning Moles ; for the Kingly government, as it is described, 1 Sam. 8 9. was not yet fet up in Ifraci. Or it it be meant of fuch an one it is a propintie of the Commonwealth of Ifrael in the reigne of Saul. See on Gen. 36.

in fefkurun] That is, in Iirsel. See on chap. 32.15. V.6. live and not dye] See Annot on Gen. 42.2.

let not his men be few] Or, Let bis men be few ; for the word (not) is not in the Original, yet it may be repeated as in Job. 30. 20, 25, and Pfal. 9.18. The needy shall not alwayes be forgotten, the expediction of the poor shall perish for ever: but the word not, must be repeated thus:
The expectation of the poor shall not perish for ever: or, nor the expectation of the poer periff for ever. So, let Reuben live and not dye; and let not bis men be a number; that is, let them be ten; and if the words be road without the word not, let bit men be a number, fas in the Doway Bible) that number may be either tew or many. The Geneva renders the words, though his men be a [mall number ; and theccupon the Annothe weters, some one may be a prime pamour p, and truccupping the month of policy and the amount of the state of the state of the state of Gods phople, though for this fin his hoppur be diminished, and his tamily but small. And Numb. 1, where the number of the Tribes is tet down, Reinben Math.

Numb. 1, where the number of the Tribes is tet down, Reinben Math.

See on Gen. 49 26. the fewest of all the sons of Leah there mentioned, a vee, cometh far

V.7. Hear the voite of Judah, and bring him unto his people! The prayer of Moles, or voice of Judah is not to be understood of the person of Judah, for he was dead long before this time, but of the Tribe of Judah, and of the bringing of him unto his people, some conceive to be the bringing of him with his people into the Land of Canaan, according him. to the delire of Caleb and Joshua, Numb. 14.8. Secondly, others rate it to be a coming as a Warrior with victory over his enemies and fafety and protection to his people; and this as well by prayers as by force of armes of the Tribe of Judah; as in the example of David, who prayed devoutly, as well as fought valiantly and victorioufly against his enemies, as Aia, and Jehosaphat and Hizekiah, Kings of Judah. Thirdly, the binging of Judah to his people, is taken for the return of the Tribe of Judah trom taptivity to for though the children of Ifrael, and the children of Judah were oppreffed together, and all that took them captives held them fait, and refused to let them go, Jer. 10.33. yet the Lords promite was to bring again the captivity of Ilra. l and Judah, Jergo, 3. which promife implyetthe condition of repentance; and that condition performed by the 1 ribgof Judah and Benjamin, and jour few of the other Tribes, they were reflored to the people, to wir, to the pool which were left to husband the Land, Jer. 39.10. & 407. & 52.16. Dut the other ten Tribes generally perfitting in their impenitency , continued in their captivity.

[ufficient] Give thou fufficient ftrength to his hands, that he may not be made a prey to his enemies.

V.8. And of Levi] Simeon his elder brother, who was joyned with him in the curte of Jacob, was not here made his partner in the bleffing of Moles, for he is not mentioned at all : the region is thought to be, because that Tribe was exceedingly defiled with turnication spiritual and corporal; and though Levi had his part in the flaughter of the She chemites, and curie of Jacob for it, yet is his Tribe here bleffed by Moles, and because of his zeal against Idolatry, Exod. 32.26,27, &cc. See

let thy Thummim and Urim] Or, Urim and Thummim. See Annot

on Exod. 28.30.

1by boly One] Thy High Priest dedicated unto thee by a peculiar confecration. Sec on Pfal. 80,2

Maffab] The word fignifieth temptation, probation or trial, and fo the words may be read, whom thou doft prove with a probation, that is, with iome great (pecial trial:

Meribah] Of Meribah, fee Numb. 20,13. Of Maffah and Meribah both lee Exod. 17.7.

not feebing. (Concluding both under the more worthy gender) That is, 20.21. who was fo impartial in Gods cause, as not to acknowledg either father

company of Angels: for the good Angels are all of them Saints, though or mother, brother or children, against his command. This is apply Company of Anges: 10 tine good Anges are an of titem Satus, among a monanty assume the saturation against the saturation and the saturation of the saturatio appearance at Ministrom whether and what his Law cultivations of the history of t 18. Or because the Law is the rule of our ardent devotion to God, and neer locver, from slaughter in the Lords cause and quarrel, as Exod, 326 16,27,28,29. V.10. Teach] Msl.2.7.

V.11. that hate him] He declareth, that the Ministers of God have nany enemits, and therefore have need to be prayed for.

V. 1 2. The beloved of the Lord] That is, Benjamin, who, as he was his father Jacobs darling, when Joseph was supposed to be dead; for was he much beloved of the Lord; of whose Tribe the first King was chosen, and in whole portion the Temple was built.

by him] I hat is, by Gods affiftance ; or Benjamin fhall dwel in fafeby Levi ; for the Temple wherein the Tribe of Levi ministed, was in the lot of Benjamin, whole lot of inhesitance was betwirt the Tribe of Judah, and the Tribe of Joseph.

bis [boulders] God shall chuse him an habitation in the chief City of the Tribe of Benjamin : for though the South part of Ferufalem (which is called the City of God in electial manner) where was Mount Sion, were in the Tribe of Judah, yet the Northern part, with mount Meriah wherethe Temple food, was in the Tribe of Benjamin ; and being fer upon that hill, it was confpicuously eminent, as the head placed above, and between the shoulders. And though God be faid to de el in Mount Sion, and thence some conceive his Temple was situate upon it, yet where it is so said, the word Sion must be taken, not strictly in the hill of Sion, but by a Spacedoche for the whole City of Jerusalem, and therewith for the Temple founded upon mount Moriah. See on

V.13. The precious things of heaven He plentifully fets forth the fruittuineis of the portion of Joseph, by all the means that produce increase, whether from above, as rains and dewes which fall from heaven upon the earth,or from beneath, Ezek. 34,26.

the deep that coucheth] . That is, the springs, and rich minerals which are below.

V.14. By the Moon The influences of the Sun by heat, and of the moon by moisture, and the influences of the Stars make the fruits of the carch to ptosper. Or, according to the Hebrew, Moons, meaning the va-

V.15. Ancient mountains] There are some mountains of fand and there of the fone of Bilheh, Dan and Napchali and in the latter acr rubbill cafually made, force putpoicly cast up by the labour of man, in count brought in Numb. 26. eight of the twelve go beyond him. See respect of thefe, the mountains made at the Creation are very ancient mountains; and upon some of them grow Olives, Cedars, Pine-trees, Cypreis trees, and other things ufeful tor necessity and delight,

V:46. in the bufb] See Exod.3.

and upon the top of Which is not another, but the same Joseph, but spoken of under another title, that the bleffing might be doubled upon

scparated from his brethren] Oc, was a Nagarite; Which some take in respect of beauty, for the Nagarites are commended for that, Lam 4.7 and to was Joseph, Gen. 39.0. But why he was called fo, fee on Gen. 49.26.

V.17 His glory] That is, the glory of Ephraim shall be like unto a tair young and luity bullock.

whorns of unicorns] See Annot on Numb. 23.22.

to the ends of the earth] He shall overcome Countries far re-

the ten shoulands of Ephraim, and they are the thoulands of Manasseh] By this the truitfulnets of Ephraim, by this comparative proportion, terms to be much greater then that of Manallen, and to we find it at the hufter and number of the people, Numb. 1. 33,3 5. but when Moles bleffed them the Tribe of Manaffelt was more numerous, Numb. 26. 34,37. yet Mo-, ies over-looks the pretent overplus of the Tribe of Mansileh, forefeeing. and foretelling that hiphraim should overtake it, and overgo it in the multitude of his troops In future times."

.V.18. in thy going out I in thy prosperbus voyages by Sea, according to that, Gen. 49.13. and thy going out to war against thine

in thy tents In thy peaceable habitation in pasturing of cattel, and other exercises of husbandry, whereto lifethar so addicted himself, that he had rather submit like a strong Ais to a double burden of Tribute, then fight for his freedom from it, Gen. 49.14.

V.19. unto the mountain To the mount where Mofes by the fpirit of prophetic, forefaw the Temple floul abe feated. See Annor. on Chap.33.121

abey [hall [uck]] The former part of the verse of inviting to the hoy mountain, may be meant of both the Tribes forementioned, but this of fucking of the abundance of the Seas, is to be appropriated to Zebulun, who being commodioufly fituate for merchandile, reaped great benefit by the feas, and by the Civies feated upon the fea fhore, which is fandy ground, whereof Hachae had some, though Zebulun had more, or more commodious for traffique.

V. 20. That enlarged Gad] Either by giving him more scope and compasse for his company, as Joth. 17.15. or by delivering him V.9. Who faid unto] Or, of his father and mother, I have not, nor do out of itrights when he is differed, Pfalm 4.1.2. 1 Chron 5.18.

teareth the arm with That is, catching the prey like a Lion, who

Annotations on the fifth Book of Moles called Deuteronomie. Chap.xxxiv.

greedily feifeth on the arm and head together; fothat he shall prevail

greedily lenteth on the arm and head together; so that he shall prevail over the shoons, and pull down the dignified; for the arm is the strong-fragrather come of the head the highest.

V.s.: Provided the first part for bindfell; That is Gad, with the Reubents and half Tribe of Manastell, got the first portion of land, which was on this file Jordan, to those which journeyed construct Canasan out of the contract. See November 2019. Egyp. See Num. 3.2.23.29.33. t Chron. 12.8. &c.
Law-giver That is, Motes for he had nor his portion by lot, as o-

there had, but by his own request, and Moses his grant,

be came with the heads] A prophetic for affeveration and affurances fee down in the phrase of an history, as if already the deed were done e it fee down in the phrase of an history, as if already the deed were done e it amports the forwardness of that Tribe, who would be as ready as the best to execute the justice of the Lord upon the Cahannies. John 4.32 and bis judgments] Which God had denounced against them.

with Ifrael] For though the Gadites, with the Reubenites, and half Tribetof Manaffol, had their part on the caft fide of Jordan, they undertook the conquest on the other fide, with the reft of their brethren, Num-

32.23,29,33.
V.22.Dan is a Lions whele J. As a fierce young Lion leaping from the hills of Balhan (where he was bred) to earch the prey. Balhan was a part of the porsion of Manassen, not of Dan, chap 3.13. So that the figure of the porsion of Manassen militude is in regard of quality, not of place; and in this he is refembled
(as Judáh ws) to a Lion, Gen 40 9. and the Darlites were valourous, of which Tribe were more Warriors numbred, Num.t. then of any other Tribe, but Judab, ver. 22.39. Or it may note the disposition of th: Danites co hunting and living upon prey 26 Lions do See Num. 1.27

39. & 26 21,43.
V.23 Napihali fatisfied with favour] His portion was most pleasant and fruitful by land; and for forraign Dainties his fituation neer the (ea, furnished him with abundance by his traffick with the Sydonians, Tyrians and Phenicians, fo that he might very well be fatisfied who neither wanted contentment for the quantity or quality of defirable pro-

V.24 dip bis foot in of! In his portion shall be great store of oyl, not only to annoint the face, but to supple the feet . This is agreeable to Ja-

cobs prediction, Gen 49.20. V.25. Iron and braff] At thy feet where thou treadest shall be Mines V.3. Iron and 074[J]. At tray zere water transit tension to entance of the form that the first which thoughts dig in greate abundance 3 or it may be breaten of alterophening their thoose with nailes, or plass of iron or bearls, fometimes used by Nomens and Syrians. See Jofephus of the Wass of the Jevis, lib.7. cap-3. Plin.Natr.Hifk.1.33.6.3, Val.Max I.9 on

See chap. 8.9.
so thy dayes, so shal shy strength be While thy dayes hold out, thy
frength shall hold out, and net fall, as it was with Moses, Chap. 3.4.7.
frength shall hold out, and net fall, as it was with Moses, Chap. 3.4.7. Or, the bonour and power of the Tribe of After shall not decay with age, as ulusily a mans perfogal firength doth, but it shall continue in vigour and vertue which shall not fail or languish with continuation of

V. 26.0f fesurun] See the Annot, on Chap. 3 2.15.

in thy help. For thy help.

V.zy. Underneath are the everlifting arms. Gods protection over his

people is above and beneath, and both everlaiting.

V. 12. In fafety alone. Without any enemy to challenge or usurp any

part of his promifed poffession. See Num.23.9. part of its promited ponemous. See Francisco.

the fountain That is, the posterity of Jacob spread abroad like the overflowing of a Fountain, Pfal-68.-7 & 1/ai.48.1. & Rev. 17.15. or, his plentiful bleffing, which floweth from God as a fountain that cannot (not as a eithern that may) be drawn dry. Some for the fountain of Hacob, read the eye of Hacob, and the meaning then is, that he shall feed and delight his eyes with the fruitfulness of his land abounding with

bie beavens] The heavens spread over the land of his habitation. V.29, Sword of thy excellency God is not only a Buckler of defence to his people, but a sword of affault against their enemies, whom by his affiltance they shall excel, and gloriously conquer in combat with them.

found hars] Either in their propheties of tryumph over thee ; or in faining and lying,like the Gibeonites, to curry favour with thee, Joffe, 9.

4. P[a]. 18.44. & 66.3.

bigh places] See Annot.on chap-32.13.

CHAP. XXXIV.

Ver. 1. PLsins of Moab] A parc of the wildernels where Moles had gl-ven his instructions to the people, and pronounced his last bleffing upon them:

Nelso] Apart of Mount Absum. See on Num-27-12, Pifedy] Nelso was the higheft of the mountaines of Abarim, and Pitigah was the higheft top of Nelso, thither he aftended from witness the had the faireft and truth prospect of the Land of Ca-

the land of Gilead] The land of Gilead is here taken largely for that part of the land which was already bestowed upon the Reubenites, Gadites, and half Tribe of Manatich, Mofes being on the top of Pifgah, which afforded him a Prospect every way, he first cast his eyes upon Gilead ; and having taken a view of that, he directed his fight to the furvey of the other part of Canaan beyond Jordan.

unto Dan] A City anciently called Lethem, Josh. 19.47. and Laish Judg. 18.27, 29. but afterwards possessed by the Danites, it was called, Dan it was the further part of the Land of Canaan towards the North as Beerfheba was towards the South; and by thefe two were the utmoft

limitations of it fee out. See Judg. 10.1.

V.2. All Napibali, and the land] Their portions were not feverally affigured them in Moles time, therefore he either uttered this by the Spirit of Prophetie, as that this was afterward by lot to be the portion of Napolitical Control of the Spirit of Prophetic as the state of the Spirit of Prophetics as th thali, and fo of the reft; or elie this chapter was written, not by Moles but by some other facred Pen-man of the Holy Ghost, who wrote the rest of this chapter from ver. 5. to the end of it.

or this enapter from ver.). To the citie of it.

and all the land of Judah] The like may be understood of the land
allotted to the other Tribes, for his prospect was not limited to those par-

utmoft [ea] The Mediterranean fea; the Hebrews use to call any great confluence of waters Sea; and they called this the utmost Sea, becaufe it was the utmost bound of the Land of Canaan, chap. 11.24.

V 3. Vally of Feriche] This was in the Tribe of Benjamin. City of Palm trees] Jericho is fo called, because it abounded with Palm trets, Fojeph, Antiq.l. 4.c. 50 Judg. 1.16. Plin.l. 4.c. 1 5. 6 1. 1 2.6.4. Zoar Lots place of refuge, ittuate neer the Lake Aiphaltices, whereof

fee Annot on Gen-19.20.

V.5. Dyed] And (as some, who seem exact in the computation of time, affirm) he dyed the third or fourth day of the month Adar, which answereth to our February : from hence the reft of the Chapter (and it may be the whole) was not written by Moles, but by some other by the Lords appointment, who is thought by some to be Ezra, but by others, more probably, Altezar, or Johus. The like observation is to be made of the Book of Johus until the 28 verse of the last Chapter, but from the 29 where his death is mentioned, is thought to be supplyed by Samuel, Ez: s,or King Hezekiah.
V.6. He buried bim The Lord himself without any humane 26 or

aid, prepared a grave for Moles, and laid his body in it, having taken his foul unto himfelk See on John 13:19.

Out a gainf Beth-Per The place of that shominable Idol fore-

mentioned, Chap. 3. 29. & 4.46.

but no man knoweth] For though it be faid, he was burted in a val-ley in the land of Mosh over against Besh-Peor, that was so great in space of ground, that the particular grave might be altogether unknown; especially Gods purpose being to conceal it, he would leave no outward appearance of it, left the Ifraelites should have made it an oceasion of Idolatry. But why had Moles policision of the land of Moab by his burlal, when God faid, he would give the Ifraelites none of the land of Moshi for aniwer to this Doubt, fee Annot.on Chap. 2.9.

V.7. His eye was not] See on chap.3 1.2.

V.8. thirty dayes] It was the manner to make thirty dayes the meafure of mourning for principal Rulers, whether of the Church or State, fo long was A aron lamented for, Num. 20 29.

19. And Johnsh — was full of 1 Hereby appeareth the favour of God, that he left not the Church defitture of a Governor.

hands upon him] See Annot.on Num. 8.10.

V.10. fince] By this it feems that this part of Deuteronomie was which accord well enough with the Original) and to the Writer has ving the Spirit of Prophetie, might freak not for his own time, but for # good while after.

face to face] Unto whom the Lord did reveal himself so plainly. See

on Exod.33.11. & on Num.12.8. V.11. In all the fignes] That is, there is none like him in might and miraculous operations, whereby the Lord magnified his own majetty, and dignified his fervant Mofes his Ministry. This is no prejudice to the praise of John the Baptift, whose excellency did not confist in figns and wonders, nor in fuch familiarity with God, but in other graces wherein he was exceeded by none that went before him.

ANNOTA.

AN NOTATIONS

The Argument.

THe main scope of the Holy Ghost in this Book of Joshua, is to glorific God by the manifestation of his truth in his
Promises, and his Power and All-suspiciones in performance. For whereas he had promised unto Abraham sour Gen. 1. 7. hundred yeers before, That he would give un: o his posterity the Land of Canaan for a possession, he remaineth sirm and & 13.15. constant in his Word. And though they provided him to wrath by their hainous sins and wilful rebellions, both in E. & 15.18. conjugant in ois your. And inough it is proved him to nullifie his Promite, and either wholy to destroy them. Exo.32.10

gpt and in the wilderness, and thereby justly moved him to nullifie his Promite, and either wholy to destroy them. Act.13.18.

or at least to cast them off from being his people; yet be rather dispensely with their sins, and exercise the patience Rom. 3.3. and long-suffering, in bearing with their evil manners in the Wilderness, rather then that their unbelief should make the Faith of God of none effect, or cause any of his gracious promises full to the ground unaccomplished. So also is Gods Almighty Power in this Book magnified and glorified, and be mightily declared to be the Lord of Hostes, by giving unto such a poor contemptible People, whose Parents were lately Bond-slaves in the Land of Egypt; so great and gorious Victories over such warlike nations, and such a numerous multitude of puissant enemies. Unto which we may adde the manifossation and glorifying of his Justice, in recting out these cursed Nations, when their fins were encreased to a full measure; But yet withal some mixture of Mercy with this just severity, in saving some of Gon. 15.14 the Hivites from this common destruction, and from being as it were drowned in this general deluge: Mercy, I fay, towards them, in sparing their lives; and towards his own People, in providing for them servants and slaves to do their basest works, that they, in the mean time, as a Royal Nation, might be priviledged and exempted from Such servile drudgery. Another end aimed at in this History, and subordinate to the other, is to describe and set out to the life, a worthy Prince, and a truly valiant and victorious General, both in his person, Parts and properties in the example of Joshua, as a Precedent and Pattern to all such as are of like Calling and Condition, and that whether we respect his Piery towards God his justice and charitie towards men, or his temperance and sobriety towards himself. In respect of God, be is described to be pious and religious, both in his personal holinesse, and in his publick Calling, as he was a general and Chief Commander: For he was a man eruly fearing God, a strict observer of his Commandments, neither declining to the right hand, nor to the left, a worshipper of God in sinceritie and truth; and so reasons and resolved in the true Religion and mayer of godliness, that though he had no other among all the people to joyn with him, yet he projesseth. That he and his boushold would serve the Lord. So in his particular Cal-Josh. 24. 15 ling; he is prepounded as a sit Pattern and Precedins to all of his Rank; For he wholy depended on his chief Severaign, the King of Kings and Lord of Hostes for his direction and protection: He attemptech nothing of any moment till be hath first consulted with God; and then he goeth on with undaunted courage, when he commandeth him, against many and mighty enemies: He trustesh not in the arm of sless, in his own or the peoples policy and power, but only many and mighty enemies: Exercises now in the same you will be so that the couragions; but when he feeming dif- John, 77; pleased, withdraweth his helping hand how is he humbled and dejetted for the loss only of six and thirtie men? Finally, in all his famous victories he arrogateth no part of the praise unto himself, but ascribeth the whole glory unto God as being the principal cause of all his Conquests. In respett also of his carriage towards men, ho is propounded us a fingular pattern of Justice and Charity: For being to divide the conquered Land among the people by Lot, as God a paginar paiserns; insured and country. To come, converte incompared a runn among one people of Luc, as well commanded to despet to be well with all aprightness, shewing therein no favour, partiality or respect of persons, as appeared in his dealing with his own Tribe. For when (presuming, it may be, on his nevents, and to the isola and kindred) they make suit into him for the enlarging of their subsersance, under a fair presence, That their portion is too firait for their numerous Tribe, he refuseth to gratifie them by scanting others, but retoreth their argument upon themselves, namely, That if they were so numer ous, they were the better able to enlarge their borders by their own endeavours, and so putter them upon labour to fit the Mountain for their habitation, by felling down the woods; Johner 14 and upon danger alfo, by fighting with, and driving out the inhabitants of the Valley, though they were a strong people, 15.&c, and had iron Chariots. His Charity and love also appeareth, in seeking the peoples welfare and prosperity with all his endeavors: For whereas the love and favour of God was the chief ground of their present and future happiness, and there was no other means to preserve it unto them, then their cleaving close unto him in his pure worship, and sounning Idolatry, he is not only careful to maintain it in purity and sincerity all his dayes, but when he is stricken in age and ready to dye, it is his chief care to have it continued after his departure; and calling together all the Heads and Elders of the people be useth all his Art and policy to make a firm covenant between God and them. That they would cleave only unto bim, and utterly abolish all Idolatry and false worship. Lastly, He is propounded to all Princes John 246 and great Commanders, at a mirrour of Temperance, Sobriety and Contentation, in that having in his hand, by reason his samous Conquests, so great Power and Authority, that he might have commanded what he list, yet he aspireshnot to any Regal Soveraignty nor to enrich himfelf with a vast estate or large inheritance, but resteth contented with such a proportion as by Gods providence was allotted unto him amongst the rest of his Brethren. The last End at which this Scripture aimeth, is mystically and typically expressed. For fostina is here propounded as a Type of our Lord fesm Christ, the only true Saviour of his Elect People. And to this purpose, that he might more fitly represent this great Savieur of the Church, the Prophet foretold and promised by Moses, his name is changed by him, and wherea he was before called Offica, he was a ferred to made Johns, or locholus, deing the same is coangea of him, and Dou. 18.18 van to Christon and Saviour; Because, as he in a fore was to save his people one of the hand of their earlist one. Num. 13.8 mies by a temporary deliverance and to bring them into the Land of Canaan as their possession and inheritance; so our Jesus presigured by him, was to save all his Elect People out of the hands of all their Spiristual enemies, and to on I fair period or on the heavenly Canaan, of which the eather was but a type: And as this could not be effected by Moles the Law-giver, but was less unto Johna as his proper work, unto which God called and affigued him; solution was to signific unto us, That the Ministry of the Law, with all see legal Ordinances and Persormances, can must bring ut into the heavenly Canaan but is woolly left to be accomplished by our true Joshua and Saviour, as his Josh 6,13 peculiar work unto which he is called and scaled by his Father, who hath vanquished all our spiritual enemies, and will give unto us, at his second appearing, both in our souls and bedies, the full possession and fruition of our holy and happy Inheritance in his heavenly Kingdom unto all Eternity.

Chap.i.

Chap.i.

He Book of Johns] It is called the Book of Johna, because it containeth the History of the Acts of Jo-The now, of foundation in the now of Journal of Control of the State and Commonwealth of It. Inua, in his Government, Conquetts, arvining the Land, and returning the state and Commonwealth Officeratl; and because (as it is most probable) it was penned by Joshua; following herein the example of Moses his Predecessor. Howsoever some passages in this Book could not be penned by himselse, as containing nis preaceenor. Howhover some panages in the afterward inferted by fome holy man of God infoired by fome things which were done after his death, but were afterward inferted by fome holy man of God infoired by the Spirit. Calvin thinketh Eleazar wrote the Heads of this Book. Maffias conceiveth Ezra to have written it: But it appeareth, Chap.15.63 that the Pen-man, whoever he was, lived before Davids time, and therefore long before Ezra's,

CHAP I

Veil 1. [Impress Lord and owner of auther whose earth being his, and the fullupreme Lord and owner of auther whose earth being his, and the fullupreme Lord and owner of auther whose earth being his, and the fullupreme Lord and owner of auther whose earth being his, and the fullupreme Lord and owner of auther whose earth being his part of the
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lupreme Lord and owner of auther whose earth being his part of the
lupreme Lord and lupreme Lo tory is continued, and knit to the end of the Book of Druttennomier as it is utual with the Hebrewes. So Ruth

1. Sam.1. E. Sam.1. E. Sam.1.

after the death] i.e. After the functal mournings for his death were ended, which lasted thirty dayes, Deut:

34.8.

Moles the fervant of the Lord | So called not only in a common an ordinary fense, as other holy men, but in special relation to the qualitie and nature of his fervice, as being Gods Deputie and Vicegetent, in and nature of instruct, as being Gous 12-putte and visegerent, in guiding inftructing and governing of the people of Ifrael. By which title God did more honour him then if he should have called him, in a bare Cod did more nonour min then i he moute have cancen min, in a outer classion to the people the Princeson King of Iffact, as he is called Deut.

3.5. And therefore David more gloreth in this title, as appeareth by his pathetical exclamation and reduplication of this phrafe, Truly I. am thy fervant, then in his foveraign dignity over all Gods people, Pial.

116:16.
that the Lord [pake] Not immediately by himfelf, as he spake to Moses, and as it were face to face, (for this was hispeculiar priviledg. Data; 34:10.) but either by some created voice, by an Angel, or by vifion, he being wakening, or by a dream in his fleep : of which fee Num. from, he being watering, or by a forem in his titep: of which the Num.

12.7. Which always made tinch a deep injusefilion, that the thingsreviated were off or his till like ruth, that there could be no feruple or doubt of them. Or; shill be not probable, feeing this mainter of revening which is most probable, feeing this manner of revealing Golds with Johns a polarly forcidal, Num. 27.18, 21, Num. 18.18 [Aminifer] Not in fertile and ordinary inflorment. For the first into fertile and ordinary inflorment. For the first into fertile and ordinary inflorment.

the word-here uted is not fervant, but minifter, asic is rightly transated; fignifying that he was fuch an one as was trained up by Moles, and both by his daily/instruction and continual example wel prepared and fitted for the wife managing of all the affaires of Church and Commonwealth, and therefore above all others molt fit to succeed him in his place | confine on the East.

of Government.

V.1. Moses my servant.] My Vice-getent in guiding and governing of my people in the wilderness, whom I honour, by owning him for my faithful fervant, in the performance of all duties required of him in that his place and calling.

his place and catting in the state of the st which I have promised their forefathers that I would give unto them. Nowtherefore] Mako no delaies, the exigencie of the State requi-

A COMPANY CONTROL OF THE ACT OF T

go pretently about tims were uno wines in law casten users, and part affect of the pretent prepare thy felt for the undertaking of all actions and affairs which belong to thy place of Capacin-general. Johus is called to his office three feveral times; here, and Num. 17,18, and Deut. 31, 14, to take away all feruities. ple both out of his mind, and the peoples.

over 15 is Jordan The greatest river of Cansan, ranhing along the land and falling into the Lake Asphaltics, or Dead seawhere it mingleth and and sating into the Lake Alphantnes, on Leta reswitter it mingeth its fiver waters with those which are pitchie and pelliferous, by which being hindred from flowing, it becometh a dead lake or fea. This river artifeth from the rost or bottom of Libanus, and that (as some write) ver arisetti from the cort or no toothor of a hotalus, and that Cas tonic writes from a double fountaint; one on the right fide called Dais, the other on the left called for. The word this, is here added, to fhew the neernels of this river to Shittim, where their Camp was now pitched. Others think this Pronoun is added by way of emphasis.

thou, and all this people Thou, as becometh a good General, conducting and encouraging them by thy example; and all the people, namely the ten Tribes and an half, with the forty thouland of the Reubenites, Gadites, and half Tribe of Manafich, who were appointed to affift them in this expedition; for as for the reft of the two Tribes and half, they were permitted to flay on the other fide Jordan , in their Cities, which they had built and repaired with their wives, children and

alone, without violation of justice can take a countrey from the ancient inheritors and give it unto others. And he may do it as the fupreme Lord and owner of all, the whole earth being his, and the ful-

Yial.24.1. counts the children of Ifrael This is purposely added, because when God changed Jacobs name into Ifrael, he then promifed to give this Whole land to his posterity, Gen. 35.10.12: And here he intimateth,

that he would now be as good as this word.

V.3. Every place! Which by Covenant I have promifed to give you Deut, 11.24. and which also here, ver. 4. 19 expressed, Chap. 14.9. The which Covenant and promise was not absolute, but conditional, namely, if they would wholly follow the Lord their God, love, fear and ferve 19; 11 mer wome woulty to tow the Lots unter Vool, love, text and texted litm. And therefore when they did backfilde and worthly idols, theremed to make void this Covenans, Chap, 2; 11.8c. Judga-1, 2; 1, caufed the nations oftenines to peval a signific them, and by reading their apolities and fin, never gave the whole land promifed into their pof-

that have I given This is added for their fingular encouragement spainft all doubts and difficulties feeing the Lord had given it them, who had supreme right unto what he gave, and omnipotent power to maintain his right against all opposers.
as I said unto Moses] According to my covenant which I made with

Abraham, I aac and Jacob, and have lately renewed with Mofes, Deur. 11.14. for the better confirmation of your faith, feeing it is fresh in your

V.4. from the wilderneft] In this verle God describeth and boundeth the whole country given to the Mraclites for their inheritance from the regions that butted upon them. First, the wilderness of Sin on the South Secondly, Lebanon, the highest and greatest mountain of all Sytia, extending it felf from Sidon to Damascus, and bounding the Land of Promile on the North. Thirdly, the great Sea, that is, the Mediterrante an, Called great, in comparison of the petty seas of lakes of Palestine) which bounded the land on the West, Numb. 34.6. and is therefore called the utmoft fed, Deut. 11.24. And fourthly, the River Euphrates, the

all the Land of the Hittiter] Thefe are here fpecially named, either by a Synecdoche for all the feven nations, as elfewhere the Amorites ; by a syntecoccut for an interest nations, as elemente to examines, or, as some thins, for a fixed approfe, namely to strengthen Johns faith egainft all difficulties. I feeling he hash a special promile from God , of yanquishing the Hittles, who fermed most invisible and built as being a more worlke and putifiant nation then any of its

V.s. There shall not any man, be able to stand before thee] This is added for further encouragement, feeing they had from God a special promile, that though their enemies far exceeded them both in number, ftrength, and all warlike preparations, yet God would give unto them the victory in the day of battle

all the dayer of thy life Thou shalt not only have some good be-ginnings in thy undertakings, but shalt have a constant and continual tenoxr of happy fuccelle. And he giveth a reason hereof for the further confirmation of his faith, namely, because his would be ever present with him, as he had formerly been with Moses, and give him his afsistance in all his enterprizes, unto whom nothing is hard or

as I was with Mofes] i.e. As Mofes prevailed in all his undertakings and was not only supported in all the difficulties of his Government of and was not only supported in all the difficulties of his Government of a Riff necked, murraruring and rebellious people, but also vanquished and fubdued all those cannels on this fine Jordan, which role up regaint him, only by my power affilling him; so finist rous likewife prosper, both in the government, in which those facecacker him, and also in the warlick expeditions against they enemies.

I will not fail thee ,nor for fake thee] i.e. I will alwayes be prefent with thee to assift thee by my power and Spirit, in all those enterprises which thou undertakeft at my command, fo as thou fhait cafily archieve them, though they ferm never lo difficult 3 and therefore go on with course, rething upon me for good fucce (s,not only in thy first beginnings,but be affured that I will never faile thee unto the end. The like encourage. ment giveth Moles, Deut. 31.6. And thus David ftrengthich his faith

in the time of a defertion, Pfal. 27.9.

V.6. Be frong, and of a good courage Though Johna was exceeding valiant, yet the work which he is now to undertake, had in it fo many great difficulties, that the Lord thought it not superfluous to before I gave it by promite and right, Deut. 11.24. The Prenount (I) tepest often the incouragements, feeing in point of government in hath its receil emphasis, q.4. I, and no other, because none but God was to Sustaine a heavy burden, in respect of the perverse disposition of a second contract of the perverse disposition. of the people a and to undergo many difficulties and dangers, in respect
of the enemies whom he was to encounter, being men of valt and Giannille flature and strength, and dwelling in Cities with high walls
and propisious to belief and prosper them, so as there could be no cause of

For unto this people shall thou divide, &c. 7 i. e. Be coursgious in undertaking in respect of the greatness of thy reward, feeing hereby thou shalt attain unto an higher degree of honour then I vouchsafed unto Moses. For he onely led Israel through the wildernesse, but was not permitted to bring them into the promifed land, whereas thou thair nor onely fubdue all these nations, but also divide their land amongst thy people, and fettle them in it as their inheritance, as by oath I promifed to Abraham, Itaac and Jacob, that I would do in the fourth generation, which time is now come.

V. 7. Onely be thou ftrong, &c.] Here he not onely require h con rage and reiolution in Joshus, but also sheweth him the onely sure foundation upon which it was to be grounded, namely, his obediance to Gols haw delivered by the Ministry of his fervant Mofes, the which he was to make the rule of his whole life, not swerving from it either on the one fide or the other , in any extreme of excelle or defect, through (uperfittion or profamenesse, adding unto it or detracting from it. Without which though there may be in Captains and Commanders desperate rashnesse, yet no true fortitude or wel-grounded courage. But this is not to be understood of perfect and exact legall obedience, unto which degree no mortall man can attain, but of that Byangelicall obedience to the Law which confifteth in fervent desires and earnest indeavours, which God in Christ accepteth from us. God requireth not impossibilities of those who are in Christ; but onely by his ftrict commands admonisherh us what we ought to do, and teacheth us to pray for what we cannot do.

which Mofes my fervant commanded thee | This obedience here forken of, was by Moles required of the whole people, Deut. 5:32. & 28.14. But is particularly applyed to Jofhua, to put him and all supream Governors in mind, that such obedience is principally required of them, feeing their example is as a law to all their subjects.

V.S. This book of the law] That is, a Copic of it. For the Original was by Moles appointment laid up and referred in the fide of the Ark, Deut. 2 1,2 5,26

as a good tressurie, with the knowledg of God and his law , Pial. 1.2

&t 10.8.1. Matth, 12:34,35.
Sut thou shale medicate therein day and night] i.e. Thou shale continually take all opportunities to think and confider of it, as being the thy enterprises, as he was with Mofes, who never failed to obtain hsponely rule to direct thee in all private and publike affaires, Pfalm. 119, only func ource; the next are private annual proposed annual p fufficient for three to read and know it, or to meditate and ponder on it is nell its precepts and passages, unlesse thou also does observe and pra-Rife it in the whole course of thy life. And so shalt thou carry thy

Elie it in the smoot counter thy tite. Anno to man thou early thy felf prudently and propherously in all thy understalings, and have good fuccess it in all thy not necessary and the state of the first God confirments him by a divine vocation, and then by a promite of his efficacious prehim by a divine vocation, and then sys promise or me emeacious pre-fence. The former is propounded by way of interrogation, which is used with the Hebrews for a strong affirmation; Have not I comman-datible? i, c. I have without all question assuredly done it. So datatice? 1, 6. 1 nave without an question augustusy oone it. 50 Gen. 1, 9., 53m, 13. 2 & 2 Kings 6, 33. 4. d. Do what I require with an un lainted courage, remembring who it is that injoynesh it, namely, thy God, who is all fufficient to preferve the in all dangers and difficulties, and profeer thee in all thy actions which thou undertakeft at my command.

for the Lord thy God is with thee] This is a promise for his better incouragement, of Gods speciall presence and affistance. Neither are we to understand it of Gods presence in all places, but of a singular prefence of his speciall favour to affift him in all his enterprises, so preferve

V. 20. Then Fostus commanded the officers of the people] i.e. Such as were appointed by the Princes and Magistrates to publish their decrees and ordinances to the people, that taking notice of them, they might obferye and obey them.

trye and oney them.

V. 11. Prepare you vidiualit] i.e. All provisions fit for such an expedition, saving bread. For manna cested not till they were entred into the land of Canaan, and had eaten of the old corn of the land,

for within three dayer] This must necessirily be understood of the time after the return of the Spiessent to view Jericho, though the stoty of their fending thither be related in the next Chapter : For they you cate tending minure of relaced in the like and in their estage, pent some time in going thinker, one night there and in their estage, and three dayes in the mountains, that the pursuers might not meet them. Neither was it to any purpole to fend the Spies to view Jericho, if they did not flay where they were till they returned , to relate unto them in what condition they found it.

fear and doubting, feeing neither power nor will were wanting in him.

giveth you to poffeffe it] This also tendeth to their further incouragement, feeing God gave it unto them, not onely for a prefent bootie or prey, as he did when they vanquished the Midianites, but that they and their posterity might possesse it as their own hereditarie right by Gods speciall gift.

V. 12. And to the Reubenits, &c.] i e. Their elders and Princes who were to relate it to the rest of their Tribes.

who were to relate it to the reit of their 11105s.

V. 13. Remember the word J. i.e. The agreement and covenant which was between you a d Moiss, Nun. 22.17.10.

given your eff] i.e. A place of reft for your wives, children, and cattel, namely that part of the land in which you now are on this fide

Catter, rainery that yan or the family which you now see or that a lordan, Num. 13.33.

V. 14. page before your breibren! Not that they were to be alwaits in the van-guard or fr. nr. of the battle, and as it were the forlorn hope, but onely that they should accompanie them in all their warfare, and be present with them in all their expeditions. For the word here used significit not a precedencie in place, but onely a presence and concomitance: And thereby is meant, that they should be alwayes ready to joyn with their brethren in fighting against their enc-

armed] Mufhalled in military order, See on Exod 13.18.

all the mighty men of valour] Not all of these Tribes for the most of them were to stay still in the countrey allotted to them, to guard it; with their wives and children from the in-rodes of their bordering enemies ;) but those onely who were the choicest and most valourous menand were the fittelt to cothe beft fervice See on Num. 3 2. 21,

and were the netter to component truce see on running 2.21, V. 16. And they answered Johna J That is, as some suppose, the two Tribes and half, to whom his speech was formerly directed; or, as others more probably think, not onely the two Tribes and half, this thou many profer whither fewer then goiff 1. c. That thou may be together with them all the rett of the people by their Princes, Elders and Tilbunes, seeing this answer equally belonger to all the people by ounded Deurs, 9.9. and 60 this phrase; whither fewer thou goeff, doth all fine people and all the people by the princes in the people by the princes and short peculiar to that Tilbes onely, and promiting unto Johnsa assuly fignific. especially in the latter times of his government when as those murmuring and rebellious people were confumed and destroyed and these of their posterity were come in their places.

V. 17. onely the Lord thy God be with thee] This is not to be un-Arks Design 14, 15, 200.

Arks Design 2 to the property of the member of the property of the p their Kings and supream Magistrates at their first inauguration, and entrance into their government, 1 King. 1.34. q d. The Lord bleffe thee in thy government, and so be with thee, and prosper thee in all pie victories over all his enemies with whom he fought.

onely be firong and of a good courage Here they exhort and incourage him to show such valour and fortifude as beforement a magnanimous Emperour and Generall, tacitly implying, that nothing on their part should be wanting whereby they might approve themselves worthy the conduct of such a Captain.

CHAP. II.

Verl. 1. A Nd Jofmathe fon of Nun fent out] See on Char 6.17. But why did Joshua take this course, having had formerly experience of the ill successe which Moses had in the like action? R. There was great defference between this and that fending of Spies , both in respect of the actors, motives, manner and ends of the actions. For hirft, This was done by Joshua slone, and that by speciall instinct of the hirls. This was done by Johna sone, and that by person introduced by Spirit, or at least for prudent ends, That primarily and principally by the indigation of the people. For though it be faid that God communded them to fend the Spirs, Num. 13, 133. Yet is was not cone finply because God approved it , but because the people out of their fear, him in all difficulties and dangers ; and to protect him against all his and diffidence required it, and therefore he gave way to their importunity, when they would no otherwise be fatisfied, but yet afterwards did punish it with ill successe : For Gods first command was that they should presently go up without fear and discouragements and possesse the land, Deut, 1, 21. But when the people demurred upon it, and out of fear and infidelity would not obey it, then the Lord condeficending to their weaknesse, giveth by way of permission a second command, that they should fend twelve ipies to search the land. Secondly, This was done fecretly, no man knowing of it, faving Joshus, and the two S, ies, whom he choic as fit men for this imployment; That openly by publike command, and performed by twelve men of speciali note and punner command, and personned by weige, men of special more and chief valour, but, as the event flewed, ten of them most unfir for tuch a defigne. Thirdly, their gave account of their expedition to Johnsa alono at their return, yer, 123, 24, but those to the whole Congregation, Num. 13 26. which was the occasion of their murmuring and rebellion. Fourthly, Joihua fent, as a wife General, out of a prudent providence,to view the Citie, that he might be certified of the ftrength of its fortifications and mac condition they found it.

Make the Londy and God These words are added, to make the peomanage the warre, and prepare for the seiger. But toose, though
the Londy and Code These words are added, to make the peomanage the warre, and prepare for the seiger. But toose, though
they propounded the same ends, yet nor with the like mind, or inducod
cod
cod the number and courage of the inhabitance, that he might accordingly

ecowith the same motives, but only out of distrustfull fear, and relying herein more upon their own reason and providence then upon ing herein more upon their own reason and providence then upon Golds promises and powerfull assistance, as plainly appeared in the event. But what read all this also intending and tearching the land, I spending the continue of the continu 1:00.11,32 yet needed to nave it connirmed by airest signet 3, Jung-6.37, & 7, 9, 10. Fifthly 3, though we be affured of the endly set this mult not flacken our diligence in the use of the means which conduce unto the end, and ferve Gods providence for the attaining unto it; yea, rather it may move us to use them with more confidence and comfort; leeing we have before-haftd affurance of good fuc-

of shittim] In the plains of Mosb, where they then encamped, Num. 33.49. and not larte distant from the Dead (ea; so called from Num. 33.49. the abundance of trees of that name which grew about it. In this place the litselltes committed whoredome with the Midianitifh women, Num.

25.1.

**sofile feerely] Heb filently, i. e. To fole out the Land with as much filence and feerede as they could, and that chiefly in respect to their own people the Ifraelites, from whom they were to keep it feerer, that they might now now again be difcouraged with tumors, as they were before. Num. 13, 28, 32. and allo to respect to feere the Arthur they might now defeover and specified the people of the Land, that they might now defeover and specified them, and fructure the defense the Arthur them.

ntace the gaught.

Go, when the land, count for ichol] The Inish for their more coince.

Go, when the land commodious enchanging, said chiefly feritho; in menemerance and hand of Canast; to different is fittength and fortile the confinct of the land of Ganast; to different is fittength and fortile fections; and the belt means whereby it miny be beligged and maftered. teations, and the best means whereop it may or outriges and material.

K was called ferithe from the figure of the plain, wherein it was fitured are: refembling a new. Moon, or from the (weet finell of Balfone which there abounded), as also Palm-treks, whiterof it was also called the plain of the plain winch there accounted , as and ratherters, whereon it was and eather the Girie of Palm-treet, Judg. 1, 16. Deut. 34-3; 2. Chront. 381 §. A. place molt-tregent and fruitfull, in length [seventie fladis, or futloughf and in breadth wentles as Joiephus decribeth bit.

"And broken buyle, mandad Andra] Some translation in Hofelfer Innethere have been amaded.

kööfer; but the word mith commonly fignifichtian Hately; sidebled here to be taken, as the Apull James and the Author of the Epiflet of the Hebrewedo plainly expelle it, James and the Author of the Epiflet of the Hebrewedo plainly expelle it, James and the of it is as fome think; that whereas the contracteth for the lives of her Pather, Mother, Brothers, Sifters and kindred', fle maketh no menti-Patter, Mother, Brothers, Silters and kindred?, 4fte maketh to fitter on of an Husband, ver. 13. Although it is probable that 'the had now, lefore the piecetane to the houle, lett the court of life, and tendered of the fitter, as appeared by her communication with the this which favourethe of religion and the true fear of 60d. 'And befires the Apolite planty afformed that the side the faith in lodging of their spike which the could not have done, unleft, the had before believed with been could not have done, unleft, the had before believed with been called the could not have done, unleft, the had before believed with been called to the country of the country which me could not have done, unruch me ma proto persons were truly converted. In Kahaba example we have a fingular syldence of Gods free an infinite grace and goodnesse; who in the continon delings of defituation not onely faved this pobrilleathen and Harlot, together with her family and kindred , bur also vouchfafed unto her the honour to be married to Salmon a Prince of the Tribe of Judah, and fo not onely to be converted to the faith and religion of the If alleg, but allo to be one in the number of the parents of our Saviour Christ

but also to be one in the number of the parents of our Saviour Christ inhife faccording to the field, Matth. 15, and 10 feel there]. To this house as they were directed by Gods special providence for their fafety, so it was by them made choyec of as place most convenient for their prefine occasion, being in a remote corner upon the wall of the Citie, and therefore secrets, sofily come unto unboliered; and being neer the gare, as it is most probable, and so when they were there they were most likely to be hidden and conveniently take a view and prospect of the Citie and country along in the probable of the conveniently take a view and prospect of the Citie and country along in and from whence allo they might conveniently take a view and prospect of the Citie and country along in the probable of the conveniently take a view and prospect of the Citie and country along the might convenient on the convenient of the conven

they were discovered.

V.2. And it was sold] Namely, (as it is most probable) by such as were appointed to keep the watch, and to observe in those times of danger, when their formidable enemies approached so near unto their Cirie, who came in and went out of the gates, and were any wales liable

to implement in histor is night] i.e. Last in the evening before the gates were flut, that to they might more Conveniently flip by to their lodging undiscovered. V. 3. Sant unto Rahab] Being certified that they were come to her

house to lodge there.

for they be come to scarch out all the countrey] i.e. For they are sufpiclous men, who in all probability are tent hither as spies to fearch and discover all advantages for invading the countrey and surprising our

V.4. And the woman took the troo men] i.e. She knew by their difcover you themselves, what they were, from whence they came, and upon what edging; and upon her conference with them; and the eports which the had formerly heard of the great miracles which God had ports which the had formerly fleate of the great miracles which case had been considered for the fear and faint-heistedhelle been and of the fear and faint-heistedhelle been convenient in favour of his people, and of the fear and faint-heistedhelle been convenient in favour of his people, and of the fear and faint-heistedhelle been convenient in faint-heistedhelle been convenient to the convenient of the fear and faint-heistedhelle been convenient to the fear and faint-heistedhelle. Also, a true God and policy faint shows the fear and faint-heistedhelle. Also, a true God and policy faint shows the fear and faint-heistedhelle. Also, a true God and policy faint shows the fear and faint-heistedhelle. Also, a true God and policy faint shows the fear and faint-heistedhelle. Also, a true God and policy faint shows the fear and faint-heistedhelle. Also, a true God and policy faint shows the fear and faint-heistedhelle. Also, a true God and policy faint shows the fear and faint-heistedhelle. Also, a true God and policy faint shows the fear and faint-heistedhelle. Also, a true God and policy faint shows the fear and faint-heistedhelle. Also, a true God and policy faint shows the fear and faint-heistedhelle. Also, a true God and policy faint shows the fear and faint-heistedhelle. Also, a true God and policy faint shows the fear and faint-heistedhelle. Also, a true God and policy faint shows the fear and faint-heistedhelle. Also, a true God and policy faint shows the fear and faint-heistedhelle. Also, a true God and policy faint shows the fear and faint-heistedhelle. Also, a true God and policy faint shows the fear and faint-heistedhelle. Also, a true God and policy faint shows the fear and faint-heistedhelle. Also, a true God and policy faint shows the fear and faint-heistedhelle. Also, a true God and policy faint shows the fear and faint-heistedhelle. Also, a true God and policy faint shows the fear and faint-heistedhelle. Also, a true God and faint-heistedhelle. Also, a true God and faint-heistedhelle. Also, a true God

posterior of tuter ind, she submitted to Gods will, and feeling in state to any in the posterior, by joyning her selected will, she selected to state the submitted to Gods will, and selected to state the selected to stat tervation: bor which act or taken me is to much commented, 910.04, 31. And therefore underthanding that: their coming to the thole was different with \$\frac{1}{2} \text{times}\$ before the could find any to bypitchenii chems, that taketh eare for their perfervation.

and bit though Heb. bid binit is, Each of titter apart.

there came men unto me] By a free and ingentions confession of luch a truth, '89', being known to the 'watch and fome' of her neighboursy could not be denied, the politiquely gaineth ecelle in the hearers to believe that which the intendeth to freak afterwarfls, though it were any

mirruth.

I styft not whence they wrie'] And therefore isn to be excuted, for all styft not whence they wrie'] And therefore isn to be excuted, for the life in the style is the contrast, and it hoppored thoice obe fuch, as knowing nothing to the contrast. The which he repect though from would excute, as bed ing an outsured, but onely the concessing of fuch a truth; as was not ried and the style in the style in the style in the style is the style in the sty and parts of it, is nothing the but a continued equivocation and masses, lye. And therefore herein her example is the precedent for our initiation. For though God accepted of her faith and charity, yet he about the continued of tion. For though Gowaccepter of the family sincharity, yet ne ap-proved not of her lies, howforer he paffed by and pardoned them in this new converts, who had as yet but little knowledge, because the falled. through frailty and infirmitie? See on Exod, 1, 19, & on 2 Same

V. s. of the gate] Namely, of the City.

whither the men went I wot not | Seeing after they were gone out of whither were men went i wor not joscenig auce tiety were gone out of my houle. I locked not after them; as not suffectling them to be either spiesor i friedliene. This five fipeworks; that the might, by cafting before their eiter this mill, make them to leave her houle where they were hid, and to make there no further fearch for them.

purfle after them quickly] This the fpeaketh that the might take off from her ielf all fujpition that the was privic to their cleaps, feeling that now they were differenced to be fyles (the like a good Chizzen giveth her now they were discovered to bespies "ine like a good cluster, given," net belt advice for their fpeedy apprehension, whereas in trith the diffigue was by this means to fecure them from danger, and to put the Kings officers of I from any further fearth in her houle, where the had hid

V. 6. to thereof of her house] .Witch in those Countries was built that like arterior plant property arterior in time. Countries was outstand that like arterior leads, as it snow also in failion with the Italianity and was like rife within the Jewish the time of Chrift, Mar. a. ¿Luke 1,19, changed the shall be thinked the countries of the change of the countries of the countries of the change of the ch

the now affelt to cover and hide the foles. See 2. Semin. 7.16.

V. 70 and the men pur fixed after them] i.e. Being defined with hee words unto which (being over-tuled by a special providence) they gard an over-credulous ear, they defitted from any further search, and with all speed hastened their pursui:

speca nattenea their purtue.

anto the foods! i.e. The ferries, or the shallowest places of the river where they might with least danger paste over it.

shallowest places of the city, both to prevent all danshallowest places. The gate of the City, both to prevent all danger of approaching enemies, and the pies going out, if pethaps they

were fill in the City, and not yet gone out, as Rahab imagined.

V.8. And before they were laid down i. e Had composed themselves to take their reft, to which they had little lift in this extremity of danger; the hasted up unto them (who were all this while in suspense, sanot ger, me nancu up unto them (who were all this waite in injectiosasses knowing what was done) to acquain them with all the former pallages, that they might haften their cleape, left they flould be prevented that ther by the return of the purfillers when they faw their labour loft, or by a further and more diligent fearch of the Kings offi-

V. g. And she said unto them i.e. I will now declare unto you what reasons and motives have induced me to deferethe cause of my King and Countrey, and to ad here tinto you and your party with the extreme danger of my life and livelihood is Because I know that you are existing united to my meanut invention as necessity in Gods fravour and under this feetall proceedings to use we so at King and Country, sin his high dilpleiture, profethed by him, and deffunction unter ruine and deffunction.

I know that the Lord hash givest year the Land 11. e. I am fully perfusable.

grounding my faith upon Gods promites which he hath made unto yos, and the wonderfull miracles which he hath wronght for you; that he had and the wonderfull miracles which he hath wrought for you, that to man ascertainly given you our land (who hath both power and right to difference of all things both in heaven and earth) as it you were now in preent possession of it

And that your terrour] An Hebrailme ; i.e. in that we are terti fed because of you in regard of your near approach and power, and all the inhabitant of the land fain beaufin of you. The which she was another ground of her considence, seeing God harth given to the start of the land start of t as amount ground or ner connedence; seeing God hard given to use in-elites courage befritting Conquerours, and politified them with different fears and faint-heartenelle. And this God had promited, Deut. 28, 7. See Chap, 5, 1. Exod., 23, 27, & 34, 24. Drus, 1.

heard of two great-miracles 3 First, Gods preparing a passage for them by bring her friends whom she would have secured into her house, of which drying up the waters of the Red sea swhich being an act of completency is before soken 3 and now fally; that none of them in the time of the mies, and to to give unto them polleffiont of their countrey according to firects of the City. mics, and to to give unto meep pomenton or their country according to his promise, as hybin marsculous power to make unto them this pallage unto it: And secondly, their vanquishing of the Amortish Kings, 5 hon and Og, and the sifue of their victorie, namely their flaughter and utter extirpation.

Chap. ii .

V. 11. Our hearts did melt] An Hebr. i.e. were diffolved with fear, fo that we quite loft all our valour and courage; like metall melted with the fire, or like ice thawed into water and fire upon the ground; which eannot be taken up again. The like phrases we have, Chap. 5. 1. Deut. 1. 28. & 20. 8. Ifa. 13. 7.

because of you] Hebr. from your face, t. e. by reason of your presence and that not confidered fumply as men, for for the Canasnites were more in number and stronger than they, but in respect of their God whom they ferved, in whole favour they were, who being Lord and King of heaven and earth was able to give victory unto whow he pleafed.

of nesern and earth was 2000: to give victory unto whom ne picated.

V. 12. Now therefore 1 pay you, fines and one by the Lord Here
Rabbb thewoth and exercite the singular act of faith. For whereas the
people of first, nowith thanding all God promites confirmed unorther
by many miracles, were ready every-hand-while to flagger and doubt of their performance , she onely upon hear-fay and reports of them was so confidently persuaded of the truth of them, that the defiretheto enten into covenant with them for her own life and of her friends, as if they had covenant with them for her own life and of her fixeds, as if they had latedy florended the City, and had the power of life and defau in their hands: And that even when the fiftes themselves had great cause of men. The control of th the eye of faith looking upon Gods power and the truth of his promiles, the wholly relyeth upon them in the absence of all earthly meanes, and desireth the spies to ratifie by oath a covenant with her for the life and fafery of her felf and friends.

fince I have shewed you kindnesse] She moveth them to hearken unto her fult by a modelt commemoration of a great benefit by them received from her swhich she extenuatesh by terming it only a kindness, whereas in truth it was no less then saving of their lives with the extreme hatter was no less then the saving of their lives with the extreme hatter than the saving of their lives with the extreme hatter than the saving of their lives with the extreme hatter than the saving of their lives with the extreme hatter than the saving of their lives with the extreme hatter than the saving of their lives with the extreme hatter than the saving of their lives with the extreme hatter than the saving of their lives with the extreme hatter than the saving of their lives with the extreme hat the saving of their lives with the extreme hat the saving of their lives with the extreme hat the saving of their lives with the extreme hat the saving of their lives with the extreme hat the saving of their lives with the extreme hat the saving of their lives with the extreme hat the saving of their lives with the extreme hat the saving of their lives with the extreme hat the saving of their lives with the extreme hat the saving of their lives with the extreme hat the saving of their lives with the extreme hat the saving of the saving her fuit by a modest commemoration of a great benefit by them received

unto my fathers boule] i. c. Not only to me, but also for my sake to al

my kindred and allies. So verf. 13. & Chap. 6, 23.

and give me a srue roken] That you will inviolably keep covenant and give me a rive rayers. I hat you will inviously keep corenant with me, and which may ferve for a sign to the lifeelites when they furwith me, and which may ferve for a sign to the lifeelites when they furprize the City, that they preferve us and not suffer us to perish in the
related unto Joshua what they had done and observed in their

own trees, winterwe terms Good to cut on, it we be not true and saminar unto thee in our promife. Or, We will preferve thy life and of thy kindred even with the hazard or loffe of our own.

deed even with the hazard or loite of our copyn.

If ye uters not this ear bufnets [] i. e. If you do not difcover untituely either this our outh unto you, or our fign which we give you for your affects of the property of any or you a nancosyment may person to our stacty mean coupe or make of others under the middle of the method of the profession is not intended; to keep themselves his undertakings, ruling and guiding the people under his governments out of danger, either standship into your house, or by making use of the more than the mean all by his commands, but careful and duignt in his undertakings, ruling and guiding the people under his governments of the mean all by his good example.

In the moraling ? Namely, of the night day of the first moneth, for they palled Jordan on the tenth day, Chap 4, 19. This moneth, which

passage between Jericho and Jordan on both sides, both North

V. 17. We will be blameleffe of this thy oath 1 They punctually and Mildly propound, and again more fully trepeat, the conditions on which they took their oath, breasie they were reloved confidentially to obtain the state of providing victuals, Chap. 1.11.

That the officers went through the hoft] Namely, the fecond time, they took their oath, because they were resolved considerationally to obgive is namely. That the should bind the line of Garlet thred in the
window by which the had let them downs, that it might serve for a figure
window by which the had let them downs, that it might serve for a figure
to a superior of the superior

declared that he was as able to make them yillorious over all their ene- common flaughter and deffruction should go out of her house into the

V. 18. when we come into the land] i.e. As foon as we are come over Jordan into your countrey, and are drawing neer, unto your City. For if the deferred to gather her kindred into her house till the city was stormed and taken, in respect of the great sear and perturbation that would then necessarily be in every part of it, it would have been too

V. 19 his blood shall be upon his own head I t. c. The fault or guilt of his blood or death shall lie upon himself, and not upon him that shall flay him, because he observed not his condition, to keep within thy doors, which is one branch of the covenant between thee and us ; but contrariwife the guilt shall be upon him that shall kill him finding him

V. 21. According to your words fo beit] i.e. I willingly submit to all these your conditions upon which you have passed your promile, as being all equall and juft.

V. 22. the pursucrs sought them throughout all the way I To wit , between Jericho and Jordan. Whereby is intimated the wholesomentie of Rahabs councell, feeing they had been surprized and perished by the bands of the purfuers, if they had not embraced and followed

16. V: 23. and paffed over] To wit, Jordan 3 and being come unto Jo-flus, who incamped at Shittim, and had fent them from thence on this expedition, they related unto him all the former paffages which they had

the Castantons and ratinging men to the came of Goo, and not take the other districtly and unbelieving pies.

the Lord hath delivered They speak of that which was to do as if already done, to expresse the confidence of their faith, and certainty of

Faint because of us] And therefore there is no doubt but that the

CHAP. III.

common defluction.

Ye will be set the set of the set o anger, as inviving up aims quice to most protection, being yet out to core and an and unconverted.

It is a first proper to the people of his intention, and warning that within three dayes they should prepare for fuch an expedition, and furnish themselves within the following the proper for fuch an expedition, and furnish themselves within the following prepare for fuch an expedition, and furnish themselves within the following prepare for fuch an expedition, and furnish themselves within the following prepare for fuch an expedition, and furnish themselves within the 1. 6. We warrant tuee on the penalty or our intout prepare for usen an expedition, and turnin themselves within the compilers, which we define God to cut off, if we be not rule and faithful compais of this time with victualls and all necellaries befuting fuch a journey, and they according to his command had prepared themselves

they paffed Jordan on the tenth day, Chap. 4. 19. This moneth, which was by the Hebrews called Nifan and Abib, was appointed by God in was by the Interess called Nijan and Anto, was appointed by Cou in their religious computation, to be the first moneth of their year, in which they stee commanded to ecclosive the fault of the pallower in commanded to ecclosive the fault of the pallower in continuous to be taken after their departure for their fair cream: Neither is it probable (as some think) that all their species pains the between them under the first made deliverance out of the board of Meyer. And was window, when they were let down and shood without the wall. Though bible (as some think) that all their specific pattern between them under the hity made the beginning of their year, leeing then tarry recard by something out of a cruel thraidome, worse then death, to begin their life, when it may be very likely that this whole businesse was in half briefly transitions they enjoyed the liberty of Gods people. And as in this month formatily it may or every titery cuts. cuts whose numeric was in that occupy a many titery titery titery or coas people. And as in title numeric field whileft they were in her houle, but again repeated and more fully they had had that great deliverance to now in it they have a fecond benefit stated which they were in ner noute, but again repeated and more juny; they had used that great deliverance, to now in it they have a account order of entring into Canaan, a type of their heavenly inheritance in Gods Kingdom of danger and onward in their cleape, as appeareth verified one. Otherwise the Jews in their civill account recknoned the seventh

out of danger and onward in their escape, as appeared version to the provided of the provided

and lodged their] Namely for one night onely, and the net day paffed over Jordan.

V. 2. And it came to pass after three dayes] i. e. After the command

Chap.iiii.

Chap.iii. Tables of the Law written in flone, which were laid up and referred in it. Laber of the Law written in none, which were the up anarctive an in-ternal also taked the Ark of the Tellingury, chap, 4-16, because it con-tained the reflification of Gods will. See on Exod. 25. 16.

of the Lart year Gol] i. c. Not only the God of heaven and canh, but your God by a possilar and preputal coverage, whose pteines therefore is an antipecial annuer to be adored by you and his Ark, which therefore is an an expectal attenter to be sooned by you with great cheerthandle is the visible figure of it, to be followed by you with great cheerthandle and seligious veneration a not in respect of the Ark itelfs and the maneerials and figure of it, but as it was a type of Jelus Chrift, the Angel of the Covenant, in whom dwelleth the fulnesses of the God-head bookly, The Coverant, in whom oweners are running or the todaness occurs of Col. 2 19. Whom they were to follow, 32 being their true guide that went before them and conducted them into the land of promile 9, which

was also a type of the hearenly Canson.

and the Priefts the Lewist bearing it] i. c. Which were all of the tribe ean one resigns non-exercise present as a few variety were an or que true of Levi. For howfever ordinarily it was the office of the Levilets, and peoply of the Kohadnies, to obtain the Aik, Num. 1-32, who were only Levilets and nor Pricitle syre in curronolinary freviers, for the greater pomp and magnificence, this fervice was also appointed to the Priefls the pomp and magnineener, tinstervice was and appointed to the Precisione Counts of Arron, although very easely 3 as we fee here; in the facts of Jericho, and when David Rid from Absilom, a Sambage of Jericho, and a Sambag

e.f. ap.

per faultermove from your place, and go first it Herchy it appeareth
that the courie and order in beating the Ark cherved in the time of Mo
that the courie and order in beating the Ark cherved by My ay and
far was changed by Joftman For then the pills of the cloud by say and Lis was enanged by Johnus a rot time enceptise of the escoul by say and the face by night went before the people said guided them in title? The rot and the Aris was enabled in the middle of the Arisy, an abeling the fact place. Naum t. 47, but now the cloud is removed, and the Aris street; guide is sepolated to go before, and to cleat them into the land of received with hour of we fame arothelise think is returnife amon them. secur quoe is appointed to go perore, and to teachers more is and of promites Which was (as some probably think) to typife unto them; but the Law and its unto tention that the Law and its unto tention that the Law and its unto tention to the contract of the contract o Covenent typified by it, Jelus Christ, was side to conduct cheminto the grounted land. And as there was no other way of entrance into the earthly Cansan but by following the Ark, in there is no other way of entrance into the heavenly Cansan then anely by Jelus Christ, John.

14.6. V4. Ter there fail he a face between you and it? This diffused V4. Ter there fail he a face them that with an awful feer and dur a preferried on anoth them that with an awful feer and the accretion of Gold perform c, of which the six was a 6gm In which rejects at the Similar conditions that we bounds appointed the six of t bout the mount, to keep the people from approaching unto it, Exod.

about two thou[and cibits 3 d.e. A thou[and ya ds, or there-abouts, as mere as they could gutfle with thoir eye, feeing they could not conveniently are fluctuated to the which was about the breadth of jordan only are fluctuated the wife. The which was about the breadth of jordan when the waters overflowed, as now they did, as Authors and all eye-

anem.
for ye have not paffed this may beretofore] Heb. Since yesterday and she shird day is a. never hitherto, and therefore need this guidance and

soe stard any is. c. never manerto, and aftercore need that guidance and conduction to fecure your palleg.

V. 5. Smilling your flotter 1 Both ceremonially by legall putificaries and the start of the law, Exod: 19. 10, 15. and fpiritually by an expansion of the law, Exod: 19. 10, 15. and fpiritually by an expansion of the law, Exod: 19. 10, 15. cors, as at the giveng of the 120%, Excess 159, 159, 413, and upstready of year internal partity 5 that you may be prepared to fee arrivacious figure and glorious effect of Gods powerful preference, namely in that wonder of digitaling the waters, Lev. 20, 73 & Numb, 12, 18, 1 Sam. 16, 5, Joel. 3.

and Secon Chap. 7.63.

26. Secon Chap. 7.63.

V. 5. A21 fellows frike auto the Priefit, faying, Take up the Ark]

V. 5. A21 fellows frike auto the Priefit, faying, Take up the seconding as

This he doth not enjoyn by his own shickles commands the obeyed, as he was directed and appointed by God, whole commands he obeyed, as aney didhie, and God in thim. For otherwife he durft nor have altered aney manner, and thou in time, ever outcome ne outer not anore attered that sorder which God himlelf appointed of carrying the Ack in the cridity of the army, and have cauled it now to be carried before all the

And they took where Ark] And carryed it to the other fide of the ri And they took upon early Amounts of the modern to or the re-ver. Herein they thread afrong faith and humble obedience, have ding their own lives to fector the people from all danger of that fearfull and amounts passing, and also expaning themselves to the petill of ner-mits, when they touched upon their land, who might be ready to eq-clarate the second of the s pole chera, that they might hinder their entrance, and keep them from lancing, effectially being in fach a diffance from the zelt of the ar-

any. W. This day will I begin to mag nific thee] God had much honour V. 7. 1015 asy must be genre magnipe tree 1 God had much kenour-ed Johns in Moles time, when he admitted him to be prefear with Mo-fer in the Tabernacle while he foake with him out of the cloud, and when ter in the A speriacie white the paste with any out of the crowd, and when the commended Moles by the impolition of his bands to confectate him his function in government, to indue him with the lipits of wildome and this function in government, so indue him with the spirit of wildome and feet made and so market him patter and paraket with him in his glory; a common who functor promitted to honore than in the execution of his function of limits and government of 4. I wall soon begin each to the short her promitted to the processor of the product of the processor of the proce gie, by a gree wired; which I are about to do, whereby they find the littings for told wert. a 3. were accordingly dubilled in 1. base in a shrowledge that I have made the little of the particular.

which are fee the artiest the courtest] So called by reason of the total and by the will collelle them of the promities and and in this built when the case which me the case which me the case with Modes, feeling as by him I made perings for the public of the Law written in those, which me that the public case of th Annotations on the Book of Foftma

V. 8. When ye are come to the brink of the water] i.e. When ye have paffed over Jordan, and are come to the brink of it over against you can the other fide, then stand still thereasill I it all you from thence, seeing by the Ray of the Aik there the course of the waters shall be flopped, smill ell the people be palled over. For to I understand it of the brink of the stitute people be pailed over. For to I understand it of the brinches dis-tiver, on the further tide. feeing otherwifethe Bridis with the Ark could, not in that dilature have gone before the people, -3s was commanded, not in that dilature have gone before the people, -3s was commanded, lost the between a later of the people in the gone before it, and is lost their guidance in feoring their pallage in the greatest parage it. their guidance in feoring their pallage in the greatest parage

V. g. and bear the words of the Lord your God] i. e. Stirr up your astention, feeing it is not fo much I as God himfelf that fpeaketh aunto you and not onely here, but believe alip what he speaketh, deeing he is that it felf, and cennot deceive you, and a God of infinite power, and anizotreir, una cannot neceive you, and a Usaa or inhusterpower, and metal-fore able to perform what he promited hyre, he is also the Londyrour Gale who hath cholen you to be his peculiar people, and therefore will wake mos naturements you to be inspecular propue, man incremental was (pecial) care over you, prosper you in your undertakings, and fo dispote of all your affairs as shall be most far; your peaks and wel-

W. 10. Hereby ye shall know] i. e. By this wonderful mirade which be is about to do in dividing the waters which in the courie of master confirmity run in a continued fiream, ye shall know that the omnipocess. God is among you to affilt you, and to give you polition of the promi-fed land, feeing mone but he is oble to do fuch a work of anonder. Midfed land, feeling none but he is able to do fuch a work of smonter. Able
ther is the onely powerful for the preferre to do what he pleafesh, but alifor ever unto all funceting ages, feeing the ever liveds to perform his
for ever unto all funceting ages, feeing the ever liveds to perform his
word and promities and this simparatoniar of cashing our thickensions;
and giving sum open their land for your thorizons. And therefore, go
an with awarge, feeing there is no cause of fear and doubsing
africe out from lefter you the Canamiter. He recknoth turn but the services
from lefter you the Canamiter. He recknoth turn but the services are the services and the services are from lefter you the Canamiter.

nations, whereas God numbretheen in his promife 40 Abraham, Gen. nations, water as 1900 measurement in man primitie on anarmome, and 14, 19. How then is that performed, feeing four of shole there assauding the Kenlers, Kenceltes, Kadmonites and Rephaims, and the Ellivites here mentioned are not there, and Ilmosthis forme, and the Ellivites here mentioned are not there, and Ilmosthis forme, and the Ellivites here mentioned are not there, and the Ilmosthis forme, and the Ilmosthis formed the Ilmosthis (weer, that he speaketh here onely of those nations which Joshua in his time conquered, and that the other autions, from the giver of Allyproves time conquerce, and that the other assums, from our rever arealy groups to Buphraces, were lubdued in Davidsand Solomons time. Blue this States are from the other were need you build and heceme at but arise nor, feeing the lands were onely dubdied and heceme at but arise but after landstrants were not caffour, nor their samples and Tracking his the building and their samples and the samples and the samples are no Tracking the samples and the samples are the samples and the samples are not samples are not samples and the samples are not samples and the samples are not samples and the samples are not samples are not samples and the samples are not samples and the samples are not samples and the samples are not samples are not samples are not samples and the samples are not samples and the samples are not samples are not samples and the samples are not samples are not samples are not samples and the samples are not an inheritance. Others think that fome of those samed there as several might now be joyned into one, and so bear but one name. But that which I conceive to be most probable, is, that chefe promites made so Abraham shayemin him why by which per mail go I Here another reason is canacity to the melt pechalic, is, that choic grounifer made to Abraham varied whythe Phielb tearing the Ark were togolobiore in this dillance will they arrived on the other time guith or ever against them, that is, that they will have a continued in their checklines, fewing God abone and cleaving unchain might differe men the groups after an of late passing in which regions. For the made wild unto themselves by this passing the state of the sta as Tyre and Sidon, the land of the Philiftines, &c. though the moffel as a yee and o toon, the tand of the arminer, each transfer, which do knot fully reach home to the gromite, of giving their land so Abrahams posterior. rity, Gen. 15. 18.

V. 11, the Ark of the covenant, even the Lord of the whole earth! Which by repetition of the word Ark, may be thus taken, abe ark of the whiten oy repetition of the word Arg, may be time rates, and are go as established with the art of the Lord, Sec. Or share I has sit, which has speed Gods perfector, who sit the Lord of the whole carth. This standed to flrengthen their faith. For if the Lord of the whole carth, who may uen so menguna menasam, or a me a aug ue con vanue canasami kod nothing, and governeth all things contained in it by his wife, and powerfull protedence, paled over before them to direct and affick them powerfull protedence, paled over before them to direct and affick them powerfull protedence, paled over before them to direct and affick them powerfull protection. their good fueceile.

W. 32. take ye awelve men] i.e. Dlow make choile of them, what their passage they may be eye-wintelles of this great miracle, shoughted fervice required of them hall not be performed till ye be palled over Jon dan, Chap. 4. 2, 2. For that they were the same twelve here menidently

appearch Chap a full come to page 1 a. d. This shall be the illustree of the state anny wome, put an ease immere and some water a tometer you o yourney on the attribute it to any accedentall causes, but wholly afer be it 10-Gookalle on the promise and the promise area.

runing provisions.

Jordan field be citt off] 5.c. The waters being from above, fall fland fill on an steep , and the waters below according to their ordinary counter shall spelle-away , and for leave the channell day for the people so path or

V. 14. And it came to passe] i.e. As foon as the Priodicinal

For Fordan overfloweth all his banks at the time of barveft] Namely | V. 5. of the Lord your God] And therefore this service, though it moneth called Nifan, or Abib, which answereth to the latter part of our March, and the beginning of April, in which moneth they kept Tribes of Ifrael, for whose take you do it. their Passeover. Now the reason why at this time Jordan overflow the like inundations of the Rivers Euphrates and Tigris, Eccl. 24.25, 26. Now this is added for divers reasons; First, to amplifie the | Exod, 12.26. & on Eccl. 12.1. greatness of the miracle, in that Jordan was dryed up and made a fafe when it thus fearfully overflowed, and did run with a fwift and flrong current. Thirdly, that the people might be moved hereby to observe Gods care and providence watching over them, in that he brought them into the land of their enemies in harvest-time, when as it was best furnished with all necessary provisions both for the prefent, and the

parallel with an accentry postumon both not the prefett, and the year following. See 1 Chron 11.15,

V. 1.6. flood and role wil. As they must need so, when coming down from above in their ordinary manner, they were floor here and had no passage, and therefore did rife up as an high heap, which extended very far backwards; even from hence where they were to pais over, to the City Adam, which some Cosmographers place on the East fide of Jordan over against Gilgal, which is befide Zaretan, lying Southward from Adam. Of Zaretam fee 1 King 4.12. & 7

over-right against ferico] The place, as some think, from this pallage, over, was called afterwards Eith-abara, Joh. 1.28. where John the Baptist baptized.

V. 17. ftood firm on dry ground | Because the waters which were a. bove, at the presence of the Ark, or rather of God represented by it, were ding to their natural and ordinary course, were run away into the lake 5.5 Alphaltites, or the Salt and Dead Sea, leaving the channel dry, and fo fit for the Ifraelites to paffe over.

in the midst of fordan] Which is not meant of the mid-way of the River, or middle part, as appeareth by the reasons before given on v. 8. but of the channel neer the bank on the other fide. Neither doth (as learned interpreters observe) the Hebrew word here used, and tran-

till all the people were paffed] i.e. Quietly and fafely artived and come co land, as meeting with no enemies to oppose them and hinder their landing, though it be usual for people in the like case to guard and man their coasts & frontiers when they are ready to be invaded. Which thefe Canaonites at this time neglected, either becaufe they thought it needleffe, as being in their conceit an impossible thing to passe over Jordan at this time when the waters were fo high that they overflowed the banks, or because God had infatuated and deprived them of the use of their reason, so that they never thought of any means of deamazing fear that they durft not come out into the open field, but kept themselves immured in their strong, fenced, and high-walled City.

prefleth that command mentioned, chap. 3.12. concerning the choice 30. of twelve men, and sheweth to what use they were to be pur. These men were to be chofen out of every Tribe a man, one with another, breaufe the remembrance of this great miracle concerned them all athey were separated from one another in their habitation by the Ri- cessors. wi, yet they remained fill one people, and of one Religion, and in the preferee of the people. Who flood upon the bank to behold byind together in the worthip and fervice of the same God: Upon the last act of this great miracle, namely the return of the waters to which grounds they afterwards excufed themselves to the other their ordinary courie, as soon as the Priests bearing the Ark were come Tribes for building that Altar mentioned Chapter 22, ver. 22-

V. 3. midft of Fordan] i.e. The channel neer the bank where they were now arrived. For why should they fetch the stones further off, when they might have them nearer hand?

ded casy ungit nave them nearest name.

ladge this night] i.e. in Gilgal, v. 19, 20.

V. 4. whom he bad prepared] i.e. Whom he had before chosen for that imployment, Chap. 3.12.

of the Birly harvett, which in those hot Countries was in their first may feem mean, is not to be slighted by you, seeing it is done to so great a Lord and Master, and tendeth to the use and benefit of all the

V. 6. That this may be a fign] Namely to call to your rememeth its banks, is credibly thought to be the melting of the Snow which brance in time to come, lo great a benefit for the filtring up of your lyeth all Winter upon the hills and mountains adjacent, and is melted cives and your positerity to thankfulnesse, for the strengthning of in their harvest time with the hear of the Sun; which is the cause of your faith and assauce in God, and working your strengthning of dienec, So Exod. 13.14. Deut, 6, 20. Jolh, 22.27. & 24.27. See on

in time to come] Hebr. to morrow; Which often with the Hegreating of the finance, in this journey was my cup and make a large parties with the waters were active higheft. Scendly, to comment of the Prieds faith, who adventured to enter and pais over the River final thave occasion to peak of it to your politrity. See on Chip, 2.3.

V. 7. Then ye shall answer them] i. e. Ye shall be ready to inftruct them in the knowledge of these great works which God hath done for you, feeing parents cannot perform a better duty to their children, then to train them in the fear of God, and to feason their minds and hearts with the knowledge and love of true

V. 8. And the children of I frael did fo] i e. The twelve men appointed to this office who represented the whole people, every man his particular Tribe, and therefore here bear their name.

parecular 4 rines, and increase nere near name.

V. 5. And 4 globular fet practive [loner]. Birdies inhoit welve which were to be fet up in Giljal, that it might be a monument to them that inhabited about Jordan, or paffed by that way, of that great miracle. They were therefore to be pitched in the place where the Priefls that bear the Ark flood, not in the middle part of Jordan, where by reason of the depth and diffance they could hardly at any time be feen, but in the channel neer the bank, where they might alwayes be be in view, faving when the River did overflow.

and they are there unto this day] i.e. By an immutable and perkept back and flood on an heap, according to Pfal. 114.3. The Sea fam petual flature, or to that time when thefe words by fome holy Wriwhit, and fled 3 Fordan was driven back : and the waters below, according ters were inferted into this Book. See Chapter 6.25, and on a Sam.

 to. For the Priests which bare the Ark stood in the midst of fordan] These words were added to thew and command to posterity day I note words were added to new and commission to posterny
the faith and patience of the Prieffs, and propound them as patterns and precedents to all of that calling, with all other faithful Minifters; in that, when all the people are faid for fear to haft away, they constantly perfisted and perfevered in that office unto which God The middle outside the control of the fraction which can be supported by the first of the first the earlying of the romes ame are use which was to be made of them, the taking away of welve to the land, with the fashioning and fixing of other twelve in the place where they flood, and the tedlous passage of log great a multitude by them over Jordan; and all this notwithstanding the fearful fight of those bideous mountaines of wa-

ter which hung over their heads, and were every minute ready to overwhelm and dround them, unleffe they were miraculoufly flayed by the hand of an omnipotent God. according to all that Mofes commanded Foshua] This is not to be understood as though Moles had given by his commands, directions unto Joshua in all the particular carriages of this whole business, seeing we read of no such directions in all the Books of Moses; but as fence, or finally because they were so wholly pollessed with terror and in general he was companded by Moses, to obey God in all his commands when they should be made known by Eleazar the High Prieft, inquiring of the Lord for him from time to time by Urim and Thum-

but kept themselves immured in their strong, senced, and high willed City.

C H A P. 1111.

C H A P. 1111.

Ver. 1. A Nd it came to passe 1 me the control over 1 me to the V. 2. Take jour twelve men. Here he more fully and amply ex- mixed with failings and much weakness, Heb. 11. 29. Mauth 14

V. 11. and the Priefts] This is added to thew their faithfulness in their place and execution of their office, who did not only as good guids and leaders go before, and hazard themselves to the peril of the like, namely, hat by their relation they might propagate the know and reasons go oriented and with faith, fortitude, and patience ledge flist wonderful work to all their policitity. Nichter were the unusure that have been preceded, though their inheritance was all failed unusure that the livers and danger, but allo were the trady failed unusure that the case ways, not leaving their flation till all the people were in fafety, a that their example might be a preceden sell their functions.

to land.

V. 12. And the children of Reuben, &c.] According to thei: co-

venant made shep. 1.1.4 & Num. 2.2.0.17.
V. 13. About fourty thousand The rest of their Tribes being less behind to defend their Country newly fallen unto them, with their Cities and Inhabitants, against the in-rodes of their bordering

propared for war] Or, ready armed, as v. 1 2.

Annotations on the Book of Folhua.

puffed over before the Lord J i.e. Before the Ark of the Lord, which their Ancestors, Pfalm 78.56, 57. Jer. 32.40.

their Ancestors, Pfalm 78.56, 57. Jer. 32.40.

for ever J Hebr. all dayer, i. e. for the whole term of your was a vilible figu of Go.'s preience; or, before the people of the Lord. Nelter is it likely that their place was to go immediately before the Aik. Or, hereby is simply to be meant that they went forward in this expedition in the fight and prefence of the Lord, (in which fenfe it was faid this Nimrod was a great Hunter before the Lord, Gen. 10. 9.) implying their great valour and chearfulnels in this warlike expeultion. See on chap. 1.14. & Num. 32. 20.

V. 14. On that day the Lord magnified Johns According to his promise, that being in high eftern with the people, he might be of more authority in his rule and government, and fo carry on the work, unto which he was by God called and defigned; with more esfe

and better fucceffe: V. 15, 16, 17. And the Lord fake unto Foffua] Whereby is implied that the managing of this whole business was by Gods special command to Johna, and by his from God to the Priests and

V. 18, and the foles of the Priefts feet] i. e. As at their entrance into the River, their feet no fooner touched the water, but prefently they were divided, chap. 3.15, fo as foon as they landed on the Continent, they returned to their former course, and this the more to convince the people that there was nothing of nature or chance in all this action, but all came to passe by Gods special providence and appoint-

unto the dry land] Not the banks neer the River, which up on the return of the waters were again overflowed, but the adjoyning Continent, unto which the water overflowing did not

returned to their place] Not fuddenly and all at once, (for then those huge heaps and mountains of waters, gathered by the thopping of the thream, would have drowned the whole Country adjoyning) but by little and little, and flow degrees, as they were ordered and o-

verruled by Gods powerful providence.
V. 19. on the tenth day of the first maneth | Namely, Abib, in which they were to celebrate the Passeover in remembrance of their deliverance out of Mgypt, chap. 5.10. which they might not, do before they were prepared thereunto by Cheumeiston, Exod.12.48. which had been omitted all the time of their continuing in the wilderneffe, chap. 5.5. And therefore by a special providence of God they landed in Cansan, and went unto Gilgal, on the tenth day (on which the Lamb was to be fet apart; Exod. 2.3.) that being there circumcifed, they might on the fourteenth day celebrate the Feast of the Pasicover. See

and encamped in Gilgat] So colled here by an anticipation, q.d. they incamped in that plece which was afterwards by Joshua called Gilgal, chap. 5.9. Here they pitched their standing Camp, when part of the army marched on surther to conquer the Country, as being a place most commodious for this use by reason of its fruitfulnesse, and the

River adjoyning to it, and the mountains on either fide.

V. 20. did John pitch in Gilgal In some eminent and conspicuous place, that all that palled by might fee them, and fo be put in mind of the miraculous paffage over Jordan.

or the miracinous paisage over Jorusii.
V. 21, 22, 23. And be space to the children of Israel This speech for substance is the same with that v. 6, 7. (only that was directed to tor indicance is the isime with that y, 6, 7. Johny than was infricted to the twelve men appointed to hear the flones, and this to the whole peo-ple, or rather to their elders and rulers) and therefore needeth little further explication.

V. 23. from before you] The waters of Jordan were not dryed up before their children unto whom they were thus to spesk, but before the parents themselves, who are here commanded to make this relation unto their posterity : But they are here feid to have been dryed before them, because this miracle was done not only for the use and benefit of them who then lived and were prefent at the doing of it, but also for their children that were to descend from them, and were yet in their loyas, or so young and little that for the present were un-able to observe and make use of this great work of God. And again it is said to be done before their children, because they had interest in the same God with their parents, were of the same Re-

Red Sea, which he dryed up from before us] Here, upon the fame grounds he faith that this was done before the people unto whom he now spake, when not any of them were present at this miracle that were of ripe age, saving Caleb and himself; seeing the men that passed over the Red sea were in Gods just displeasure, for their unbelite, murmuring , fiff-neckedneffe and rebellion , cut off in the wilderness, and never entred into the land of promile, chap.

V. 24. might know the hand of the Lord] i. e. Might acknowledg and take occasion to glorifie God in this manifestation of his power and providence, which is his main end in all his miracles. And fecondarily , that hereby his people might learn to fear God, (as it is here to be understood) to worship and serve him alone, to imbrace his true Religion, and in faith and obedience to do his will, and observe and keep all his commandments. All which is usually in the Scriptures comprehended under this one duty of Fearing God intelped of a special use which the people here spoken unto were to make of it, namely, hereby to be restrained from spossass and stated with the special people and special people from the special p flarting back from obedience unto God, which was the finne of

CHAP. V.

Ver.1. Witten all the Kings Though the whole land of Cansan was but of imal extent, yet there were many Kings in it, because it was the manner of those times to have a King over cvery particular City : But in after ages men increasing in pride, ambition and covertuouinefie, could not content themselves to be thus bounded and limited , but with power and violence extended their Soveraignty and dominion, not only over many Cities, but also provinces and Nations.

of the Amorites] The Amorites were on both fides Jordan! whereof two Kings were flain already on the fide towards Mo-

on the fide of Fordan westward] i.e. Inhabiting the Western parts

all the Kings of the Canaanites] Under thefe two the reft of the nations are comprehended : under the Amorites , those that were fituate near Jordan Baitward, from North to South ; and under the Canaanites, those that did lye Weltward, and bordered upon the Mediterranean Sea.

until we were passed over] By Gods providente it came to passe until we were pagies over! If you one providence reame to palle that the Inhabitans laid it not to heart to make use of their greated advantage in oppoining and hindering their landing on the borders of Cansan, either out of fearily, because the passing fearned unto them impossible, or out of conwarding, because they during not come out of their Cities and places of strength, before they were forced by urgent coeffits. Seen or then 1.2. necessity. See on chap. 3.17.
their bears melted, neisher was there spirit in them] i.e. Their cout

rage wholly was quaited and could not be recollected, like metals, that have no firength in them when they are melted and diffolved & or like nave no itemson in man when they are merce and animotes? I order waters spile upon the ground, that cannot be gathered up again; and their understanding also through fear and altonishment failing; they (as we say) were at their wits end, so as they could not think or advise of the best means whereby they might be preserved from approaching ruine and calamity. See Exod. 15, 14, 15. This sear (like that Gen. 35, 5.) withheld the Cansanites from assaulting the Israelites, though at this time they had a double advantage against them; they being fore upon their circumcifion, and bused, with the folen-

nity of the Passeover. See Exod. 34.24.
V. 2. At that time This verse and those following to-here with the last verses of the former chapter, the first verse being a digression from the story. Where, by that time is to be understood the day in which they arrived and came to Gilgal : for being fo taken, here only were four dayes before the Paffeover, in which they were to be circumtifed and healed. Or, as others more probably think, these words are to be referred to that time when as Joshua gave them in charge to prepare for their passage over Jordan, because otherwise they should have been much straightned in time, to the due performance of all that was to be done respecting circumcision and their preparation for the Passe

make thee [harp knives] The Hebrew word doth fignifie knives of flones, or finis, or elfe sharp ragors, as the Chaldee Paraphrase hash
it. Their might be provided with ease if this charge were given by
the Lord before their passage over Jordan, and with no great difficulty at their first coming to Gilgal; seeing many hands make short and light work, and as there were many knives required to circumcite in the space of one day so great a multitude, so there were many hands to make them. See Exod.4.25.

and circumeife] Heb. turn again circumcife, that is, circumcife again, an Hebrailme like that uled Num. 11.4. Plalm 85. 8. Ezet. 3.6. Whereby is not meant, that those who were already circumcifed should now again be circumcifed; which could not have stord either with religion or natural reason, seeing they could not again take away that foreskin which was already cut off: But this is the fense of these words, Restore the Sacrament of circumcision to its primitive use at the first institution of it to Abraham and his feed, which hath now for a long time been neglected, or at least omitted. It had been much forborn in Ægypt, as some think, till it was again reftored by Moles, either out of neglect of Gods holy Sacrament, or, which is more likely, because there they could not by reason of opperfion administer it according to Gods institution. And in the wilderness it had been wholly laid aside (at least from the return of the spies, which was in the second year after the Ifraelites came out of A. gypt) because at Gods appointment they were suddenly to remove from place to place, as the cloud removed, that was their guide, which they could not do without great hurt and damage to those who were newly circumcifed, v. 8. For though fometime they encamped long in a place, yet all that while they had no affurance of their abode there but were fill at an hours warning to remove. In which case the Lord dispensing with his own ordinance by a new command of their removing, it was in them no negled or in: For had it been for it is not probable but they flould have been flarply reproved for it by God himfelf, and his Ministers, Moses and Aason. But it may be objected, that Mofes was ftricken with a dangerous fickness for not

circumcifing his fon, though he were in a journey which was underta- iflew Gods faithfulnets and conflancy in performing his promifes, feeken by Gods appointment, Exod.4.24? Unto which I answer, that ing the infidelity and disobedience of these robels could not mote them this punishment was inflicted, because he had had time enough before this punitament was indicated, occasine ne nau man time emough octore volusion to have circumcifed his son, and had neglected it: or if he had been the would then but eight dayes old, he might have stald by the way till the child itestion. had been circumcifed and healed, feeing though God bad appointed him his journey, yet he had not firitily limited him to dispatch it in fuch a time. But why was Jofhua commanded by God to circumcife all the people at their first entrance into Canaan ? I answer, First, that hereby he might roll away the reproach which they had contracted That increes us times con away use reprosent winter only you to contact on a flagpy, so, Secondly, that hereby they might be prepared to celebrate the Patienver, of which none might eat before they were circumficled. Exol Lag. 8. Thirdly, for the threngthining and confirming of their faith in this affurance, that God would make good unto them his Covenant and all the promifes contained in it, especially this of giving the land of Canaan for an inheritance both to them and their feed, feeing this Sucrament was annexed to the covenant first made with Abraham as a seal to confirm his faith in the full assurance of this particular promise, Gen. 17.8,9,10. In which respect they now needed especially the benefit of this Sacrament , that their faith might be ftrengthened against all difficulties which they were now to meet with, in respect of the miglay oppositions of their numerous, warlike and pozent enemies, and that they might hereby be the better encountered to the state of th raged in all their dangerous attempts and undertakings. And laftly, it was enjoyned by God for the tryal of their faith and obedience when they were under a great tentation. For being now entred into the Land, and invironed round about with many mighty and malicious enemies, who watched upon all opportunities to rulne and destroy them, they could never have had a fitter opportunity then this for the attaining of their purpole, if by any means they might have come to the knowledge of it. For had they come upon them, as Simcon and Levi upon the Shechemites, Gen. 34.25,26. When they were fore of their wounds, they might eafily have flaughtered them, they being utterly disabled to fight for their lives, or make any reof the state of th once to so desperate a danger, relying wholly upon Gods power and

V. 3. And Joshua made bim sharp knives of Oc, knives of slim. i.e. He caused them to be made; or, they were made by his appoint-

and circumcifed the children of Israel] To wit, all that were not be fore circumcifed, that is, all that were under fourty years of age, and

the circumstrees that my antimat were under toutry years of age, and were born fine-their coming out of Higype.

4s the bill of the foreign.] Heb. Gibean baaralath. Which name was now given unto this place, because the Israelites had there left and buried their fore-skins.

V. 4. And this is the cause] To wit, why they did now renew and fet on foot again this ordinance of circumcifion , which had been omitted at least for the space of thirty eight years in the Wildernelle because all the people and men of war who were twenty years old and upward, for their unbelief, rebellion and murmuring dyed in the Wilderness, Num. 14, 23, 1 Cor. 10.5, Heb.3.17, and were circumcifed before their coming out of Ægypt, as were also their children that were born there, and came out with them under the age of twenthat were born menty and came out what them under the age of even-ty, Num.14.29. Deut. 1.31. And now a new generation was come in their place which were not yet circumcifed, feeing this Sacrament had been omitted thirty eight year, that is, from the return of the Spies un-

V. 5. All the people that came out] Namely, those which li ved in Ægppt after Moles return out of Midian, and had received from him Gods message concerning their deliverance out of bondage; confirmed with fo many and wonderful miracles, these renewe their Covenant, and with it their hopes of enjoying the promifed land, and so accordingly prepared themselves and their children for their entrance in thither, by taking upon them circumcifion, the Seal of the

V. 6. Till all the people] Or, all the nations, as the word properly fignificth. Neither doth he here (as some observe) honour those faithlets and rebellious men with the name of people, or his people, but doth (eccetly fligmatife them with the name of nation, which is ufually ability trigulative them while the manic of nation, which is initially stated in a worle fence, that is, for prophane and heathenish men, who were not of the feed of Abraham, but strangers from the Cove-

unto whom the Lord [ware] Being provoked to anger by their infidelity and disobedience , Num. 14. 23. Pfal. 95. 10,1). Heb. 3.

on them them the land] Not so much as suffer them to see it (which savour he youthfasted to Moses) much lesse to inherit and

which the Lord swear unto their sathers] That he would give it untheir faith and obedience, which they on their part not oblerving, but Contractivite provoking God with their infidelity and rebellion, made told this Covenant, and wilfully abdicated and difinherited them-

NameNers of this promiled partimony.

V.7. And their children whom he raifed up in their flead Name-7, those who were born unto them in the wilderness, (for they who void to their posterity, but according to his Word, Numb. 14. 31. he would give to their little ones the land for their inheritance and pof-

Them Joshua Circumcised] Because God by covenant had giva unto them the Land of Canaan, therefore he giveth unto them the feal of this Covenant for the better confirmation of their

for they were uncircumcifed 3 So that Joshua brought into Canasa both thote who had been circumciled in Egypt, who were at their coming thence under twenty years of age, and now supervived, and those who were uncircumcifed in the Wildernesse: Wherein he was a type of the true Joshua, Jesus Christ, who is the Saviour of all believers, circumcifed and uncircumcifed, Jews and Gentiles, Col.3.11.

Bevers, streaments and uncertainty of the property of the prop wounds were healed; and he ascordingly took care of them, and in the mean time to possesse the hearts of their entmits with fear and assonishment, that they did not so much as disturb their peace by making a-

my attempts against them. See on v.z. V. 9. I have rolled away the repreach of Egypt] i. e. I have freed you from that shame and dishonour which did iye upon you whilest you were bond-flaves in Egypt, by receiving you into Covenant with me, acknowledging you for my peculiar people, and admitting you to have this priviledge staled unto you by this seal of Circumcision. Some understand by the reproach of Egypt, the Egyptians reprosches which they cast upon them whilest they were in the Wilderness , as though God had not out of his love delivered them out off Egypt, but rather to wear and waste them in the Wilderness, even unto utter ruine ; feeing they remained there fill after fo many years fpent, till they were almost consumed, and were not erought into the promised land. See Deut. 9. 28. Numb. 14. 16. The which reproach wan now teken away by their entring into the land, which was unto them as an earneft of all the reft, and now further fecured by Gods renewing his covenanc with them concerning their full postession of it, and his confirming their faith in full affurance of it by circumcifion and the Paffeover, which were as feals added to the promife. Some by reproach of Egypt understand the wicked religion of Egypt, with which they were infected and corrupted, by living and convering with them 3 From which he now delivered them, by renewing his covenant with them, and confirming it unto them by his feals, the Sacraments. Othere by this represed understand the reprosed which did lye upon the Egyptians themselves, as upon all other nations, in that being out of Covenant with God, and not partakers of the Seals of it, they were ation, and were to reputed and had in abomination with the Church and people of God, as appeareth 1 Sam.17.26. Gen. 34.14. From which reproach they were now freed by receiving the Sacrament of Circumcifion. Ochers understand, and that very probably, the reproach which thion. Others undertusing, and that very proposity, the reproact which fractices themfelves had contracted in Egypt, when as living amongst them for above two hundred years, they imitated their cell manners, and were sainted with their superstitutious and faile worship, Bannets and wee contined when one appetitious and also worming. Evod.2.1. Levi.8.3. John.4.4. Exck.2.0.7. & 23.13.4. negleting. Gods incree worling and fervice, and hereby, as allo by chief accre-bilition, haldeft his reproach upon their children his the just judgment. God that they had not the Sacrament of Gods Covenans, and had their fore-skin still upon them all the while they lived in the Wildernels, Num.14.34.35. From which wicked nation they were now differenced; in that they did by circumcifion take upon them and wear

Gods Livery and cognizance. See 1 Maccab. 4, 58.

The place it called Gilgal i. c. Rolling, because their reproach was rolled or turned away, when as by Circumcifion they renewed their co-

tolet or tursea west y witch as any chicagon with the wise likewife omitted in the Wildernelle, faving only the second year. See Numbers 9.

moneth] i. e. Abib. See on chap. 3, 2, & 4, 19. and Bitodus 12.

at even] i.e. In the laft part of the day, not long before the Suns going down.
V. 1. And they did cate of the old corn of the land Which they found

in barns, the inhabitants being fled away. [and parched corn] i. c. Tho new corn which they found ftanding on the ground the present year, feeing it was now the time of their harveft.

tering it was now the time of their natvert, on the morrow after the Paffeover i.e. As it is most probably thought, on the fixteenth day of the moneth. For the Lamb was killed and rofted on the fourteenth day, and fo the feaft began that night, the unit force on the outreenth way, and on the day following; which was part of the fitteenth day, and on the day following; which was the fixeenth day, they did eat of the cert of the land. Net, ther might they by the law ear of the new corn of the land till they had brought unto the Prieft a fleaf for an offering unto God, Levit. 23. 20

in the self-same day] This is added to signific the peoples carnest defire to eac of the fruits of the promited land fo foon as they might law-fully do it, having first renewed their Covenant with God, where-A movement of Agype were elecumeled belore, ver, 5.) to partiskers of the feals of it, Circumelifon and the Paffeorer, by which

boly ordinances these outward bleffings were sanctified unto them. V. 12. And the manna ceased Because there was no necessary use

food to fatisfie their hunger, would now much more have loathed it when they were come into a land that abounded with all Gods bleffings.

neither had the children of Ifrael manna any more] That they might See on Bxod.16.35. hereby know that they had injoyed it all this while, not from any naterst caufe, but by Gods meer gift and bounty. Herein the earthly Cansan was a type of the heavenly, feeing when we are come thinkre we hall have no further need of word, faccaments, or other ordinances, because God will supply all things unto us immediately by himself, and

will be all in all, Rev. 21, 23, 23;
V. 13. when follow was by fericho] i. e. In the plains of Jericho, not v.13. when 59/hra wat to 3 ericho 1 f. e.in the plains of 2 ericho, not far from Gilgals where he incamped, whiche he now came (as must be probably thought) to observe the threugh of the City, and the belt optortunities of besseging he.

that being his eye? This phrase in the Scriptures usually significant many condensations of the construction of the construction

first fome new, Sudden and unexpected fight that presented it felt to

the beholders. So Gen. 18.2. & 33.1.5. Dan. 10.5. there flood a man] i c. The Lord Christ, who assumed and appeared in the lispe of a man, but now and at fundry other times, as a preparative to his Incarnation. For that it was no created Angel, appeareth by Johna's adoration and his acceptance of it, feeing a created Angel would have refuled it, Rev. 19.10. 8t 22. 9. Judg. 13, 16. Ste

with his frord drawn in his hand] Hereby representing himself unto him as the Lord of Holds, the suprems and chief General of their
Armites, in whose wissem only conducting thems, and power affitting
them, they she wissem only conducting thems, and power affitting
them, they she wissem to be a superior of the state of the stat on Gen. 16.7. & 18.2.

with his fword drawn in his hand] Hereby representing himself un-

And folius went unto him, and said This is added to shew the undaunted courage and resolution of Joshus, whom God had appointed General of his Armies, in that he thus boldly and confidently gocut to an armen man twino was ano no noncon a majorities, personney.

V. 3. And 30 fall (ampaigle the City] In this and the following very might either oppose him as an enemy, or entertain him into names and the following very might either oppose him as an enemy, or entertain him into names and the following very might either oppose him as an enemy, or entertain him into names and the following very might either oppose him as an enemy, or entertain him into names and the following very might either oppose him as an enemy, or entertain him into names and the following very might either oppose him as an enemy, or entertain him into names and the following very might either oppose him as an enemy, or entertain him into names and the following very might either oppose him as an enemy, or entertain him into names and the following very might either oppose him as an enemy, or entertain him into names and the following very might either oppose him as an enemy, or entertain him into names and the following very might either oppose him as an enemy, or entertain him into names and the following very might either oppose him as an enemy, or entertain him into names and the following very might either oppose him as an enemy, or entertain him into names and the following very might either oppose him as an enemy, or entertain him into names and the following very might either oppose him as an enemy, or entertain him into names and the following very might either oppose him as an enemy, or entertain him into names and the following very might either oppose him as an enemy, or entertain him into names and the following very might either oppose him as an enemy of the following very might either oppose him as an enemy of the following very might either oppose him as an enemy of the following very might either oppose him as an enemy of the following very might either oppose him as an enemy of the following very might either oppose him as an enemy of the following very might either oppose him as a constant of the following very mig

friendship.
V. 14. And he faid, Nay, but as a Captain of the hoft of the Lord am I now come] q.4. I am not a mortal man, as thou conceived, either Ifraelite or Canaanite; but the Lord of hofts and chief Getteral of the Angels which fight for the Church against all its enemies, being Michael the Arch-angel and chiefe Prince, Dan, 10.13, 21. Rev. 12. 7. & 19.11,14. and am now come to avd Ifrael, which is the people and hoft of God, and encourage thee and them against all your epie and non 1000, and encourage three and them against an your e-nemies, and now more particularly to give thee initroctions and di-rections what means are to be used for the belieging and taking of this

City Jericho. See chap.6.2.334.

And Joshus fell on his fue] Being affected with an awful fear and reverence of Gods glorious presence, Exod. 3. 2, 6. (Dan. 10.

8,9. and did worship] Because he knew him to be the Lord Christ, the eternal Son of God.

What faith my Lord to his servant?] A question arising from reve-Was janu my Lora wons jervam: J A question strong room reverence and admiration, fignilying his willingness and prompt readincis to obey all his commands: J add.t.et net only. O Lord know what is thy pleasure, and what it is that I should do, and I will most willingly performed. form what thou requireft:

V. 15. Loofe thy floe from off thy foot] This was spoken to possesse Joshua with a more awful reverence of Goes glorious presence, before whom he now flood to itir up his attention in hearkning unto what he Spake, and to affect his heart with deeper humility in the light and fense of Gods majefty and his own baleness and vilenesse. For this Ceremony of putting off the flioes, was used first, to expresse the highest degree of humiliation, when Gods hand was heavy upon any in grievous afflictions, 25 2 Sam. 15,30. Ila.20.1,4. Ezck. 24.17,23. And To Moses, Exod. 3.5. and Johna here, were commanded to do it, to to more, page, s., and joined here, were command to any of the withat they might not railly prefume to spproach into Gods prefere, but with all humility, lowliness of mind, and awful reverence, fence, but with all humility, lowlineds of minds, and assumit records to the feather than the feath of the feath of the feather than the feath of the raind, which made them to clear unto the feather than the fe carnal periurbations of the mind, which made them to cleave unto the world and earthly things, and thereby become uncapable to under-fland the things of the Spirit of God; Core, 2.44, Eccle, 5.15, and to conce with all due preparation to the periormance of all holy duties in the deep apprehention of Gods great and glotious Majrilly unto when they were to be performed, and their baleness and nothingness when they were to be performed, and their baleness and nothingness

which he flood was holy, not in respect of any inherent holinesse in it felf, but as it was now fanctified by Gods divine and holy presence : q. 4. Confider that thou now flandest before thy great and glorious of it any longer. For whereas it was first given them by God to lupply | q. d. Confider that thou now standed before thy great and glorious their want of all other food, now there was no more need of it when he | God, to hear the counfel of his will, who though he filled he basen, and earth with his preferre, yet he doth now in a special manner to had brought them into a feutifield land flowing with milk and honey; a land earth with his preferre, yet he doth now in a special manner to had been been and earth with his preferre when he great her when they had no other which the same when heaven do not have the same than the same had been do the following the same who had been do the following the same who had been do the same who had been

And Fosting did fo] i.e. With all willingness and chearfulness he obeyed Gods command, leaving unto future ages himfelf as an example for their imitation. And being thus prepared he received from God thole directions and commands which are expressed in the first part of the following chapter.

CHAP. VI.

Vers. 1. Now Fericho was straightly shut up] That is, so carefully watched and strongly guarded that no inhabitant could or Ifracine come in, as the Spies had formerly done, for fear f any fudden furprize by their enemies that now were near unto them. There words were inferred between the precedent discourse of Christs appearing to Joshua in the former chapter; and his following speech in this, to intimate what great need there was why his faith precent in this, to intimate woar great need under was way in said thould be thus confirmed in afterance of good fuercile in this enterperic, feeing in respect of the frength of the City and watchfulnelle of the Citizens, without Gods special affishance in this work and gracious directions for the well managing of it, it feemed to be of much diffi-

V. 2. And the Lord faid unto Foshua He who chap. 5.12. is called a man, and v. 14. Prince of the Lords hoff, is here called 3chough; implying a reason why Joshus gave une him Divine worlhip before, and dy now he should obey all his commands, and wholly submit to be

uided by his directions. See I have given This is a word of encouragement, whereby he Nee I nave green This is a word of encouragement, whereby he fit roughencith his heart and raifeth up his fainting, lightlist in affurance of victory, norwithflanding he found fuch mighty opposition that he had little hope of peraviling in his own fiterupits. Seeing he had a promife from Good of winning the City, as of a thing done already, to themselves the contract that it was as certain as if he were at the perfent policified of the contract of the contra

the mighty men of valour] Naturally to, and to reputed in former times, howloever now, the terror of God being upon them, their heatts melted and their courage fainted, chap. 2.11

V. 3. And ye failt compasse the City I In this and the following vere

by first to manifest the glory of his wisdom and power so much the more and to fliew that this miraculous work was acted by himself alone, seeing the means used could no way conduce thereunto, 2 Cor. 12.9. & 4. ing the means used could no way conduce thereuno, 2. Cor. 12.9, 82.47. And (econdly, to try the faith and obcdience of Johna and the prople, whether they would deny their own wildom and powers and whole

the condition of th ly rely upon God in the use of such means as were quite contrary to their own reason and sense; and that in this tryal they might be approved, not disputing the matter with fiesh and blood, but yellding above their own reasons. colute and fimple obedience to Gods commands, and chearfully following all his directions.

Thus fhalt thou do fix dayes] Not that the Lord needed fo long time for the effecting this great miracle, for he could have done it at once if to he had pleafed, but only to exercise here their faith; obedience, and parience in waiting thus long for the accomplishment of his pro-

V. 4. seven trumpets of Rams-borns] Not the silver trumpets of the Sanctuary, which would have graced the action, and bringing with them more authority might have increased the peoples hope and confidence of success but these despicable horns, seemed fit for nothing but to expose them to seorn and laughter. Chrysostom saidly they overthrew Jericho by dancing as it were about it rather then by warring against it. In Pfal. 44.3, where he expoundeth this ftorie Ans

and the seventh day] Hereby is implyed that they compatted the City once in this March on the Sabbath day, feeing this must needs be one of the feven, which God had power to difpenfe, being Lord of the Sabbath. And, as one faith, humane works are forbidden on that day, and not divine; and those are divine which God commandeth;

and not divine; and those are divine which God commandeth;

1, 5, And the wall of the City field, down first 1, c. No. all the
wall in the whole compatile of the Jun tuch a lange pare as was fufficien
to give the liraclitics an eafic and fair entrance. For if all had failed
to give the liraclitics an eafic and fair entrance. For if all had failed
the compatible of the companion of the companion

V. 6. And Jojima] He did not demu upon Gods commands, not defer to use the means which he had appointed, though they fermed intered in week and contemptible for the effecting of fo grees a work. I would be a supported to the property of the effecting of the green work to preciously purcel them in execution, relying wholly upon the power and promiting of the Achief gens, who was all-indicatent to do what he play but he weakelt and baieful information.

V.7. And he faid unto the people] i.e. To the military men imployed for may peace more con then framed it is noty.] Exerce me rendreth a rea-fon why he should pur off his shoes, namely, because the ground on in this service, or men of was, as ver. 3. Neither is it probable this that the whole body of the people confifting of fo many hundred thousands: should be appointed to go in this march, seeing it would have been of no nie, yearather a great cause of confusion and disorder, one hindring ano-

and let him that is armed paffe on] This is principally to be under-

flood of the two Tribes and half, thap. 1. 14, & 4, 12, 13.
V. 8. And it came to paffe when Johna had fooken I In these words is expressed the alacrity and cheerfulnesse of the Pricits and people in obeying the commands of their Generall, though the things injoyned feemed unreasonable and nothing conducing to the advancement of the present delign:
psifed on before the Lord] See on chap, 4. 13.
Ark of the Covenant] See on chap, 3. 3.
V. 9. And the armed men went before] i. e Marched on in their ranks

Chap.vi

in that order (as is most probable) which was formerly appointed by God according to their feveral Tribes, Num. 10.14. 29.

and the rereward] In which was the standard of the Tribe of Dan.

Num. 10. 25. though others thereby understand the remainder of th' prople that were not armed.

V. 10. nor make any noise] That being filent they might the more compose their minds to spirituall meditations on Gods works of wonder, especially his gracious and infallible promises made unto them for the tubduing of their enemies, and this City in particular , Lam. 3. 26 Pial. 4. 4.

V. 12. And Foshus rose carly] Herein propounding himself, like a wife and good Generall, as a precedent and example of watchfulneffe and diligence for the peoples imitation.

V. 13. And seven Priests] Some observe that the septenary number is much nobilitated both here and in many other places of Scripture. For we have here feven priefts, feven trumpets, faven dayes,feven times compaffing the City, and on the feventh day feven times. And frequently the number of feven is made ule of in the Leviticall Law. So in the Revelation the visions are represented under this number seven seales, seven angels with feven trumpets, feven vials. The resion hereof fome think to be, because God was pleased to begin and finish all things concerning the worlds creation in leven dayes, fix whereof being definated to the finishing of the work it felf in the leverall parts of it, and the seventh to a wholly reft, in which the whole creation was composed into (as it were an integrall frame, supported and sustained by a Divine power and providence, and fanctified to its main ends, to wit, the glory of God, and the good of his ressonable creatures, men and angels. Secon s Chron.

V. 16. Fofina faid unto the people, Shout] This flouting was an act of their faith and confidence in Gods promife, that he would deliver the City into their hands, and accordingly was answered in the effect, And hence It is that this is attributed to faith, Heb. 11. 30. By faith the walls of Fericho fell down after they were compaffed about feven dayer. Though there might be also other use of this their shouting, namely, to encourage one another in the onflaught, and to strike a sudden terror and amazement in the hearts of the Citizens, whereby they were disabled to stand upon their defence. See Judg. 7. 20.

V. 17. And the City fhall be accurfed] f. c. devoted to destruction, and fo confecrated unto God, as the first-fruits of the land of Canasn ; in obedience to whose command it was to be destroyed. See Lev. 27, 28, 29. Numb. 24. 20. Deut. 2. 34. This anathema though pronounced by Jo-flua here, yet was not from himfelf and in his own name and authority, but by Gods appointment, as appeareth 1 King. 16. 34. And probable is, that Joshua received this command of destroying utterly this City, and offering it unto God as an holocauft, in which nothing was to be referred for mans use (in which sense the flaughter of Gods enemics is called a facrifice, lia. 34. 6. Jer 46. 10. Ezek, 39. 17.) though it be not before expressed, but reserved unto this place, to make way for the following flory of Achans fin, by which he transgrelled this command But why was this City above all the rest devoted by Gods appointment to this fearfull destruction ? I answear; Though no other reason could be given, yet it were sufficient that God commanded it, who being absolute Lord of all things in heaven and carth , may do with his own what he pleases; and whatfoever he doth must needs be just, seeing he is juffice it felf, and doth not will a thing because it is just, but a thing is just because he willeth it : Gen. 18. 25. Again, all these cursed nations were abominable in all wickednesse, and by their sins deserved the severest of Gods punishments, and therefore it was at Gods liberty to make choyce of which he pleased to make examples of his wrath. But yet tome other reasons may be given why this City was thus devoted to utter deftruction ; as firft , Because being the first that was attempted God would make it an example to all the reft of his fearfull vengeance, that taking warning by it they might not obstinately stand out against God and his people in a deletrate war 3 or 3 if they did, might be made the more unexcusable. And secondly, God would have the whole spoyl of the City devoted unto him, to make known unto his people, by having as it were these first-fruits offered unto him, thathe had an equall right unto all the rest of the land, and all things contained in it, seeing all was his, and by his power only and affiltance gotten, and not by their own ftrength showfoever in his rich bounty and goodnesse he was pleas-

Onely Rubub the harlot shall live] Others read, shall be faved, or safe; because, as they conceive, the benefit extended not onely to the persons that were in the house, but likewife to their goods, that they might be breferved as well as their lives. See, verf, 27.

bid'the meffengers] Some read, bid earefully and faithfully. that we fent] i. c. My felf and tome of the chief commanders, unknown to the people.

V.18. keep your selves from the accursed thing i e. Consecrated unto God, and devoied unto utter diffruction without power of redemption, and that upon the penalty of a fearfull curse against him who should presume sacrilegiously to rob God of his right, and divert the

things devoted to his own private use. See on Lev. 17.29.

lest you make your selves accursed i, c Liable to the Curse denounced againft those that commit this fin, Deut 7.26. & 13.17.

and make the Camp of Ifrael a curfe] i.e. Bing it under the frme curse, being in a fort partiskers with you in your fin, as being all bu one body; as Achandid, Chap.7.1.

V.19. But all the filver and gold] Excepting their Idols and Jma" ges made of these metals, which were to be burnt with fire and utterly destroyed and abolished, Deuty 7.25. Exod 32.20.

are consecrated unto the Lord 3 being first legally purified by paffing

through the fire, Numb. 31. 22, 23.

finall come into the treasury of the Lord] i.e. Shall be laid up in the Tabernecle, to be imployed in Gods service, and therefore not be put to

asortmetes to be improyed in Gross service, and interiors not not any order used. See Numb. 31.541 1 Kings 6.5. 1nd 7.51, V. 20. So the people boared 1 i. c. After they had compassed the City seven times on the seventh day, as soon as the Priests began to found, the people shouted, being by faith affured that the Lord according to his promise would cause the walls to fall down flat before them, and give them emrance into the city, Heb. 11.30.

V. 21. And they utterly destroyed all that was in the City] According to Gods commandment, Deur. 20. 16.17. Therefore it was not to be imputed unto the Ifraelites as an act of cruelty, feeing they had from God himself an expresse charge to do upon them this fevere execution, and it is no mercy, but foolish pity, to spare where God commands to

punith, 1 King, 2042.
V. 22. But Joshuz had said unto the two men] He had given them the charge before they entred into the City: For it had been too late to have deferred it till the city had been taken , and all full of confusion and flaughter.

V.23. And left them without the Camp] As things unclean, untill they were legally purified, Num. 31.20. and fo incorporated into the Congregation by instruction, profession, circumcision, &c. Deut, 21.
22. Hereby they both shewed their care to preserve their Camp holy and free from the defilements of heathenish and unclean persons, and also put these poor altens and insidels in mind of their miserable condition in which they lived, till by faith and repentance they were incorporated into the Church and people of God, that fo they might for the present bewall their miserie, and earnestly desire to come out of it, by conforming themselves to Gods true religion in al things, both in profession and practice.

V. 24. And they burnt the Citic with fire Herein they fliewed their. sith and obedience to God, in that they were contented utterly to ruine fo fair and strong a Citie, so commodiously situated in a most pleasant to fair and throng a Care, to commonounly attracted in a new present and fruitfull foyl, which they might have referved as a fure place of retreat on all occasions, beautified with goodly house for them to dwell in. when they had at this time no place fit for habitation; and all manner of rich (poyl, goods and furniture of all forts, when as they were in a pock condition and destitute of many necessaries shaving no other inducement hereunto but onely Gods meer command, upon whose promises they wholy relyed by faith for a supply of all their wants.

V.25. And Joshua Saved Rabab the harlor a live] But how could this fland with their obedience to Gods former commands fo frielly charged upon them and often repeated, that they should make no covenant with these cursed nations, nor suffer them to dwell in their land, nor shew any mercy unto them but utterly deftroy them , Exod. 23. 32,33. & 34.15. Decr. 7.2. To this I might answer, that for ought we know, Joshua had from God a speciall dispensation in this particular case, though it be not bere expressed and God may justiy reserve unto himself a royall prerogative to difpense when he pleaseth with his own Laws. But Secondly, I anfwer, that these commands were not absolute, but to be understood with these conditions, If they ftill continued in their fin and Idolatry, enemies to God and his people, and defired not to have any peace with them a otherwife af they turned by true repentance from their Edolatry and fin, and willingly embraced Gods true religion, and would submit to be circumcifed, and fo become one people with the Ifraclites, and if they did timely defire peace before they were befieged and would be content to yield unto all their conditions, then the extream rigour in the outward letter of those severe commands was to be moderated by a common equity, which is the very life of the Law, and fome mercy was to be flewed unto them. Which conditions none of these cursed nations observed , saving onely the Gibeoniets, being justly given up of God to the hardnelle of their own hearts, and therefore were holy devoted to utter destruction.

of their own resussain increases were using stress and see Chap. 11. 20. Judgs 1.14.

And the dwelleth in Ifraet! Yes, and was married to Salmon the (on of Nahihon, a Prince of the Tribe of Judah, one of Christs pro-

ton or vennion, a rimite or the 1100 or Junes, which rould genitors, Martin, J. Luk.; 323. unto thir day 1 ow it, when this flory was written, which rould not be long after, feeing fite was of good years when this was done, and at the writing of this flory remained flill alive in Ifract. See our chap

4.9 V 16. And Johns adjured them Not by a private motion but by a Propheticall spirit impired by God, 1 King, 16. 34. Now he C 6 2.

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Chap.vii.

uner destruction, because the Lord would have it less to posterity as a mo- raged and exposed the people to extream danger, whereas it was Gods nument of his levere justice exercised upon this curied nation, and of his purpose to chastise their finne, and not to ruine and consume grace and goodnesse to his own people, in erecting as it were this Trophee of their victorie. Otherwise the place and City it felf was not absolutely accurfed, feeing though he were feverely punished that re-built it, for accurited, teeing though ne were teverely punitined that re-bouterly, for the transferfling. Gods command and neglecting this curfe, yet being reflo-transferfling. Gods command and neglecting this curfe, yet being reflo-cient it was allowed for a fit habitation even for good men to lodge in, as feel it was allowed for a fit habitation even for good men to lodge in, as left in the sum of the second of the longer is the second of the current of the second of the second of the current of the second of the s

before the I ord] i. c By Gods decree made known unto me by the in-Spiration of the Holy Ghost.

rifeth up] i. c. Shall persume and addresse himself to build this Lay the foundation thereof in his first born] i. e. In the death of his first-born. So that for this presumption he shall be punished with the death of his two sonnes, the first in the beginning of the works the other uextn or instance of the fact in the feeting of the sense of it, which is the faithing of it, fignified in the feeting of the grant of it, which is the and power they onely flood, and have no long laft thing done in the building of a City. Others understand it, that he flould be punished with the death of all his children, from the eldestro and the sense of the sense mount or putning with the death of an instantion, from the estate of the youngelt. Now this curie feazed upon Hiel the Bethellte and his fonnes, in the reign of Ahab, 1 Kings 16, 34. This Hiel was either very ignorant in not knowing the curie, or (which is the more likely) very profane in not regarding it.

CHAP. VII.

CHAP. VII.

Let the context of going of their hearts with grief and appropriate of the charge of the them all, till upon diligent examination and inflicting just punishment they were cleared and acquirted both from the guilt of his sinne and the they were created and acquitted both not not regard to in a time that the putification of unit of its depth 22. 10. For a common-wealth is one entire body confilting of many members, which communicate with one another in all temporal bleftings and calamities, even as the head and heart are affected and afflicted with the differes and pains of the hands and feet. And God would have it thus, to make us carefull and watch-full over one another, not onely for the common good, but also for the welfare of our felves and of every particular member , feeing we are all united together in one body with the ha infeptable bond, that all laws a lottle times in great mournings, 1 Sam. 4, 12, 62, 15 Sam. 13, 15, common interest both in the joyes and griefs, the wel-fare and calamities of the whole body , and also the particular members. See 2 Sam. 24. 1.

1 Cor. 5.6.

For Achan the fonne of Carmi] This name Achan is derived from the verth Achar which fignific the trauble; unto which Joshua alludeth yer.

25. Il Thy half shou troubled ut ? The Lord shall trouble the this day. And hereof it is that he is called Achar, I Chron. 2.7.1 e. a deftrojer, or

genealogic is here feet down to the fourth generation, that both the hifts- better for them not to have come over Jordan 3 or, That God indeed generalizes to the recommendation of the control of ntion in moning min out; and comply the term of instance which are the direct which the properties and whole familie sherbey giving war-] orden for, That the Canasanies having therefore would environ them ring unto all parents to be the more carefull. In the education of their round, and cut off their name from the earth. For all their things were children in the fear of God, that they may not be a diffionour and re- exprelly contrary both to that generall promife, I will never leave the proach unto them when they are dead.

Goup] To wit, from the plains of Jericho to the mountainous pla- and his name exposed to obloquie and the blasphemies of the nati-

ces of the country.

V. J. Let not all the people goup] This countell given by the figies
and egactratined by Johns, was not good and productial, although (it may be) well intended by them is feeing thereby they provided risther for the teat then fixey of the Army. For what policy could there be, well the teat then fixey of the Army. For what policy could there be, well the said then fixey of the Army. For what policy could there be, we have the said then fixey of the Army. For what policy could there be, and the said then fixed the said the in which there were a genere number of valiane men then themfelves? \(\frac{1}{2}\) experienment thy promifers \(\frac{1}{2}\) Exot. \(\frac{1}{2}\). \(\frac{1}{2}\) Numb. \(\frac{1}{2}\). \(\frac{1}{2}\) Deut. \(\frac{3}{2}\). \(\frac{1}{2}\) nodered by a feeter providence of God overenting their 37, boll: \(\frac{1}{2}\). \(\frac{1}{2}\) to overed by a feet \(\frac{1}{2}\) This is not a word of irest flowed for A chameren figet flow have the word, be put to flight, and reprod, as though God millided this pofture. Seting Chriff time flower of them be flim, in that conflict : Which in no probality would left used it. \(\frac{1}{2}\) to set though God millided this pofture. Seting Chriff time have come to pair, if the whole A tray had marched to Ai, ferting the whole not of the Chris. \(\frac{1}{2}\) to the hole of nonext poffures themselves before him with broken heaving the set of the Chris. \(\frac{1}{2}\) the thin of nonext poffures and concrite spirits: \(\frac{1}{2}\) have found of the Chris. \(\frac{1}{2}\) the thin of nonext poffures and concrite spirits: \(\frac{1}{2}\) the thin of nonext poffures and concrite spirits: \(\frac{1}{2}\) the thin of nonext poffures and \(\frac{1}{2}\) the thin of nonext po if they had prevailed against the whole Army, (as it is easie to God to on which he appointed q. 4. Spend no more time in grieving & affiliting

curfed with an adjuration those that should robuild this City devoted to give victory unto few as well as unto many) it would have much discou-

V. 4. And they fled before the men of Ai] The Lord fo difheartned them and deprived them of all valour and courage that it is very proba-

Shabar, which fignifieth to break. So called, it feemeth upon this occafion, because the Ifraelices army was here broken and discomfired.

wherefore the hearts of the people melted, &c.] i. e. Were diffolved with extream fear and amazement, and not able to recollect their courage, because they did not so much look upon the defeat and losse, which was fo fmall that it was fcarce confiderable, as upon the anger and dipleasure of God, of which this was an evidence, in whose promises and power they onely flood, and have no hope of prevailing or subfifting

V. 6. And Johns rent bis cloaths] In those dayes this was used as a ceremony to expresse extream guief and forrow, which doth as it were a ceremony to experime extream gives and torrow, which doth as it were rent and even cut infunder the very heart. And this men did either when fome great calamity did befall them, as Gen. 37, 34, & 44, 13, Job 1. 20, & 2, 12, or when they faw or heard of fome horrible and hainous fin committed against Gods Majesty. Numb. 14. 6. Matth. 26. 65, &c. In the former respect Joilius and the elders rent their closthes, to fignific

as one without hope, but was supported with faith in his extream grief, seeing he addressed himself to God for help and comfort, by prayer and humiliation, falling down flat on his face before the ark, the visible fign of Gods prefence.

untill the even tide] He joyned fasting with his prayer throughout the whole day, that hereby he might poure forth his foul with greater fer-

vencie and efficacie. and put dust upon their heads] This was another ceremony used in miliation, professing hereby, with Abraham, that they were but dust and aftes, and deferved to be buried under ground ; and also confested their frail and (ad condition, and that they were as dead men, unleffe God fhewnan anu sa concurui, and cast ney were as dead men, untelle God intered mercy upon them, and raifed them up again with help and comfort.

Job 10, 9, Pisl. 1-83, 14.

V. 7. And Johns [sid, Alas, O Lord] In this prayer Johns faeweth

hereoft is that he is called Acoust, i. uron. 2.7.1.e. asprofer, or thermolder of freed, who transfergled in the bring acturifed, namely, in that he was under a great contains not acrease and facrification of the contained and facrification of the contained and facrification of the contained actually freeling, that which was devoted unto God, actually followed the commandment, chap. 6, 18, 20. The contained for the former of actually actual nor for factore, Chap. 1, 5, and also to many particular promises made once unto them when they are dead.

V. 2. from Ferico 10 Ai, Called also Hai, Gen. 13, 8, and Aija, to Abaham with the reft of their progenitors, and often renewed to Ma-Neh. 11.31. This City lay upon a hill three leagues from Jericho Welt- fes and themselves; and therefore to dif-bilieve them, had been to quest-Nets. 13.3. This Givy lay upon a hill three leegues from Jericho Welt-les and themlerses; and therefore to dist-believe them, had been to quelte ward, and fell atterwards to the Tribe of Boapmin. There were two ino, yets to dary Gods truth and power, of which impley this good Cities of this name; one in the Tribe of Gad, which the Ammonites had taken, and is propheted against, Jet. 49, 3, and this of the Ammonites, which was the greater. and the eaf, Bad of Bethel/Two places net fart which is fight Betheward the eaf, Bad of Bethel/Two places net fart which the state of fo called from Gods appearing there unto Jacob, Gen. 28, 19, and Beth- not apprehend the truth of his promifes, nor be throughly perswaded of area, the bude of infaulty or usually and bying Vibin name was given to his preference use trutte or an spromiers, not be tenoughly privaded or area, the bude of infaulty or usually and bying Vibin name was given to his preference and stiffance, although in all this main intention was Bethel by the Prophet, by way of from and defilion, after that Jerobogad , feeing he chiefly refrected Godglery, and choic rather to bay an had there fer up his golden Calver, and to profoned and defiled it with his sholarty. Hot, 4, 15, and 5, 8, and 5, 6, an

tents , that they durft not have fallied out of the City . Or that he should without any further delays use the meanes of reconcilisation

thy felf, feeing I am now ready to heare and help thre, and as willing to | in they were preferred and advanced before all other people ;

grant thy fuit as thou to make it, Exod. 14.14.

V.11. If rael bath finned | Though Achan alone committed this faciliegious fact, yet he being a member of the whole politique body, it loft hereby its perfection and intirenesse, and was in a fort disfipared and diffolved, when one member or part of it was virlated, and could not be reunited in a perfect integrity and oneneffe till the vitious part were either cured or cut off. See on verf. 1.

And they have allo transgressed i.e. They have aggravated their sin by many circumitances. For they have transgressed my expresse command and broken my covenant, in laying hands on the accurfed thing, namely the Babylonish garment, and converted it to their private ute, whereas it should have been burnt ; they have also facrilegiously stolen away, to wit, the gold and filver, which ought to have been brought into the Lords treasurie, Chap. 6, 19, and have differibled this notorious fact, as though (not acknowledging mine omniscience) they thought they could hide it out of my fight; and finally, they have put it, to wit, the things to be burnt, and shole which were to be confectated unto God, even among their fluff,i. e. They have mixed it with their own goods, and so have hardned their hearts in this their wicked courfe, and refolved to continue in it without repentance.

my covenant which I commanded them] Namely, concerning the aceurfed thing, Chap. 6.19. Or, my covenant, in not obeying my commands, as they promifed, Exod. 19.81 & 24.7.

V.12. Because they were accursed] According to Gods threatning Chap.6.18. See on ver.1.

neither will I be with you any more] But why doth God thus feverely threaten to cast off all care over his people for the fin of one private and ordinary man ? I an(wer, not onely because this fin was committed against a strict law newly enacted and ratified by a severe fanction, but also because the transgression would have proved very pernicious to the whole common-wealth of israel, if it had not been severely punished. For it would have been a spreading sin , and insected many o thers with its contagion : It would have overthrown all lawfull order and Martiall discipline, even in the first beginnings and setling of it, and made men carelefly to neglect all Gods commands, if they did any waies croffe their own coverous or voluptuous lufts.

talesse ediffros the accursed i.e. Notionely Achan, who hath committed the fact about the accursed thing, and so himself is become

committed the fact about the accurded thing, and lo himidt is become accurded, but also all his familie and goods, which are accurded too, as being stained with the contegion of his fin. Sov. 2.4, V.1, By highly between the close the production of the fin. Sov. 2.4, V.1, By highly between the production of the fine stained with the contegion of his fin. Sov. 2.4, V.1, By highly between the production of the fine stained by highly between women, as welling closely shifted lindedity, pretenting themselves too specific of which pure and holy heart; I That have preparing themselves to specify in Gods preference, the offence might be differenced and parallished, and the people force, the offence might be differenced and parallished, and the people force, the offence might be differenced and parallished, and the people force.

freed from the punishment of his fin. See on Chap. 3. 4.
V.14. The tribe which the Lord taketh; i.e., Apprehendeth by for, which is at his difpoling, Prov. 16 33. See 18am. 14.41. Joh. 1.7. Act.
1.24,26. Now the Lord thus proceeded to discover the offender by casting loss, whereas, if he had so pleased, he could at the first have pointed him out by name, both because he might by this graduall proceeding convince Achan of his fin, and bring him to repentance and confession of it, or at least leave him the more unexcusable, and also because in the passages of his providence he doth not usually actimmediately byhimfelf,but ufeth us as inftruments to ferve his providence, and to joyn

bynimicity, at use in as silicturiners to leve in sproyagenes, sin to joyn our indexours for the effecting of his works.

V.15. [hall be burn with fire]

As the accur(ed thing ought to have been, Deut. 13.15,316, namely, after he is first stoned, which was the pausifiment appointed for baliphemers and pretumprious offenders, Lev.

24.14. Num.15.30,35. So v. 25.

he and all that be hath] i. e. Not onely the accurfed thing, but his fonnes, daughters, oxen, affes, &c. This, though a most fevere punish. ment, yet was just, sceing God appointed it , whose judgments are alwaies righteous, Gen. 18.25. Jer. 12.1. Pfal. 145. 17. Thought of-ten unfearchable and above the reach of our reason: which may appear, whether we respect God, who appointed this punishment, For 1. he is supream Lord of all, and may do with his own what he pleafeel ; and his will is the rule of justice, yea, justice it selfe , and z. wee owe our felves to God, and deferve death by the first fin , and all that followed it; and therefore God may justly require this due debt when and in what manner he pleafeth. Or whether we respect Achan and his finne, feeing he had infected all he had with its contagion, and fo made them liable to his punishment : Or finally , whether we respect Johna and the people, who did inflict and execute it; 1. Because God commanded it; 2. Because Achan had indangered the whole camp tolumnated it; 2. Decaute Action that man insungered the mode competed of effection, who were not (fimply confidered in themfelves) guilty of his fact 3. Becaute he had expored thirty and fix men to the flughter, who were in like manner innocent of his fin, though by their own fins known to God they had justly deserved their death-And all his were juftly executed with him by the same reason, though not knowingly guilty of his fact, that they might be examples unto others, to deter them from the like transgressions and fins. See on Exod

because be hath wrought folly in Israel i.e. A base, foolish and sinfull deed, so Gen. 34.7. Judg. 20.6, 28 an., 13. 13, and that in Israel, where above all other nations piety and righteousnesse ought to flourish in reeks which they had feen , and rich mercles and bleffings , where- fes.

Exod. 19. 5. Deut. 7.6. & 14. 2. & 26. 19. & 13. 29 &4.

V. 17. he brought the family of Fudah]i. e. The leverall families, Num. 26.20,21. or rather their tribunes and Princes which represented their whole families.

the family of the Zarhites | i.c. All the heads and chief of the famillic. See 1 Chron. 2.6.

man by man] Heb. by the men. i. e. According to the houshold of their fathers, and not every one by the poll, as appeareth ver. 18.

V.18. And he brought his houlhold j. r. Either Johns himself, or

Zabdi by his appointment. V.19. And Fostua said unto Achan, My son; Hereby he shewed his love to his person, and that he was in giving judgement free from all age , anger and defire of revenge , and onely aimed at Gods glory and

the good of the people. give, I pray thee, glory to the Lord] Namely , by acknowledging thy fin, and his justice in drawing thee out to deferved punishment 3 and thereby also flew that the lot which he hath cast upon thee is true and right. Neither feek any longer to hide thy fin, keeing thou halt an al-feeing God to be both thine accurfer and judge, whole knowledge thou canft not avoid, nor decline his judgement and therefore confesse the truth in an humble and penitent manner, that hereby he may be glotified, and thou freed from everlasting punishment. See 18am. 6.5. Jer.

13.16. Johns. 24.
V.20. Indeed I bave finned] I freely and ingenuously acknowledge V.1.0. Indeed I busefanted I I freely and Ingenuonify acknowledge that I, and no other, have committed this haynous fact, and directly have niade my self deservedly guilty and worthy of the greatest pointinent, seeing I have transfered the just and express command of the Lord God of Israel, from whom I have received my bring, and many singular favours, as being a member of this common-vessist, which has hat chosen for his peculiar peoples and introduced wich many belifuga. V 21 when I faw? Here he shewest the prograde and growth of his lind by its degrees 5 fifth, permitting his cites to rove and fax themselves upon unlawfull and prohibited objects; contrary to Job practice, Job 31 · 1. Secondly, giving liberty to his conceptience in defining them; I Thirdly, actual seizing upon the prey I Lastiy, using means, by hidding it, or referre it for his own private use.

by hiding it, to referve it for his own private ule.

two hundred shekels of filver] See Gen, 23,1 4, and the filver under it] i. e. Under the Babylonish extment, or wrape

ID wirhin ir.

V.22. So Joshua fent meffengers] That the truth of Achans confesfion might be discovered.

and they wan unto the tent] i, e. They made all haft to feich the things which were to be burnt and confecrated, that to justice being ex-cured upon the offenders, Gods wrath might be averted, and the pro-ple cleared and freed both from fin and punishmens, seeing he had threatned that he would not be with them any more; and that they should not stand before their enemies, untill they had taken away the accured thing

rom among them, ver. 12,13.
V.23. before the Lord 1 i.e. Before the Tabernacle, it which was the

N. 15, or green Loval 1.6. Detect the Laboration of Mark the facted fign of Gods preferrer, where Joffma and the Elders of Ifact whited expecting their return.

V. 1.4. the fino of Zerab 1.6. The Nephew of Zerab but called his conductable lineally defeended from his loyn's See well. 1.

and his fons and his daughters] See on ver. 15.
unto the valley of Achor] Or, trouble : to called by anticipation

V.25. Why hast thoutroubled us? See on ver. 1.
and burned them with fire it.e. His children with his goods. This e could not have done but by Gods speciall command in this particular case, seeing the general and common law was , that the children frould not be put to death for the father, Deut. 24.16. This fevere execution was just with God. See on ver. 1 \$.

V.26. heap of flones] As they used to do over their who dyed ig-nominiously, Chap. 8.29. 2 Sam. 18. 17. that is might be a monument to warn others not to commit the like fin,

valley of Achor) Because all Israel was troubled here with Achans facriledge, as also himfelf and all his by this dreadfull punishment inflicted on them. Hof. 2. 15. Ifa.65.10.

CHAP. VIII.

Veil. 1. Tedke all the people of more with thee! Note (at 66ffit think) the whole army, of which there could be no ule in field a fervice, again for four la company of inhing fine as were in Al, bur rather one would have hindred another, eipechally when it was to be added by a thrangern of hight; for they would by their multiluie his we deterred that finally gardin from from illing and fallaying out of their gates. But Johnson is bid in this expedition to make choice onely of worlike though the country of the country of worlike though and the country of t men of valour, Joshua chose for this imployment. Others suppose rather that the whole army was appointed to be present at this service, for the better heartning of all the people, who were not yet free from that fear and amazement that had feized upon them by the former defeat, and also because they were all to participate in the spoyl of the Cispect of their just laws and Law-giver, and the manifold mira- tie , for their better incouragement in the like enterpri-

unto it from the planes of Jericho.

See, I have given into thine hand] Therefore thou must not attribut the glory of the victory to thine own flrength and policy, feeing it is my free gift 3 nor make any doubt of obtaining it, feeing that mateful be as certainly affured of it as if thou hadft it already in prefere pofleffion.See on Chap. 6.2.

and his land] i.c. All that territory adjoyning to Ai which was under that Kings power and jurifdiction.

V.2. As thou didft of fericho] i.e. In the general, thou shall destroy it as thou didft Jericho; but not in respect of the manner in every particular circumstance. For the King of Jericho was not hanged, as the King of Ai was; nor he accurfed that rebuilt Ai.

onely the [poyl thereof] This the Lord granted to the fouldiers for their better incouragement, whereas if the spoils of this City also had been denied them, of which they stood in so much need, they would have

been too much disheartned and discontented.

tay thee an ambufh for the City? In a just warr it is as lawfull to get vi-Gerie by policies and stratagems as by open fight and force, seeing God the author of justice bath warranted it unto us by many examples, and here also by his own command.

bebind it] i. e, On the west-fide of the City, seeing they were nov on the Eaft-fide when they received this command. See ver.9

Vi3. and all the people of warf i.e. Not the whole army for all were not men of warf but such onely as were of great valour and skill in martiall affaires, and so the fittest for such a service. See on

and Folbua chofe out thirty thoufand] Here he more clearly expresseth who were that prople of warr whom he choice for his fervice, namely thirty thouland mighty men of valour.

and fent them away by night] That they might lye in ambush behind

Ai: But not the whole number of thirty thousand. For how had it
been possible for such a multitude to have lyen hid and undiscovered for the space of a whole day , so neer unto the City , and that not far from Beth-el, who were confiderate with Ai? And belides, the five thouland more, which are mentioned yer. 12. It is more probably thought, that onely thirty thousand were chosen out of the whole army for this fervice, and that not this whole number were fent to lye in ambush, but onely five thousand chosen out of them, spoken of, yer, 12. Though, I consesse, this narration doth not make it clear, being somewhat intricately and perplexedly expressed; as we have the like, Judg. 20.29.

V.4. ye fhall the in weight] God would not destroy Ai by miracle, as he had done Jericho, to the end that the nations discovering the powbut beye allready] Namely, to receive my commands and dire-

W. 51 and all the people that are with me | Namely, the five and twenty thousand that remain of the thirty thousand, to carry on the fervice and delign against Ai in an apert and open way, by drawing them vince and usually against Al in a su spect and open way, by drawing them out of the City, and encouraging them further to purfue us by, a countriefic flight, whereby we find give unto you (namely, the five thousand the city of the countrief of the city of th the City, when all their forces being drawn out, you shall find it naked, and none in it to make opposition.

V.6. till we have drawn them from the City \ Hereby he admonish-

eth them not over-baftily to discover themselves in their ambush, but to lye close, till the citizens that fall ied out were drawn far enough out of

the City.

V.7. Then ye shall rise? Namely, when you shall have a sign given you of our returning from our feeming flight and of our feeting upon them 3 of which See ver. 18. In which your enterprise you shall be sure to have good successe and victory, seeing you have a promise from God that he will deliver this City, with all in it, into your hands.

V. 8. That ye fhall fet the City on fire Not the whole City, but onely to much as might be a lign to Johua and his army, by the smoke afcending, of their entrance into it, that they might furcease their dessembled flight, and making a stand might fall upon their enemies. For the whole City was after burned and destroyed by the whole army of thirty thousand, after they had flain all their enemies, and falling upon those few that remained in the City where wholly poffested of it, and of all the poil in it, as appeareth ver. 24.
V.9. Foshus therefore sent them forth To wit, the five thousand

fervice, and were now remaining with him, the five thousand being to be fent away to lye in ambush; as it is here expressed.

the City on the West-fide, and some with himself in the camp on the Bxod. 17. North-fide, he himfelf in the night, or in the dark of the morning, as ap-

and arife, go up to Ai Because standing on an hill, they were to ascend | peareth ver. 9, 10. made his neer approach to the City, that so having with him but a small company, he might discover himself to the enemy, and by the sight of such a despicable number might draw and incite them to fallie out of the City. The which he did the rather be-cause it was not his purpose to fight with them, but to retreat to the

reft of his company in the camp.
into the midft of the valley Between the City and his army.
V. 14. And it came to pajfe when the king of of faw it, that they hafted] e. When he both faw the (maincile of Joshua's army, and allo that they had placed themselves in a place of disadvantage, to wit, in a low valley, he made hast to lay hold on this opportunity.

he and all his people] i. e.] The greatest part of his strength, fit for this service, For some remained in the City, ver. 16.

before the plain Which was on the Balt-fide of the City.
but be wift not This is added to thew their floth and improvidence

in managing to great a busticeste,

V. 15. and fled by the way of the wildernesse] Which was, as is thought, the wildernelle of Bethaven, night unto Beth-el, Chap. 18.12, 13. where they had left the body of their army. Or, as others, the wildernesse between Ai and Jericho; as if they would flee to Jericho, from whence they came, to fecute themselves from the imminent danger of being flaughtered by the purfuers.

V.16. And all the people | Hearing of the flight of their enemies, they conceived there was no use of couldiers to defend the City, and that there was nothing elfe to be done but to purfue and do execution upon

those that fled.

V. 17. And there was not a man left in Ai] i. e. Not a man that was able to bear arms, or do any fervice in this expedition ! For otherwife there remained ftill in the City weak, aged, and impotent men, ver. 24.

or Beth el] This being a neighbour-town of small strength, abandoned, as it seemeth, their habitation, and put themselves into Ai, as being a place of more ftrength, that uniting their forces they might be the better inabled to defend one another against the common enemie But others conceive that they might fill dwell in their own town, but now fallied out as well as the men of Ai, having taken notice of the Ifraethis flights feeing it appeareth, Judg. 1.24. that it was a place of firength, which could hardly have been taken by the house of Joseph, unlesse that bad been betraied into their hands.

V.18. Streets our the first.] This was the fignall to be given, to those that lay in ambush, that they should enter and surprize the City; and to those that sied, that they should make a stand, and turn faces. gainst the pursuing enemic. But in that distance Joshua could not have known when to give this fignall, or that all the fouldiers were drawn out of the City, had not God himfelf revealed it unto him; Neither could the liers in wait have taken notice of it, unlesse they had had the like fecret revelation, or outwardly at least, by some trumpet or shout of the

V.19. and fer the city on fire] Not the whole 3 for then they could not have had the fpoyl given them, ver. 1. but fo much of it as might be a fignall to the army, by the fmoke afcending, to make known unto them when they should return from their counterfeit flight and let upon the

V. 20, And they had no power to flee i.e. Being through fear and aftength in aftenishment deprived of all courage in their minds and firength in their bodies, they could make no escape, being enclosed on all sides be-tween them that had lyen in ambush and the main battell.

V.21. And all Ifrael] i.e. All that army who were imployed in this fervice, both those who had shewed themselves to the men of Al, and had encouraged them to purfue them by a counterfeit flight, and those also who remained in the camp on the North-side, who now likewife joyned with them, when they faw by the fmoke afcending that the City was furprized by those that lay in ambush,

V. 22. And the other] Who had byen in wait, and had now done all required of them, both for the taking of the City, and for giving \$

Figual to the dying army.

V. 23. And the hing of Ai they took alive 1 They would not (it feemeth) flay him in the fight, but referred him for a more folernor execution, that his death might be exemplary to others of his rank, and

there them what they were to expect going on in his course.

V. 24. [mate it with the sage of the [word] i.e. The men unable to bear arms, with the women and children who were left in the City. all thele likewife they put to the fword, after they had flain all the fouldiers in the field ; and burnt the City,after they had firft feized on the

V.9. Symma interprise plan town in parts | 10 with the tendend of the state in the field 3 and burnt the City, after they had first felzed on the man appointed to lyst an ambulity yet. 12.

smooth they be compared to the state of the state

V. 26. For Joshua drew not his hand back wherewith he stretched out De tent ways us yet in anomaly as it is one to specifical.

Vi.1.8. And be took about five thousind mira] Namely, out of the thirty thousand appointed for this service, When Johns had fo disposed them as might be for his best advantage in this service, some in ambush behind will be serviced by the some provedie and strength, but onely by Gods power affilting him, and effecting all for him; evenas Mossper might be for his best advantage in this service, some in ambush behind will be serviced by the some provided and strength, but onely by Gods power affilting him, and effecting all for him; evenas Mossper will be serviced by the some provided and the service of the service

V.27. Of that City] By this emphaticall expression he opposeth

At to Jericho, seeing the spoyl of this was devoted to God, the spoyl of that referred for their own ufe.

V. 28, and made it an heap for ever] i.e. For a long time, as this phrase often fignifieth. See on Exod, 1 2.14. For Ai was afterwards rebuilt and inhabited by the Benjamites, Neh. 11. 31. above a thouland years after it was demolished.

land years after it was acmonineu.

V. 29. And the King of Aihe hinged] Johna executed the greatnow were,
eft feverity of justice upon the Kings of these cutsed nations as being of the gr the greatest offenders, corrupting the people both by their bad govern- adjoyning to that fea. ment and their evil example.

take his cartafe down] According to the Law, Deut. 21. 22, 1. The which was enjoyned, leaft by looking on such sad objects 33. The which was empoyed, leaft by locking on moch had objects their hearts should be hardened and habituated in metcliffle cruel-two fromtier-Cities of Cansan, and of great strength, v, and that the Land might not be defiled by such monuments v. gathered should be sufficiently such as the such combined in a Covenant to their nears income canocined and monunced in metolicite crucity, and that the Land might not be defiled by such monuncins
of Gods curies and wrathful displasure remaining long upon make war against Johna and the streeties that had invaded their coun-

at the entring of the gate of the City] Because (as somethink) the gree being in those times the place of Justice, he had often abused it by chap 11.19. and fell to the Tribe of Benjamin, and was given to the greening in tonic times mepiacor juntice, me mai orien avunture by competitive, and territorine tribes menjantin, and mai green to maintain and interest mental mediately administrating unrighteous judgment, neither protecting the righteous. Prietly, chap. 11.72. Together with them certain other towns joyned,

Chap.viii.

this very piace thus abuled by nim, the Lora executive upon nim tact particular by paid doom of a rightones judge a great beap of flower! See on chap. 7.16.

1. 30. Then splines bettir as Atter] i. e. Soon after the facking and burning of Ai, according to that charge given Deut. 11.19.

1. 2. Software Deut. 11.19.

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1. 2. Soon after the facking and burning of Ai, according to the charge given Deut. 11.19. fer facrifices when they were entred into Canaan, and alfo a monument of great stones, npon which the law was to be written, and that the people hearing certain surfes and bleffings pronounced upon mount the purper meaning section agrees and occurring a pronounced upon moon the Ball and Gerizim, should give their Amen unto them. All this accordingly was here done by Joshua. See on v. 33.

In mount Ebal Concerning the Guastion of these two mountains, Ebal and Gertziam, Bepostors differ in their opinions. Some hold that they were situate neer Air for which there are distanced in the state of the matter and substance of their design, but subsility and crastin mount Ebal] Concerning the fituation of these two mountains, Equi and Genzum, Exponents einer in their opinions. Joint upon proceeding and monance or their design, our month, and earther were fituate neer Ais for which there are divers reasons; fully in respect of the manner and means which they used in the earther were fituate neer. Ais for which they used in the earther were fituated as a fit of the second o others, and that more probably, that they were further up in the country in that part which afterwards fell by lot to the Tribe of Ephraim, taken. and near unto Shechem, as appeareth chapter 20.7. Judges 9. 6,

V. 31. bath lift up any iron] To smooth and polish it with any

fleed en this fide the Ark Deut. 27. 12, 13. it is feid, that one puty thould fland upon mount Gerizim to pronounce the bleffings,

V. 7. And the mon of I free!

i. e. The Elders, Princes and the other, to pronounce the curies, upon mount Ebal. but thee, the man of I freel, who offitted Johus in the countels of State, and the table of the Tribes flood our graph mount Gerizim, and the counter of the managing of all weighty affairs that concerned the Commons. party should stand upon mount Gerizim to pronounce the bleflings, that nation the tribes from course against mount Certzini, one that there half over against mount Ebal: Whereby it appeareth that they wealth frond not upon the top of these mountains, but upon their assertion and from not upon true top or true mountains, our upon truer areas.

and com pour we made a segue many ran j writing too mountained and compount we made a segue many ran j writing too mountained a segue many ran j writing to the segue many ran j writing too mountained a segue many ran j writing to many ran j nother, and both of them to the Ark, which stood in the valley between the mountains, where they might more conveniently hear the bleffings and curses pronounced by the Levices, and accordingly give

they had facked Ai, but in some space of time afterward, when they had they may take our ray our in home takes on time atterward, when they had hade a fattler property in conquering the country, additionable the flory of this action be here inferred i Or if now it were done, to show their readinesses of execute Gods commands, as soon as they the wheir readinctie to execute Gods commands, as foon as they to perfunde you to contract a firm peace with us, feeing we do as had made their first entrance into the country. Deut. 11, 120, 8, 12, 23, door and magnifie the same great and glorious God whom ye leave and

V. 35. Before all the Congregation of I frael, &c.] Hereby is inti-mated that the Levite read the Law with fuch a loud and and ible voice as that the people standing on both fides might hear him; not the whole Commonalty then aliembly (who confifting of formany hundred thou-finds a suld not all here and understand one man reading as the same

was up prangers 1 i. e. 1900 tuen trangers as caute amongst tuen to a their Country trangers and commerce, but such as being converted were Projetytes, and their Country to another their Country to the standard and the standard ready and commerce, but tuch as being converted were Protelytes, and their Country, or their foundation of Gods true Religion. See ver. 33. V. 14. And the men J. i. e. The chief Rulers and Princes, who talked kind the men J. i. e. The chief Rulers and Princes, who talked

CHAP, IX.

Verse I. ON this side Jordan] i e. In respect of Moab ; to wit , in the Land of Canaan , where the Ifraelites

of the great fea] i. e. The Mediterranean ; or, in all the coaffs over against Lebanon] Which lyeth in the North-part of Ca-

try.
V. 3. the inhabitants of Gibeon Gibeon was a City of the Hivites,
Tella of Renjamin. and was given to the administring unrighteous juegment, neutice protecting to expired to the wided according to their demerits; therefore in which were at least in confederacy with them, if not under their sufficient with the results abused by him, the Lord executeth upon him the idiction, as Chephiral, Berend and Krigath-learning ver. 17. With their no peace was to be made without special warrant from God, of as the contract of th leaft (pecial conditions peculiar unto them, which were by Gods ap-

beard what foshua had done] The same report came to other Citles, but wronght in them quite contrary effects : in others, a resolution to fight with Joshua; in these, to yeild and make their peace. Which was so ordered by Gods overruling providence, inclining the hearts of these Gibeonites to use the means of their preservation, and leaving the other to the hardnesse of their own hearts , to go on in such a way as would bring them to destruction, chap. 11.20.

as if they bad been ambaffadours] Sent unto Joshua from some fag

V. 3.1. Date High pay 1901 10 moon and point it with any local feeling the statistics, Bood. 20.15. Dett. 27.5.

V. 3.2. a copie of the Law of Moley 1 is. As some conceive, the famine of the Law contained in the Decalogue; or, as others, and direct the state of the contest of the state of t lumines in the Law commence in the Decempose 50°, as control, and offers from the Decemposity, the bleftings and curies the mentioned; feeing given them their land for apolifition, they should untrily defined and where this writing is enjoyined by Mofes, he required that they look them one, whereto they had deen an experiment in the trusted of Jerusal and the state of the desired of the desire hould write upon our points an our worst as you were presently pleased in fly, this Lawes beliffings and carries, of which he peciently fleated in the next words, Deut 27, 3, 1,3,14.

V. 3, And all I [rav] Divided into two parts, fix Tribes on the carries with the next words. Divided into two parts, fix Tribes on the carries with whom the carries with the next words. The carries with whom the carries with the next words and the present it was a word of the life siles to make Lengueze, if they would submit themselves to become tributaries unto them, Deuter. 20.

you to dwell amongst us, but hath commanded us to root you out, Bxod.

you to need among to upon many commented or to root you out you some you. 3233133338 & 34.4 12. During.

V. 8. We are thy fervants! And not thy enemies as the Canamites are; and therefore will not fland upon any terms with thee mount Geria, and—mount Ebal] Both these mountains lay for the transcripting of a peace with thee, but as sering far up in the country, and in some good dithance from A jair seemen corporations which thou in the windows to day pleasure, and will willingly according to the country, and in some good dithance from A jair seemen corporations which thou in the without making the country, and in the without making the country and in some good dithance from A jair seemen corporations which thou in the without making the country and in the without making the control of the country and in some good dithance from A jair seemen country and in some good dithance from A jai

ceptor any commons.

V. p. because of the name] i. e. Of the glary and power of the Lord (which we have heard much of and with great admiration) shewed in his wonderful works and miracles. Which may be a motive of the control of the works of the works

porunity by means of that exerour and aftonifumdne with which God lad politide the hearts of the Cananites upon the occasion of the fur-pixe of these firming clients, Jericho, and Ai. See on w. 3.0.

V. 3.4 And afternaraf].e.A it he had built the altar, and offered facilities upon it, and written the Law upon the politic to the monument, be read at the words of the Law Jone he had to the monument, be read at the words of the Law Jone he had to the monument, be read at the words of the Law Jone he had to the monument, be read at the words of the Law Jone had been as a second with the same of the Law Jone had been as a second with the lateral through the words of the Law Jone had been as a second with the lateral through the words of the Law Jone had been as a second with the lateral through the words of the Law Jone had been as a second with the lateral through the words of the Law Jone had been as a second with the lateral through the words of the lateral through through the lateral through the lateral through through the lateral through the lateral through the lateral through the lateral through thro

V.11. Wherefore our Elders] And therefore you have the more reaon the private notion of fome few of our Citizens, but by the command thous sum one su near and understand one man reading at the lame of all our miners and Governours, and the general complete or the lame whole people of our Country. Some gather hence, that their Governours and Country is the country of the countr ment was Artisocratical, or Lemocratical. And a late frangers is came among them for all the kings entred into league againft Johus, and refolved to fight for

with them and heard all their probable discourse,

took of their victuals To wit, into their hands, that they might han- peareth Jer. 18.7,8 At what instant I shall speak concerning a nation and dle and look upon then, and lee if they were fuch indeed as they repor-concerning a kingdome, to plack up and to put down and to delivey it if the ted; and so believed and approved their words, being deceived with nation against whom I have pronounced, turn from their eval, I will rethe fight of their provisions.

and asked not counsel] Namely, by the high Priest, inquiring of the Lord by Urim and Thummim, as they were commanded, Exod. 18:30. Nun. 27.21. 1 Sam. 30. 7. 8. Which doth not prove that if

shem] For the opening of these words we must clear a great question, Whether this act of Johna making peace with the Gibeonites, and of the Princes confirming it by oath, were lawful or unlawful. This question is perplexed with so many difficulties arising from the text compared with other places of Scrapture, that it is not easily to be refolved. For how could this peace be lawful, being expresly contrary to Gods command, which was, that they should make no peace or league with the Canaanites , nor fuffer them to live amongit them, but utterly destroy and root them out, because God had given their land for an inheritance to his people, which they could not injoy if those curied nations were not removed? Or, if it were lawful, why do the people murmur and complain of their Princes for doing of that which was just? and why doth Joshua pronounce the Gibeonites accurfed, if they had done nothing faving that which was equal and right? And why is it faid, that what they did was extorted from them by deceit, implying that they could not lawfully have done what they did, had they not been circumvented by their fraud and diffimulation? On the other fide, if their Covenant and oath were unlawful, why did they not break it, especially being drawn from them by deceir, and feeing allo there was an error in the persons unto whom their oath was made, they not being the same men whom they pretended themselves to be? Neither doth it satisfie and clear the doubt, to fay, that though the thing unto which they fware were unlawful, yet the religion of their eath tyed them to observe it, as being made not only to men but allo to God; seeing this cannot bind a man to do that which is simply unlawful, neither will it please God to call him to witness that we will do that which is finful and exprelly contrary to his revealed will. For the removing of these difficulties, I affirm, and hope to prove, that this Covenant and oath made by Joshua and the Princes unto the Gibconites was in the substance of it lawful, though extorted unto the Gibeonites was in the loubtance of it lawful, though examera, from them by fraud and diffinulation. I. Becaule no condition was expertled in it of preferring their lands, liberties or goods, much left when the properties and idolateous working, but only of their lives; Wherein this peace much differed from that which they might lawfully make with other nations which were far off, For after they had proclaimed was against them; they might offer and make peace with them upon more cafie conditions then with thefe Canaanites ; namely, they might fuffer them to exercise their own superflitions, and not compel them to become profelytes and imbrace their religion; they might alio fuffer them to enjoy their lands, their country, and habitations, their laws and liberties, and to hold with them free trade and commerce . All which conditions were unlawful to be made with thefinhabitants of these cursed countries. II. Because these fevere commands of destroying the Canaanites were not absolute and general, including all and every fingular person without any exception or respect had to any conditions, (for then Rahab, her kindred and family could not have been lawfully spaced and preserved) but to be understood on these conditions; If they still continued in enmity with Go is people, and would not fue and feck for peace; If they would not give place unto them, nor tuffer them to injoy their inheritance which God had given them; If they would not leave their idolatry, and imbrace Go.'s true religion, but receining their superfittions in-danger the Ifraelites to be corrupted by their allurements and evil examples; and finally, If they would enjoy their liberties, and live as free-men in the land, and not submit themselves, their land, laws, liberties, goods, Hyes, and all they had, to live as fervants under the dominion of the Ifraelites , then they were forbidden to make any peace with them, and they were to deftroy and root them out , But contrary wife, if they would accept of their lives and peace by submitting to those conditions, and carefully observing them, then they might have what they defired and fued for. III. Those commands of destroying these nations were but positive laws, which were alwayes to be tempred and qualified with a moral equity, namely, that netwith-flanding therigor of them, those should be spared and preserved who did forfake their evil wayes, and turn unto God by unfained repentance dld broiket chief vit wayes, and turn unto Goo by untrained repensance of and new obedience. For flould not the Judge of heaven and earth execute rightness yadgement? Will he delively the rightness with the wicked, those who repens with those that live in their fin, Gen. 18, deceits, though they did this being suprized with fear of being deceits, though they did this being suprized with fear of being deceits, though they did this being suprized with fear of being deceits, though they did this being suprized with fear of being deceits. 25? Will he leave off to exercise the works of his nature, in shewing mercy to poor pentent finners, to do his work, his ftrange work, ruine. and to bring to pais his sch, his strange act, in the wing his worth as in the yalley of Gibeon? [16.18.11.] IV. All Gods promites and plead their oath eather then the lawfulnesse of the Covenant unto threatnings though never fo general in their exprettions, are always which they had fworn (if at least themselves did rightly understand it)

pent of the evil that I thought to do unto them, &c. This we fee experimentally verified in the example of the Ninevites, who upon their repentance were freed from that destruction which God had denounced against them by the ministry of Jonah, and of Rahab and her family 28.30. Num.3.2.31. 1 Sam. 30. 78. 8. Which doth not prove that it against mem by the aniuntry of Jonan, and of Rahab and her family they have conditions, but it would have given answer, that they in this flory. V. It is its ide, thu, 11.1.33. 1.03 Laguage the Hivines the index conditions, but it only forkers to waste by those of neglect of their distributions of the histories of the state of them, to let them live ; and the Princes of the Congregation fware lante plainly implyed, that it they had not continued in their enmity, but according to the practife of the Gibconices had defired and fued for peace, and upon the like conditions, the Maclites might lawfully have granted it unto them. VI. Laftly, that their covenant and oath in making and confirming this peace with them was lawful in it felf, and approved by God, hereby appeareth, in that God was so highly displensed with the breach and violation of it by Saul many years atter, that though it were coloured by a flicw of zeal to Gods people, yee his wrath could be no otherwise appealed, when he had continued a fearful famine upon the whole land for the space of three years, then by hanging up fever, of his Sons, and to rooting out almost his whole posterity. Now these reasons being premised and duly considered, the objections may without any great difficulty be answered. For first, if it be objected that this league was unlawful, because God had de-voted all these cursed nations to a universal destruction, and had exprefly forbidden his people to make any league with them; to this I answer, That this is not to be understood of all and every fingular man, but of all who would not submit themselves to observe the former conditions; But if then it be further demanded why this command was general for the deftroying of all, without any mention of these conditions, upon the observance whereof some might be exempted and spared? to this I answer, Because it was generally and for the most part to be executed, and only some few to be exempted ; for God purpoling to give up this curfed people to the hardneffe of their own hearts, he knew there were but a few that would vaild to these conditions : And moreover, because he knew that his people either through cowardife and fear, or for floth and love of este, when they had gotten room enough for their own habitations, would much incline to fit ftill, and not profecute the war against Gods and their enemies, therefore by thefo general commands he ftirreth them up with zeal and courage to fight his battels and execute his defignes. If it be yet further objected, that the Ifraclices themselves did thus understand Gods commands, as though he would have none to be spared, and therefore murmured against their Princes for making this league and paring their lives; to this I answer, That God might well luffer them to remain ignorant in this point, that they might more readily execute his judgments upon thefe curfed nations; and it was an cathe matter to continue in this error, if God was not pleased to inlighten their minds, and discover it unto them. And well might this prople fail for want of knowledg in the non-age of the Church, when as the Prophet Jonah himfelf either for want of knowledg, or at least due confideration, did think that Nineveh must needs be destroyed; because God had threatned it; although he might at another time have some conceit that God would spare it upon repentance, because he was a gracious God, merciful, flow to anger, and ready to forgive. Other objections there are which arise out of the following words in the Text, which I shall answer in their due place.

V. 17. Chephirab and Becroth] Which came after to the lot of the

Kiriath jearim] Which fell to Judah. And in it the Propher Urijah was born , who prophefied against Jerusalem , Jer. 26.

V. 18. because the princes of the Congregation had sworne unto them] This was the chief reason that restrained them from destroying the Gibeonites, because it came under their cognizance. Howscever, they had greatly finned had they flain them, though the Princes had not taken this Oath, seeing with much cruelty and unmercifulntse they had violated a lawful Covenant, as before I have shewed; of which it seemeth the Common people were wholly igno-

murmured against the Princes] Because being circumvented with their diffimulation they had fworn to spare their lives. But these murmures were ignorant that this politive law of deftroying the prople was to be tempered and moderated with a moral equity, in sparing fuch as these Gibconices, who were willing to observe all conditions of a lawful peace, patiently submitting themselves to bear any pu-nishment which their conquerers were pleased to inslict, because deceit, though they did this being surprized with feat of being utterly destroyed, if they did not by this meanes prevent their

to be reftrained and limitted under the conditions of obedience and because the people were more apprehensive of this obligation, knowing repensance, though these conditions be often concealed a splainly sptus it was horrible impiety to break an oath made by the great Gold

Heat, from whom they received all the good they enjoyed, and which but for the use and benefit of all Gods people in the publick service of they expected for the time to come; and that it would much difftonour God, and being a great scandal upon his true religion, when the nations neer and farre off should take notice that they had with much perfidiousnesse and excreame cruelty violated their covenant which they had confirmed with a folemn and facred oath by fo great and glorious a God as the Lord God of Ifrael.

nom therefore we may not touch them Because we are bound to save their lives by a folemn oath and lawfull to be kept. For if it had been unlawfull, it might have been lawfully broken : But they fued for peace before we belieged their City, and have willingly submitted to all our sonditions, namely those expressed v. 21.

Chap.ix.

V. 20 This we wildo[We will fave their lives, but fo that they shall for circumventing us with their fraud, become our perpetual fervants 3 which to an ingenious man is more bitter then death, and which as it will bring upon them deserved punishment for their deceit, so fingular. profit unto us, in that we shall by this means have them flaves under us to do all our drudgery, and take off from our felvs fuch base

lest wrath be upon us 3 As it surely would be, if we should violates lewfull oath. Sauls fons fuffered death for their fathers violation of it. 2 Sem. 21, 6.

V. 21. And the Princes faid unto them] Namely, to the murmuring people, that they might appeale their anger and quiet their minds, by peope, that they mught appeare their anger and quite their minds, by reopounding unto them fuch a way as would both fufficiently punish the stand, and bring much profit to Gods people. Let them be hencers of wood, and drawers of water] i.e. In the meanest

condition among the people, which the Scripture expresses by this phrafe. See Deut. 29. 11.

unto all the Congregation] i. c. For the publicke service of God to bef name the congregation 1, e., for the pumping service of the to be performed by the whole congregation in the Tabernaeless Johnu expectifich it, were 23. For which purpose they were bound to provide wood and water to be used in the ceremonial within 5 provide wood and water to be used in the ceremonial within 5 provides which was a work of no final care and pains in daily Sacrifices were 17, which was a work of no final care and pains in that countrey. Unto this fervice, it is probable, they were bound not all at once (seeing they were in their habitations scattered over the whole land) but in their turns, as the Levites were.

V. 22, Joffua called for them] i. c. After he and the Princes had con fulted together, and rejolved on this course.

Wherefore have yo beguited ut] i. e. Why have ye used such fraud and

deceit in drawing us to make this covenant with you, and to ratific it by attesting Gods great and glorious name, and have not rather carried on attening Goos great and glorious name, and have not rather carried on fuch a work as this with honeft simplicity, and with an upright heart and hand, not spetermixing therewith such cunning lyes, and diffigure-

V. 23. Now therefore ye are curfed] Becaule you have not indeavoured to preferve your lives by lawfull means, but by lying and diffembling, therefore in respect of your temporall condition you have brought upon your felves and your children this heavy curfe of bondage and fervitude. In denouncing of which he may feem to relate unto that prophetical curie In denouncing of which he may item to relate unto that prophetical curje pronounced by Noah against. Chum their great progenitor, that he thould be a firmus of fectous anno be brothers, in the which now was we tried in his post of the contract of the con nams or wants were in the lervice of the fanctuary; who, though from the first beginning they were imployed in this service, yet are said to be appointed by David and the Princes unto it, in respect that they did order and dispose of them in their severall turns and courses, Ezra 8.20 Now and dispote of them in their reverant thins and courses, E27a 8.20. Now if David himselfe, though a great King, chose rather to be a dove keeper ta the bouse of his God, than to dwell in the tents of wickednesse. Plat. 84. to then thele poor Gibeonites had no damage by their base services, feeing by them they had this priviledge of neere approaches unto

for the bouse of my God] i. e. The tabernacle now, and the temple afterward; yea, for the publick fervice of the whole congregation in things appertaining unto God.

things apperentining unto God.

V. 24. And they answered Joshua.] In a very prudent and politick
manner, very word having in it its weight, to work his and the Princes
there to mercy and pity a namely, that what they had done, was not
out of ver to fraud and decess, but meetly out of feary to fave their lives,
the hard of the decession of the property which they had done out to tope to traud and occurs, out meety out or test to lave their trace, that herein they had given exedit to those reports which they had hered of Gods commands and threatnings against them; that they acknowledge the Lord to be not only the God of Ifrael, but also in a especial manner Johna's Godsand honour Moles with the title of Gods fervant, and with all humilitie acknowledge themselves servants unto Joshua rea-

and with an auditititie acknowledge culturely recycling unity joining res-dy and willing to obey all his commands.

V. 35, We are in thine band]. A. e. In thy power, to do with us and lay upon us what fee vice thou pleafelf, and as it feementh good unto thee in a common and morall equity to deal with fuch as we are, all former

V. 26. And so did be anto them] Namely according to that sentence he had paffed upon them verfe 23.

Even to this day] Not only that time wherein this history was written, Experience and a root only that this white in the analysis and in after ages 3 or appeareth in the words following, in the place which be should chase, i.e. Bither in the Tabernacla

CHAP. X.

Vers. 1. Willen Adoni-gedek His name fignifieth Lord of righteeufunto himfelfe for his greater honour among the people, although he and his successours were cruell Tyrants, as appeareth Judg. 1. 7. if at least he were this mans successor and not himselie. See that on verse

had heard how Foshua had taken Ai] Where the causes of their confederation and preparations for warre are expressed, and what it was that awakened them out of their lethargie of careleffe fecurity & incogitance into which they were fallen by long wallowing in carnall and finful deinto which they were fallen by long wallowing in carnall and finful de-lights, namely their imminent and approaching danger. A man might reasonably have thought, that hearing long before how God for their hortifie amount into that diverse their land to his people, and devected the fedabitants to utter defirtaction, how he had made a pulsae for them through the Red ica and Jordan, and miraculously fed them in the wilderenfer, his found have to remark these were of their days to the the wildernesse, this should have rouzed them out of their dead fleee, But outward words and works will do nothing till God bring them home to the heart, as we fee in the example of thele Kings compared with the contrary practife of the Gibeonites.

contrary practice or the Spiceomers.

and were among them] i. es. Either were dayly and familiarly converfant with them in their Camp, their office being to hew wood and draw water for the use of the congregation; or rather held communion with them, by submitting themselves to be under their laws, and joyning

V. 2 that they feared] i. e. Adoni-zedek, and the other Kings of the

Countrey, and their people with them. V. 3. Wherefore Adoni-gedek] He is named first as the chief. in this confederacy, because he was most active in the businesse, as being more neerly concerned in it, in regard he was next unto danger: For he was in the middle way between the Israelites standing camp in Gilgal and Gi-

he chiefe of thele kings and to have had in fuch cases fome superiority over the rest. King of Jerusalem] This name is compounded of Jeres, that is, will provide, to called by Abraham when God had provided a Ram to be facrificed in the place of Ilage, Gen. 12. 14. and Schalom fignifying peace I the will provide peace. This City did afterwards belong to the Tribe of Judah, with the other foure, which were fituate on the Southfide of ic : Hebron, twenty two miles from Jerufalem Southerly : Jarmuth, of which name there were two Cities, one here, and the other in bauto, of which name there were two cities, one nete, another other in the tribe of linehar; Lebb, flusted five miles from Kiriath-jearim, towards the Well 3 Of which fee 8 Kings 18,14, 2 Chron 3.9, and Egion, called also Adullam, which Rehoboam afterwards reedified and Seamy, causes also Assustant was to Renoboam atterwards receitived and fortified, a Christon. All thefe Cities were fluxer in the mountainous places belonging to Judah. O'] retulalm fee more on the 1,5 V.4. that we may finite Gibeon] Unto this they were induced by divers

reasons, some whereof are in the text plainly expressed : First, that by reasons, some waterest are in the text parmy expresses: "PHF, time by defining them they might deter and difficurage other. Chiles, as kwere by an exemplary panishment, from imitating them in the like defection, Secondly, because this City was as it were a key of their counter, but being in the Ifaselities position on the part of the counter of the part of t being in the Headings post-using woust open unto them an easile pausage to the other Cities adjacent, but being in their hands would as a strong frontier and fenced City hinder, them from entring farther in the land. Thirdly, because they had made peace with their enemies, and hereby become traitors to their own common wealth, and were now incorporated into them, and became as it were one body, v. 1. Fourthly, because if the Ifraelites became owners of Gibeon, they might have a frong place for retreat on all occasions, a magazine from whence they might thorechemicities at all times with ammunition, victuals and all accellaries for the war, and might have ready information how all things paffed, being fo neer at hand.

V.5. The five Kings of the Amorites By this name is meant the whole v.5. Ame pice Angel vi the Annual State and in many other places, because the Amorites had many Colonies in divers parts of Canan, and among the rest in these mountanous places of Judea, Numb. 13, 20. Howloever that Gibeon and the countrey adjoyning belonged to the

V. 6. Slack not thy hand from thy fervants Make no delay in this our great extremity to relieve and fuccor us against these mighty forces that make war against us, seeing by covenant we are non become thy fervants, and configurately under thy protection.

dwell in the mountains? All those five Cities named v. 3 were fitu-

are in the mountains, and not like Jericho, in a valley.

V.7. So Johns a scended from Gi gal] Having first asked counsell of

God, as appeareth by the intourigement he had from God to go on cheerfully in this expedition, v. 8. Gib: on was about one and twenty miles

stemstances duty continected

Y, 2,6. of all of date nate then]

Namely according to that fentence

all the people of mar] Not the whole army (for some were left bedthind to guand the standing tamp as Gilgal), but those who were big

bind to guand the standing tamp as Gilgal), but those who were big

y, 3,7. For the congregation]

Not as band-men to private persons, i best and most expert Souldiers, noth valorous and fit fog this persons.

oan to nus in uner outence against toute unix made wer against touten.

V. a. Mat ble Lord [Air] Blisher immediately by himfells, or (as it is mare probable) being conducted with by Urin and Thummin mer probable; being conducted with by Urin and Thummin Fear them and I though Johnson was a mod valuas. Generall, yet he was not free from humans traces and frailties. For God doth not use fuch encouragements in vain, and when there is no need of them. Now his fear might arise either from a suspition of the Gibconites faithfulneffe and truth in the prefent coule for which he undertook this expedition they being but newly reconciled enemies, and but lately in covenant with him, and that upon very hard conditions; or he might fear that his own army would not couragioully fight for their prefer-vation who lately murmured against their Princes because they were vation who lately murunated against thic Princes because they were not by reason of their cosh network defloyed. Against which and the like for sand jeplousite Sod encourages him to go on and fight in their defence. When ye have any it paints yearents, that God was well pleased with the prace made with them for the laving of their lives feeling the animatent his people to fight in their defence. For otherwise its diletance with the profession of facts as he had defigned to delive the profession of facts as he had defigned to delive the profession of facts as he had defigned to delive the profession of facts as he had defigned to delive the profession of facts as he had defigned to delive the profession of facts as he had defigned to delive the profession of facts as he had defigned to delive the profession of facts as he had defigned to delive the profession of facts as he had defigned to delive the profession of facts as he had defined to the profession of the professi furction , as we fee in the example of Agag, 1 Sam. 15. 18. and Ben-

conducing thereumo; but knowing that ke's the readite and install the purful of his enterties. And for either opinion there are brought wayro (upplant an enemy, to fet upon him fuddenly and at unawares, hilled not to go down until the proof is the trained and the trained to the trained to the control of t

W. 10. And the Lord discomfited them He attributeth the glory of the victory to the Lord, as the chiefe and principall cause; who used, as his infiruments and meanes, the (word and valour of) officia and his men of warre, as also the hailltones cast down by his own band, v. II. near at ware, as ano use nationed east owen op no own nearly. It is.
Which though they were speciall means of the Cansanites discomfiency, yet the chief cause was Gods fuddon striking their hearts with
fear and shoulthment. Supp. 11.86.51.
and fear Men [With the tword of the Itraelites.

are peer soms youn the word of the Aldelice.

at Gibesn f. c. In the confines about it, So ch. 5, 13.

To Besh boron] Of this name there were two Gities: One fell to the lot of the Ephraemices, and was given to the Levices, and this to the Benjamites, Set i Kings 9. 17.
20 Azekah) Situate between Gibeon and Makkedah.

and unto Mathedab] A City the uttermoft confines of the tribe of Indah coward the West, chap. 15. 41.

Jadah coward the Wett, chap. 15, 41.

V.11. The Lord aff down great flower] In a mirsculous manner he rained down upon the flying Consanites halftoness of such bignetic and weight as were fusficient to beals and all them. This (as finite thirty) was accompasted with another miracle no lefte wonderfull, in this God spootderice to ordered and disposed of the halftones as that weight a such that the dainer consists and one and the literature that the dainer consists and one and the literature. they killed onely the flying Cansanites, and not any of the Ifraelites though they clotely puriused them, and must needs be intermingled with might be in some good diffance from the Ifraelites that pursued them. which is the more probable, because the number flain is divided, and shore are fail to be killed with the bailftones which fell upon the body of the Army, where they were thick, than with the fword of the children

off steel, See Exol. 9: 23, 1089, 5: 103103; 111.

V. 12. Then flade \$\frac{1}{2}\text{find}\text{g}\text{s}\text{find}\text{s}\text{find}\text{s}\text{s}\text{find}\text{s}\text{find}\text{s}\text{find}\text{s}\text{find}\text{find}\text{s}\text{find}\text{find}\text{s}\text{find}\tex ing enemies before they recovered their Cities and from holds.

10 to the Lord] First Me addieshen himselfe unto God, who by his al-

mighty power created between and earth; the fun and moon; and all the mighty power created between and earth; the fun and moon; and all the heavenly hoft, and by his allruling providence ruleth and ordereth them he his good yeline's and by freet and effectual prayer defined God to effect this great principle. Unto which having an anirer from God by the forces influed of his object, the his great miracle. Unto which having an anirer from God by the forces influed of his holy spirit, that his prayer fins hered and his fuller granted, speechended by a lively faith and firm affiance, he utreed diving principles of the property of the speech of the spirit of the following words in the prefence of the phople, and for the greater emphasis and efficacte (it is likely) litted up his eyes unto heaven and pointing to the Sun and Moon laid upon them from God this powerfull command, that they should keep their standing.

fervice. Hereby it appeareth that Johns and the Meaclites observed the ordinary course of nature it would have carried the Sun away with ferrice. Hereby a appeareth that Johns and the linelites obleved the ordinary courie of nature it would have carried the Sun away with their oath and covenant faithfully and funccedy, without any equivorations. For they might have pretended that though they had found they had found they had found they for an anticele as the flop-tions. For they might have pretended that though they had found to the proper motion of the followates themselves yet they were one, bound by their pane of the wholel-kavenly frame, and that long day contilling of formation to the indefence against those that made was against them, my extraordinary hourse added unto it, which must need be known geometric that the state of the line immediately be bindelite or (i.e. is in a really of all man, the state of the line immediately be bindelite or (i.e. is in a really of all man, the state of the line immediately be bindelite or (i.e. is in a really of all man, the state of the line immediately be bindelite or (i.e. is in a really of all man, the state of the line is the state of the line the answer hercunto is easie, That there is no record of antiquity or heathenish stories before the Trojan war, which was many hundred years after Joshuah's times

years after Johnsh's time to book of \$450rr] or, the upright. This was one of the Heralitish Annals, to called either because in that float the things acked in those times were faithfully and uprightly recorded, or because the actions of Go's prople were related in 1t, who both by Moses and Histah are called \$450rm it.e. the upright. Deut; 3 = 15, 18, 44, 17 his book of Yolf Manuals, and divers others of Hie nature; and perithed, as the book of the wars of the Lord, Num. 31, 14, 44 if at least the late of the Moses and Histah are called \$450rm it.e. 18 hooks without how to the fame with this 17 he books without he Nature. We have persisted, as the book of the wars of the Lord, Swith, 21. 14. (1) at 1621 that be not the same with this) The books written by Nathan the prophet, Gad the Sort, Abijah the Shilonite, Shemaiah, Iddo, and others pnet, usa the 30-1, Adujan the antionite, anequality, idad, and others i Chron. 29, 39, 2 Chron. 9, 29, & 12,15, & 13,12, (See on I Chron. 29, 39) God in the metar time preferving his facered and holy Scriptures which are sufficient to instruct us in the knowledge of His will, and to make us wife unto falvation, 1 Tips, 9, 16. & 2 Tim. 3, 15.
So the Sun flood fill in the midft of heaven] Which some interpres, that

as not sun prova just in nor many of neatern a written tome interpress, that it was declining and neer going down, which occasioned Johns to make this prayer, that he might not by the approaching night be hindered in the purfuic of his enternies. And for either opinion there are brought

But the comparison here seemeth not to stand so much in the length of this day above all others, as that at no time befide this God heard the

men usy above an outers yet men as instante bennet time you seeks time prayer of a man carving the day to be prolonged that he might: be away god on his enemies, awite text is (clife heath is. See Beel, 46.4. Vs. 15. And 30 flusher termed; life. Bluther reford to teturne sitter he bad goeste the victory 3 or this is to be referred to v. 4.3; to which that he using gotten the victory, or this is to be reterred to v. 43; to mits must be returned when he had performed all things related from this verie to the end of the chapter. For the writer of this book lets forth the flory of the whole was fuectifiedly to this verie, and then more largely and particularly to the end of the chapter. Neither was it possible that in this one latity to the endor the enapter. Exempt was it politice that in 1800 day, though of double length, all things flould be done which are after, wards related, and also Johius and his whole army have time enough to march to and fro from this place to Gilgal, in respect of the gress aliftance between thefe places.

V.16. But thefe five Kings fled] Whileft Joshua pursued the sifting and chafed their armies.

and hid themselves in a cave! Bither because they could not in the heat of pursuit reach unto their fenced. Cities, or elle thought this cave. a place of more icsurity because it was fecret and unknown not knowing hat the hand of God could there find them, and bring them out to deferved punifhment, Amos 9. 2. P[al. 1 39.8,9,10.

at Makkedab] i.e. In the countrey adjacent and belonging to this V. 19, And flay you not] Though these things be fled and hid, let not this

mike you flacken your speed in pursuing the vicory, seeing I will taken course to fecure them till the fight be smished.

to enter into their Cities] And so put you to the crouble of a new war-bath delivered them into your hand] And therefore do not through floth and negligence lofe this opportunity which he now offereth unto

V. 21. And all the people] Which by Joshua's command had pursued

the enemy, ver. 19.

70 the family i.e. The military camp of the army at Makkedshi, For the flanding camp of the whole people remained fill at Gilgal, whither they returned after the victory was compleated, ver. 43.

whitner they returned street the viscosity was completed a viscosity in peter 1.e. Sound and fafe.

none moved bit tongue 1 i.e. Not so much as a dog barked against them; alluding atmo that proverbild freech, Brod. 1.1.7. Whereby is figulised that they were so upheld by Gods procedion in all these gress under the control of the they were so upheld by Gods procedion in all these gress under the street of the control of the to that mey were to unear or close procection in an their great numb-raking a that they did not now since with the less the oppointion. Or, if we would take it literally, the meaning is, that none of their intuits (they being now through this interactions without frucken withfrest and amazement) durft provoke them with a reproachfull word, much lefts and the contractions of the contractions with the contractions of the contractions of the contractions of the contraction of the contr bear arms againft them.

in the pulley of Ajalon] This was a Plaine into which men defeended been as most properly and in refered of the finall diffance between it V. 2.4. Put your feet upon sen necks of stefs King. I This Johns diff and Gibeon, it is by the Prophet wood limited his flory, called an ont in inductory of firitin, vyanuleally indulting over these Kings in soulty of Gibeon, Is. 38, 21. as indistinct belonging to both their milety, but (no stouch) by feedall indicate of Gods Splits, it now that the company of the control of V. 13. And the Sim flood fill!] And with it the whole frame of heafloor would have nothing conducted to Johna's purpole and deter. Bor it would have nothing conducted to Johna's purpole and deter, then the Sim flood fill, and defitled from its own proper motion from well to off, which is fo floor that it is finished but once
in the year, if the primare mobile of fift (phere, which is fo with that ye
gorth about once in four and twenty hours, had hor flood fill, feeing in
glittages, from initiating their abominations, left they flood
growthsour once in four and twenty hours, had hor flood fill, feeing in
glittages, from initiating their abominations, left they flood
growthsour once in four and twenty hours, had hor flood fill, feeing in

provoke God, who is no accep er of persons& cause him in his just displeafure to inflict upon them the like punishments. III. That he might hereby move his people to be severe executioners of his terrible judge ments, upon these cursed nations, and not out of foolish pity (unto which otherwise they might be inclinable; to fliew mercy unto any of those whom he had destinated to utter destruction. IV. That he might bearten and encourage them to fight valiantly Gods battels, being affu-sed that they should in like manner prevail against all the remainder of his and their enemies, if they did not the work of the Lord decentfully, or negligently, Jer. 48.10. and this end is expressed ver. 25. V. Lastly, That they might end and conclude their victories in an abiolute and glorious triumph, giving the whole praise unto God, who had subdued their enemies and trodden them under their feet, Plalme 110 1. Malach 4.3. See Judges 8.20. Pialm. 91.13. & 149. 8.
V.16.banged them on five trees] i e. Caufed them to be fisin and hanged

Chap.x.

by his command. See chap. 8. 19. V. 27. laid great flones | i.e. In perpetual memory of the thing

done. Seechap. 7.16.
V. 28. took Mak(edab) See on ver. 10. Like awife Generall he pursueth his victory, and taketh advantage upon their suddain fea.es following the former great victorie to surprize this City.

and all the foult] i. e. All the people, men, women and children For the cattle were given unto them for a prey. See ver. 40. & chap. \$1.11.14.

V. 29. and all Ifrael with bim] To wit, all that had been with him \$1 this expedition at Gibeon.

unto Libnah] A City situate in the Tribe of Judah, chap 15.42. and unto Library A. City itease in time a ribe or Judan, chap 15.42. and given unto the Prieths, chap. 21.13.
V.3 Lunto Lachift A frong City in the confines of Judah West-ward, chap, 15.39. whole king was one of those five that made war against Gi-

beony, yez, f. beony, yez, f. 22, which took it on the fecond day | To wir, after they had laid Vig2. which took it on the firld day, as they did divers of whe rell because (as it may be prohably thought) they were hindred by the coming in of Horam to heir all.

Octoming no corango nerray.

V. 33. Horam king of Gezer JA city funate in the Tribe of Ephraim chap. 16.3.

to Ohres probably think that it was not this Gezer, because being fo far remote from Lachiffurthere was no cause why Horam fould venture himfelfe and his people in relieving it, feeing in respect of the distance between them they could not be in any present danger, but rather that it was that Gezer mentioned 1 Chron, 14, 16, where David is sald so have their the Philistims, which was not far off from Lachish, and therefore in like danger with it.

Lachilly and intercore in the canger wint it.

V. 24 Tables Affect into Eglon' In the Tribe of Judah chap. 15. 39
five leagues from Jeruslem South-ward, and three from Emaus.
The king of this City was also one of those five which came against

V. 35. on that day] I. c. The same day that they encamped a

gainter V. 36. unto Hebron and they fought against it] This was an ancient City of Canasan, built leven years before Zoan in Agypt, Num. 13.12. a great and famous City having divers others under its dominions, fimate in the Tribe of Judah, chap. 15.13. and called before Kiriath-jearini. Their king also was one of the five which came against Gibeon, and was hanged at the Cave of Makkedah. But, as we usually say Rex non moritur. For no sooner was he dead, but either his heire Rex son maritur. For no fooner was he dead, but either his heire fueceeded him or the people choic another in his piece; who was also failed at this time. But her may be demnaded, how it can be dead het, Johns color fettor and fastet with the edge of the fuwer & charge 11.1.1, that he card for heir failed from the maritant, from Hermandian, from the maritant, from the failed afterwards that Caleb defired H. but of Johns of an inheritance, upon condition that he flood first on soft of long or it, and drive que the Antelius; the which according the did. Also, 1.1.1.1.2, the Johnson of the other of the which according the did. Also, 1.1.1.1.2, the Johnson of the other of the which according the did. Also, 1.1.1.1.2, the Johnson of the other of the state of the other other of the other other of the other dont that the route of the conspect 19, and univergut the consecution which accordingly he did, chap. 14. 12. 13. & Judg. 1. 910. To which lanswer, That that which is but briefly touched here, & as it were in the passage from one City to another, is in the other places more fully enlarged, and the particular circumftances expressed, namely, that Hesunarco, and the son of Anak state by the Tribe of Judah conducted by Caleb, who affisted him in this expedition; but here conducted by Caleb, who stifted him In this expedition 3 but here in the general iris attributed to Johus, because as G. netail of the Army he gore it to Caleb agor fight belonging unton him, and also by his tribuely and command abouted unto him a part of his Army, mangly the Tribue D Judah, to affish him for the genting of it into his position. And howfore it may be further objected. That these things were doneby Caleb, after the death of his persual by the properties of the distribution of the pitting with the properties of th thut tings cone atter Johnus a citati 3, yet cuvers things cone minus me-ind are there fet down, by way of explication and enlargement of fuel-things as are but briefly touched in this bock; See Judges, 2.6.5, 28, conceive that Hebron was twice takenyance by Johnus here; the which flow is more fully talested, and awain chan. See See the feet of for is more fully inlarged, and again chap. 14... 15. the second time, after Johns's death, the Anakims and men of this City beone a walfile people) having again beaten out the Itiaelites; and re-covered Hebron, their ancient habitation. The which they think to the more proposition of Analy and Judges . 1. 10 that they were Dour 3.8.

V. 38. Foshua returned] i.e. Leaving the fou hern parts, bended his courie towards Gilgal.

Courie cowards Gilgal.

20thir J. A. Gily in the confines of Julah, busing on the tribe of SI-meon, before called Kirjah fophor, chapatals, Judgalatt, five or fix miles beyonnd Hebron, coward the fourth, Another of this name was in the Tribe of God beyonnd Jordan, chapatals, G. J. A. J. more all the Countrie of the hills, egg. J. 6. He subdulated to the contract of the hills, egg. J. C. He subdulated to the countrie of the hills of the countrie of the hills.

ed all that whole region, fo that no part was free from ruine and flaugh-

all that breathed] i. c. All mankind that there inhabite I, men, women, children, young and old.

as the Lord God of Ifrael commanded] Deut. 7. 2. & 20, 16. And therefore it was not to be imputed unto Joshun or the Ifraelites as an aft of cruelty, that they fl.w fo many thousands of all fexes, ages, conoitions feeing they had an express command from G d to do it, who being justice it self cannot command any thing which is not most just; and not to obey him, by detracting, altering, lettening or heightning any thing which he requireth, is no mercy or pity, but ex-

V. 41. from Kadesh-barnea] Which was in the uttermost bounds of Canaan fouthward, and in the Tribe of Judah,

even unto Gata] This is somewhat more then fix miles diftant from Afcalon, bending upon the Sea-Coast towards the

all the Country of Goshen] Not that in Agypt, but a City situate in the Mountainous places of Judea, of which fee chapter 11.16 V. 42. at one time] i. e. In one expedition.

V. 4.4 at one time; i. c. in one expension.

because the LORD God of Ifrat Jought for Ifrael! This is
rendred as a resion of these great conquests in so short a sime,
which otherwise might seem sucreasible. Because the Lord added with and for them, to whom nothing is impossible, and gave them courage, ftrength and good successe in all their enterpri-

V. 43. and all Ifracl with him, unto the Campto Gilgal] i.e. All the army imployed in this expedition, crowned with victory and loaded with spoyles, returned to their flanding camp at Gilgal. And so endeth the hiftery of the first feven years after their entrance into Canaan, as appeareth by the taking Hebron and Debir : Of which fee chap. 14. & S. & Judg.t.

CHAP. XI.

Verse i. Jabin King of Hagor! A City lying in or upon Galllee of the Gentiles, not far from Kadell. Secon for 49. 28. Jabin was a name common to the Kings of that Livy, Judg. 4. 2. 28. 3-2019 was a name common to me rangs or mas (17) Jung 4. s. as Phanab, Piclane, Abimelech, Tigrants, Cafar, Re. were in other nations. It fignifich understanding: Like as our English word King is derived from a Saxon word that fignificht gunning, or skill, a neter-

Is active from a seaon wore time against a summing. We seem that calling had bear shife billings.] Namely the great victories the Uraclines had obtained against the Kings inhabiting the upper part of Canaan four-

that he fent] To wit, unto the Kings which inhabited the North of Canaan, who together were entred into a confederacy to affift one another in this war against the common enemy, chap. 9. 1. Burbeing thus combined, why did not these Kings of the north joyn with the little combined why did not three sames of the north Joyn with the fouthern Kings, that they might have appoind the Ifraclites with united forces? Surely, feeing in all reason and common policy they should have done so, no cause hereof can be rendred; but that the Divine providence did overrule them, and infatuare their counfels, fo as they neglected their only wife and fafeft courfe, that fo he might make they neglected their only wife and fateit courie, that fo he might make ready way to his people for a more effic conquelt, pas fugicing them to come our egainst them in their full and united friength, least they might have been difcouraged with their vast multitude and great power, but one after souther, that the former being first thoubard, his people might be becaused and encouraged by their formire visionits were thus might obtain a more calle conquells, when as their enteries were thus were the might of International and the control of the reft to this war, notwithflanding he was further off from the danger then divers of them, may feem to be this, that his City being greater, and chief among the reit, he had some jurisdiction and command over them.

See v.10. & on Judg.4.1.

to the King of Shimron Called Shimron meron, ch. 1 2.10-V. 2 the plains jouth of Cinneroth] i.e. The plains that lay on the fouth-fide of the country of Cinneroth, called Cinnereth, D. u. 3. 17. afterwards, Tiberias. See on Chapter 19, 35. and on Numbers 34.

in the borders of Dor] A City and Country in the Tribe of Manaith, on the Coast of the Mediterianean Sca, Chap. 17.

V. 3. the Hivite under Hermon This some think is added to di-Ringuish them from the Hivings of Gibeon which had made peace with Ifrael. For this Hermon was an hill on the north of Cangan. See on

49. Judg. 10.17. V. 4. even as the fand that is upon the fea shore] An hyperbolical expreffion usual in the Scriptures, to fignifie fuch a buge multitude as is

not catily to be numbred. 1 Sam: 3.5.
V. 5. met together] Or, affembled by sppointment at a fet

at the waters of Merom] Over which the King of Shimron-me con reigned. Here they joyned all their armies into one body , that fo being duly marthalled they might encounter and speedily set upon If-

V. 6. Be not afraid because of them] Though Joshua had had much and manifold experience of the truth of Gods promises and of his gracious affiftance, yet through humane frailty and weaknels of faith he was hibjeft to fear, in respect of the huge multitude that came against him with fo many hories and Chariots, and therefore needed to be thus en-

to morrow about this time This is added for the further strengthening of his faith, feeing not only the conquest but even the very time of vi-

Chory is deligned. I will deliver them] And therefore thou needest not fear in respect of thine own weakness, or thine enemies number and strength, seeing I alone, who have undertaken to affift you, and promited you vi tory, am

all-fufficient to make good my word unto you. all-inflicent to make good my word unue you.

thou find heigh their borfe? I hat being made utterly unferviceable,
the litaelites might not truft in them and their own fitengets, but might
whollydeny themfelves, and sferibe the whole glory and praise of all
their wichtes unto God alone. See Deut.17. 16. Judg.7.2. 2 Sam.8.4.

Pial. 28.7. & 147.10. and burn their chariots with fire] This is also added for the further flrengthening of Joshua's faith, in that the Lord giverh him such par-ticular direction before the battel what he should do afterwards, as if al-

ready he had gotten the victory.
V.7. by th: waters of Merom fuddenly] Notwithstanding that he had Gods infallible promine of victory, yet this made bim not neglect any prudent or politick means whereby he might ferve Gods providence for the obtaining of it.

V. 8. great Zidon] Zidon was called (as Josephus conceiveth) from the eldell ion of Canaan, Gen. 10, 15. And it is celled great, not comparatively, as though there were a leffer of that name, (for we read of paratively, as though there were a tener or that tarme, four were read into the third by but becaule it was truly greats, both it reflect of the largements and circuit, and also the fame and glore or it; the it was a City of great trade and tradfique with nations fat and neet, and was much ennobled in the repute of all for the variety of merchandizing commodities, the art and skill of the inhabitants in all manufactures, and the fairness the art and skill of the unbabrants in all manutactures, and the fairness and commoliouniers of their haven, which made it a fix and affe habour for filips. In which rejects it was doubtful whether it or the famous City of Tyrus was the Metropolis or grother-City of Phonicia, and the rather, bec'ips' Tyrus is galled the daughter of 21don, 1fu.2,11...
This City was feiture on the fear-coals of the Mediterranean, two hundred furlongs from Tyrus, See on Chap. 19. 28, and Zech.

Mifrephothmaim] A place not far diftant from Zidon ; wherein were many falt-pits wherewith that trad abounded; or, as some take it, glassovens, or hot waters or bathes.

the usley of Mifpel eaftward] Situate under the hill Hermon, in the Tribe of Naphtali.

V. 9. And Foshua did unto them as the Lord bad bim] Here is commended Joshua's obedience to Gods command, and his arniles to

bis. V. 10, turned back] Having gone far beyond this city in pursuit of hi

enemics. and took Hagor] Which was the head (not of all Cansan, but) of

and took H47697. Which was the head (not of all Cansain, but) of all the Kingdom's fublued in this expedition.

and finite the King thereof with the [fineth] 1.6., Jahn, i who either by flight had cicaped out of the biard; and being returned was flash in the Cicy when it was lightly of in the bing light land the fight, it is to be underflood of a new King i that fucceed it him in the government. But it may be objected, this Jahn King of Hazor is fails to have returnized over the Ifractice, Jindy-4.3, and therefore he could not be flish there or which I maker, That this was long after, when for the fins of Gods people the Cansanites had recovered their flieraght; reedfitted their Ciresand Hazor amone the reft. and were under the overmment of tyes, and Hazor among the reft, and were under the government of a new King of the same name, as was usual in those times and coun-

V. 11. [mote all the fouls] See on chap. To. 18. V. 12. as Mofesthe fervant of the Lord commanded] Namely , from V. 1.2. as coupt incept was a piectory assummance of Assumery. I food.

Microby the literities are clearly of cruelly, feeling they had from
God an exprefic compared to delitery unterly thefe curied Nations. For
it is juttice to kill those whom he deligneth to be flaughtered, and foolith and implous pity to spare when he appointed to kill. "See on chap.

V. 13. the cities that flood fill in their firengib] That had not their walls and bulwarks yet raied and difmantled in the fury of war when they were stormed: Their they still preserved entire for their own use, that they might afterwards dwell in them the more safely and secure-

in the Land of Migrab] A City adjoyning to Gilead. See Gen. 31. | evidence of just wrath against these Canaanites, that their chief City

evidence of just wratin against titler Canasantes, that their write parel.

V. 14. all the [post] Saving their Islois, which they were commanded to confoune with tire, though they were of gold and filver, and not to convert them to their own ties. Deur. 7:15.

V. 15. [o did Joshua] He strictly observed his rule, and did nothing rashly out of passion for what he had not an expresse warrant from God, nor neglected any thing through fear or floth which he commanded.

V. 16. So Foshua took all that land In this and the next verse, he fummeth up all that was yet done by Joshua and the firaclites in the land of Canaan.

and the mountain of Ifrael This is to be underflood not of any one particular mountain, but of all the mountains and mountainous places which fell to the there of Ifrael, only Judah excepted, which had his own

mountains peculiar to himself, v.21.
V. 17. even from the mount Halak] Or, the smooth, or bare mountain, lo called, breause neither grais, nor herb, nor tree grew up-

that goeth up to Seir] Seir is a mountain of Idumea, and lyeth upon he frontiers of Canaan towards the fouth.

unto Baal-Gad] Which is a part of Libanus towards the Eaft, at the

foot of mount Hermon.

V. 18, Joshua made war a long time] q. d. Though the warlike exeditions are so briefly related, that they might feem all to have been transacted in a short space, yet in truth this war continued a long time, the space of neer seven years, as appeareth by the computation of Calcbs age. For he was fortry years old when he was sent by Moses to the land, there remain feren and fourty years. But why did the Lord in which they wandred in the wilderness after this return from they have been and five pass old in which they wandred in the wilderness after this return from theying the land, there remain feren and fourty years. But why did the Lord exercise his people in so long and redious a war, which, if he had so pleased, might have been both begun and finished in a few moneths? I answer, Though no other reason could be alledged but his own good pleasure, it were sufficient, seeing he is infinite in wisdom, and knowremainer in treat numerons, acting nexts minute in windoms and know-th what is bells, and infinite in goodneffe, and will do that which it belt for his own glory and good of his Church and people. Bur yet di-vers reasons may be rendred why he was pleased to have this war thus prolonged. I. Because in his administrations and dispensations heufually proceedeth in an ordinary way, according to the nature of fecondary caules, and not by his absolute power in a miraculous manner! And so these populous and warlike nations dwelling in strong and sen-ced Ciries, could not be conquered but in some processe of time suitable to the greatnesse of the work. II. That hereby he might execuse the faith and patience of his people, waiting and depending upon his pow-er and promiles, even when the performance of them was thus delayed 111. To erain them up in obedience to all his commands, when they had continual need of his affiftance, and daily experience of his justice in punishing fin, and of his leve and goodnesse in supporting and pre-ferving those that fear and serve him. 1V, That by this long exercife of arms he might make his people a warlike nation, and not only vali-

cite or serins are might make my geople a war are assumed in to only varied all os shifts by terain what they had conquered julg 3:

V. Thus hereby they might have more casses by the land magnified for Gods love and goodnelic towards them, which more clearly appeared unto them in the difficulty of their conquests. VI. That will a Brain might not increase upon them for war of people to inhabit the land,

Deut. 7. 2.2. See on Chep 22.43.
V. 10. There was not a City that made peace] This is added as a reafon to the former verie, why the war continued follong, namely bequie the hearts' of the Camaniles were for hardned that they desperately and obstinately resolved to fight it out to the last man; and never so much as defired to have any peace with the Ifraclites, whatfoever came

alt other they took in battel] Hereby is not meant that they took all the Cities in Canaan 3 for many remained unfubdued long after Joshua's death, and some even unto Davids time; but that all the Cityes before mentioned, or all that were taken by Jothua, were all vanquished by the sword, and not any of them surrendred by composition, saving the Cities of the Hivites. See Chap.

V. 10. For it was of the Lord to barden their hearts] i. e. Either to give them over to the hardnelle of their own hearts, and not to supple and soften them by the oyl of his Spigit, or activity to haden them their utter tuine and defiruction, as a just partifilment of all their former wickednesse and abominations, Plaim 69. 37. See on Chapter

V. 21. cut off the Anahims] Anak the lon'of Arba was the proper name of a famous Giant, who had three fons, Shefhai, Ahiman, and Talmai, chap. 15. 14. called Anakims, with their posterity also, Num. 1 3.22. Deut. 1.28. And, as some think, it was a name commonly given to other Giants. losephus faith the bones of these Giants were to be feen in his time, of an incredible greatneffe, Aniq lib. c.c. 2.

From the mountains] Where they lived in a lavage manner in Caves and Dens, after they were first driven by Joshua and Caleb from Hebron and Debir, chapter 15.14,15, and doing much mily, [rue Ha[wr] This only City was bornt by Johnus's command, and though the fury of the fouldters, as thinking it to be a fufficient ted them, and quite cut them of from all the Mountains of Jirds,

Chap.xii.

mountains of Judab] In which the Giants chiefly inhabited, chap. 14. 3.3. 1 2. Numb. 13.22.

mountains of Ifraci] i. c. Of all other Tribes faving Judah. See v.

16. Adjusted them unterly with their Citics Namely, in this his fecond expedition. For in the former he burnt only Hazor their chief fecond expedition. For in the former he burnt only Hazor their chief the fea-coalt of Canan, properly called Patelfine, bur the whole land No.11.13. but in this fecond expedition against the Anakims he destroyed their Cityes, because being strong and defended by valiant and migh-

V. 22. only in Gaza, in Gath, and in Ashdod] These three were Cities of the Philistims, scituate on the sea-cost, and were by God given to the Israelites, but not posselled by them, because by their line they had provoked his wrath, so as he would not cast the inhabitants out before them, but suffered them to remain to be snares and traps unto them, scourges in their sides, and thorns, in their eyes, chap. 23. 13. Numb. 33. 55. In these Cities the posterity of the Gians remain ned even unto Davids time; as namely, Goliath ef Gath, whom David flew in a fingle duel, I Sam. 17. and another of that name, with his three brethren, who were flain by Davids servants, 2 Sam.

V. 23. Johnstrok the whole land. I e. Before mentioned.

Or. it is to be undershood figurately, the whole, being put for the greately part.

Or. all forts of land, Cittes and Countries, champion and It likewise belonged to Judah. mountainous places. Or, that all the whole country were fo stricken with the terrour of his victories, that they durft not again make any more confederacies against him, or by making any new opposition disturb his peaceable possession of all the land which he had conquered, but that he might now without any interruption quietly proceed to the distribution

of it among the Tribes,

according to their divisions by their Tribes] i.e. He did not give to every fingle man his part, but affigued to every Tribetheir portions. Or, he gave inheritances to all the liraclites according to their feveral Tribes, In which they were numbred, according to the order and manner related

in the following chapters.

and the land refled from war] i. e. There were no more hostile conspiracies to hinder them from the peaceable possession of all which they enjoyed. Sec on ch.14.15.

CHAP. XII.

Verl.1. [Romthe River Arnon unto mount Hermon] Arnon is a River or Torrent dividing the Moabites from the Amorites, Num. 21.13. and Hermon, a part of Libanus towards the east : and with these two the country was bounded on the out-fide of Jordan, extending it felf from the River Arnon, where it fell into the Lake Asphaltites, unto mount Hermon.

tending it felf from Arnon towards Jordan on the left hand, and the A- youths, and little children.

V.2. And ruled from Aroer] Sihons Kingdom was bounded with Arnon on the South, Jabok on the North, Jordan on the West, and the mountains of Arabia on the Eaft. Of the City Aroer fee on 16.17.2.

and from balf Gileat] To wit, the other half lying in the Kingdom

of the class and the dean rea, while do it the East flue belongen to a mongrue a most and a dealer to both. The Dead fee here is called the Set of the Plain, because it both. The Dead fee here is called the Set of the Plain, because it leads to be set of the Plain in the Dead fee here is called the Set of the Plain, because it leads to be set of the Plain in the Dead fee here is called the Set of the Dead fee here is called the Set of the Dead fee here is called the Set of the Dead fee here is called the Set of the Dead fee here is called the Set of the Dead fee here is called the Set of the Dead fee here is called the Dead fee here is called the Set of the Dead fee here is called the Dead was once an even and levil Country, before it was destroyed with fire and bimstone from heaven; and it was so pleasant and fruitful that it was compared to Ægypt, yea even to Paradife it felf, Gen,

the Sals Sea] So called from the Acrimonious and falt talk of its wa ters. chap.15.2. See on Gen.14.3. Beth-Jeshimoth] The name fignifieth a vast and desolate house

or place. It was a town scituate in the Champion border of Moab, Ezek.25.9.

from the fouth (or, Teman) under Ashdoth piscab] Or, the springs of Pilgab, or the hill. This fetteth forth the fouth borders of Sihons Kingdom, extending it felf from the mouth of Arnon unto the bottom of

V.4. OgKing of Bashan Bashan was a very fruitful country, excelling in goodly and pleasant pastures.

remnant of the Giants] Namely, of those (as is probable) which were flain by the Ammonites, Deut. 2.20,21. & 3.11. See chap. 13.12. & on

as Afharoth and at Edreif] Some understand this the reigned in the dependence of the state of the mountain Asheroch. Others think that hereby is think, divided Packins from #2.pp, Nam 3.4.5. But the Hebrow Ben. at Ashtaroth and at Edrei] Some understand that he reigned in the

V. 5. in Saleab] A City in the utmost borders belonging to Bastian. unto which the border of the Geshurites and the Maachathites adjoyned,

and unterly destroyed all them that inhabited in those places. See on | Border of the Gestinutes | Gestinut was a Royall City in the Land of Balhan not far from Damascus. See on 2 Samuel

and half Gilead This half was under the dominion of Og; the other sunder Sihon; the Torrent Jabok dividing the land of Gilead between

of Canaan bounded by Jordan on the East, and by the Mediterranean fea on the Weit, and extending from Libanus unto the bornance of the Mediterranean fea on the Weit, and extending from Libanus unto the bornance of the Mediterranean features and the ty men, they could no otherwise be maskered and taken, unleis they ders of Edom : Which uttermost borders in the length of the land

geeth up to Scir] Seir was the name of a very high mountain on the east-fide of the land of Hus, and of a city feated on it. See on Num. 24.

sheir divisions] i. e. To every one his share.

V. 8. In the mountains and in the valleys] He meaneth all places generally whattoever. V.9. befiles Besbel] This is added to distinguish it from another Ai

in the Country of the Ammonites, Jur. 49 3. V. 13. Geder] Which fell to the Tribe of Judah, as did also Hormah, and Arad which did lye in the utmost fouth borders, chap. 15.30,

V. 15. Adullam] See on 1 Sam.21,1.

V. 17. Tappua] So called from the pienty of apples which grew there

Hepher] A City belonging to Zebulun, chap. 19.13.

V. 18. Aphek] Situate between Taanach, Gezreel and Megiddo, See on chap. 13.4.

Lallatoral Sec on 161.33.9.
V. 20. Shirmon-meron Sec Chaptin 1.5.
V. 23. The King of the nation of Gigat Some will have to be here meant, not that Gilgal near Jericho, but a famous City of that name in the Country of Galilee, which was alto called Galilee of the nations, or of the Gentiles, Isa. 9 1. because many nations, by reason of the commodiouineile of the ports and havens there, did refort thither for trading and merchandizing. Some think that Tidai, Gen. 14. 1, was

King of this place.

V. 24. All the Kings thirty and one] Of these some were not mentioned in the victories before related: Which showeth that not every tioned in the victories desire remains : whose interest that not every particular, but only the general heads of things, are touched upon. Now whereas he here fieskent of one and thiny Kings, many of which reigned over divers Towns, befules their chief Cityes, this evideneeth the riches of this country of Canaan, and the exceeding fruitfulneffe of that foyl, in that, being of to imal a circuit (that is, as good Authours compute, but an hundred and fixty miles in length, from Dan to Beersheba, and only fixty in breadth, from Joppe to Jordan) it was fufficient, and that plentifully and bountifully, to nourish such a huge multititude of Inhabitants in those times; and in the dayes of David all the latts on the cast] i. e. The Champion country of Moab, ex. aged or imporent were not fit to best stus, and also women, young above thirteen hundred thouland fighting men, befides those who being

CHAP. XIII.

date from Dail Chimerich J. See Chap 1.12. Deut. 3.17.

10 [Set. 9]. the fact of timerich J. See Chap 1.12. Deut. 3.17.

10 [Set. 9] the fact of the Plain J. A. Plain Champlon livels between the Set of Tiberias and the dead fact, which on the Eaft fait belingent to anong the Tibers and allow to defign by lot or derign by lot or server one, in their prolife-time, as if they were already conquered.

shere remainsthyes very much land to be possessed To wit, after the enemies are vanquified, which I will, attention are gone, possess me people of according to my promise, if they keep covenant with me: But I will in the mean time referve it unsubdued, That I may exercise their faith and try their obedience. Neither had the Lord promifed that Jothua fhould conquer the whole land which he had given to his people, but only that he should bring them into it, Deut. 31.23, and divide it for an inheritance unto them, shap, 1.6.

V. 2. This is the land that yet remaineth] Unconquered. See Judg.

all the borders of the Philiftims] Their land lay along the coast of nasn, unto which of old it belonged, till the Philiftims, then called Capha torims. having by force cast out the Hivites, became possessor it. See Deur. 2, 23. Amos 9.7. & on Jer. 47. 4.

and all Geshuri] Situate in Syria, and bordring on the north of Ca-

the muddiness of the water, See on Jer. 118.

Also the Avites] Or, Hivets. Many of which, it seemeth, which were mountainous and yet fruitful places, lying more inward in street the Philiftims had expelled the great of their Ancello s. and therefore are here mentioned, because the Philiftims has no

juft title to that land in which they dwelt, Deut. 2.22, 23.

V. 4. Althe Lind of the Chanadire? All the country was not wholly fabilited by Joffus, but divers pars of it only, and the reft foctorical by the facetife of his videorius army, that not appearing in any hobile opposition, they were no hindrance tuno him in his division of the land, and namely Mearab, or the Cave which is beside the Sidonians, unto Aphek, which is a City that fell to the Tribe of Afher, called Apbik, Judg.1.54. fee on t Sam. 29.1.
to the borders of the Amorites] By which is fignified the country, be

tween Aphek and mount Hermon.

V. 5. the Giblites] So called of Gebal a promontory above Zidon : fee Pfal. 83.7. Ezek. 27.9. They were a people fingularly skilful and indufirious in manufactures, and therefore used by Solomon in the work of the Temple, 1 King. 5.18.

unto the entring into Hamath] See on Ifai. 10. 9: Amos 6

V. 6. All the Inhabitants of the bill Country] Which though conquered by Joihua, yet were not wholly extirpated, but left to be foourges to the fides, and pricks in the eyes of Gods people, in case of their re-

bellion against him. them will I drive out] i. c. I, who am omnipotent and alsufficient by my felf alone to do whatfoever I pleafe, do undertake to drive out all these inhabitants which yet remain unconquered, when thou art dead and gone, by such men and meanes as I shall please to appoint, if my people do not make void the covenant between them and me by their infidelity, rebellion and disobedience : and I will give unto them peaceable possession of all that part of the Country which remaineth yet unsubdu-

ed. See on v. 1. & on Judg. 2. 3.
only divide thou is] i. e. The whole land, both that which is already conquered, and that also which is as yet unconquered. All this was both to strengthen their assurance that they should in due time enjoy is point of menginen ment autrance that they mould in due time enjoy it; if they were not wanting to themfelves, feeing God had altendy given it unto them by lot; and also to provoke them to attempt it with all valour and resolution when they should be called anto it, and not to make any peace with the inhabitants, either out of cowardly fear, or love of

V. 7. Nowtherefore divide] i.e. Seeing thou are stricken in years and canst no longer pursue thy Conquest.

V. 8. with whom] i. c. With the other half-tribe of Manaffeh , who were to have no part in Cansan, because their portion was already fal len unto them beyond Jordan.

even as Mofes | i.e Even as Mofes by Gods appointment gave unto fame manner, and on the like conditions.

V. 9. from Aroer that is upon the bank, (o'c.] The whole region without Jordan, given by Mojes to the two Tribes and half, is first generally described, from Arnon to Lebanon; and then more especially is expressed what portion fell to every Tribe. This Aroer some think was double, one fitune on the bank of Arnon, and the other in the midft of the River, not only because the words here so carry it, but also because the Prophet so speaketh of it, Ila.17.2. The Cities of Aroer are forfaken. Sec on v.16.

Medeba] Situate neer Arnon : fee on Ifa 15.2. Dibon] A City built by the Gadites in the nine and thirtleth manfion of the Ifraelites, and therefore called Dibon-Gad, Num. 33 45. by

anticipation. Sec on Ifa.15.2. V. 11. of the Geshurites, @c.] Which their land Moses had given to the two tribes and half; but his Army not proceeding in their invali-on to the utmost bounds of these countries, they were not as yet con-queted, nor the inhabitants cast out, that the lifaelites might have them in present possession , as appeareth ver. 2, 13. See on Chap.

V. 12, thefe did Mofes [mite] Not the Gefhurites and Maachathites, nor the remnant of the Giants, but all the Kingdome of Og in Bashan, whom not long before his death he slew, together with Sihon King of the Amorites.

V.13. expelled northe Gefburites, Ge.] Either because they would not, by being taken up in this service, hinder their expedition into Ca-

outs the Cestorines q. a. But whattoever the cause was without doubt herein they grievously finned, in that having conquered Canan, and being returned into their country, they still contrary to Gods command, even to this day, have suffered them to live smoogh them, as thinking they had Cities and ground sufficient for their use, though they lived with them. And so either for fear, or love of ease, they disobeying Gods command, this remainder not being cast out, became among them that were fixin] i. e. The Princes of Midian, Forthough (nates, and pricks, and scounges for their hurt, as God threatned, chap, Num 24,14,25, when he parced with Balak, he purposed ro return into

to be their portion, and all that remained of the oblations offered un- those times most famous for Astrologie and Divination.

to him by the other tribes, which he affigned unto them as his free affe for maintenance of them and their families.

the Sacrifices of the Lord] i.e. All that remained of the facrifices. Num. 18.8 -- 24. Deut. 10.9. & 18.2. Whereby a figure of the part for the whole, we are to understand all other oblations due unto God , as Tithes, First-fruits, &c.

V. 15. And Mofes gave] Here he describeth the particular possessi. on silocate to their Tribes without Jordan, with their feveral bounds, which Moies, authorized by God, affigned unto them, for the end that every once of their Tribes, and all belonging unto them, might know their own; and contenting themselves therewith might not incrosed one upon another.

according to their families] i.e. Assigning, as some think, to every family its portion; Or, as others, to all and singular families according to their leveral flocks and kindreds: i.e. Mofes and Johna, by Gods appointment and direction, affigned unto every Tribe inflictent portions for all the families belonging thereto, but not a particular inheritance for every fingular family; for that work was to be done by the Magistrates and Officers which belonged to every

V. 16. And their Coust was] Most of these Cityes, belonging lately to Sihon King of the Amorites, in former times belonging to the Moabites , but were by force taken from them by the Amorites. Otherwise the Israelites could not have possessed them, being prohibited by God to take from the Moabites any part of their Country, Deur,

from Aroer] A City in the borders between the Reubenites, and the Gadices; who also built it, as Dibon, and Ataroth, Num. 32, 24
Which towns, lying in the Confines between the two Tribes, are faid
to belong sometimes to one, and sometimes to the other. In this place Aforr is allotted to Reuben , as the utmost bounds of his inheritance. Sce on Iia.17.2.

V. 17. Hesbon 1 his also was a City belonging both to the Reu-benites and Gadites. And hence it is said that the Gadites gave it to the Levites, Chap. 21, 39, & 1 Chron. 6.81. And here it is faid to be in the tribe of Reuben, who also built it, chap. 21.39. Num. 32.37. And the reason hereof is, because lying in the confines of both Tribes, it was promifeuoufly inhabited by them both, and attributed fometimes to he one, and formetimes to the other

Bamosh-Bael] Situate in these mountains by which the river Arnen unneth. It was the place from whence Balaam bleffed Ifrael. Bamoth were high places in which the Gentiles worthipped their Idols: And in this high place the Idol Baal was worthipped; which name fignifying 4 thereo Tribes and half their inheritance beyond Jodan, fo do thou, this high place the Ido Baal was worthipped; which name fignifying a who fuccested him in povernment, confirm his gift unto them in the lord, was given to many of their Idols, and here, as fome think to Saturn 3

Betb-basimcon] It fignifieth the house, or Temple of Bad; in which he dwelt, and was worshipped, Jer. 48.23. See on Ifa. 150

V. 19. in the mount of the valley 3 By this is fignified, as some think Abarim, Nebo, or Prigals, a place famous, because Moses body was there buried by God himself; that, as some think, the people might not Idolize it 5 or, as others, that they might not carry it with them (as Joseph's bonnes) into Canan, into which God had fall he should not

V. 20. Beth-peor] Here fome think the filthy Idol of the nations, called Priapus, was worshipped. See on Numb. 25. 3. Deut. 4.

V. 2.1. all the Kingdom of Sihon] i. e. All that part that did lye within those bounds before mentioned. For there was another part of his Kingdone that was given to the Tribe of Gad.

whom Mofes (mote, with the Princes of Midian] But not all at the fame time. For thele Princes, it feemeth, either as confederates with Sihon, or under his jurisdiction (which is more probable, seeing they are after wards faid to be Dukes of Sibon) coming to aid him against the Ifraelites, upon his defeat and flaughter escaped out of battel and fled into their own Country; and there, in a second expedition appointed by God, they were flain, Num. 31.8.

V. 22. Balaam alse the son of Beor the South-sayer] He is also called a Prophet, 2 Per. 2.16. because he had the knowledg of the true nos) of oeing taken up in this retries, induct that expansion into case the had the knowledg of the true nam, which was a work of greater weight, or becaule they had for the good, acknowledged that the cents of things were disjoined and oxtder, and by his providence and appointments and folde of many things concerning therefore might forbear the conquering of these parts till better lethimself, as atrue Prophet, uttering divers oracles as from the mouth o God. but the Gefhuriter] q.d. Bur whatioever the cause was, without Burhere he is called a South faver, in respect of his nororions wickednesse, ambition and coveruousnesse, and in respect of his ends and aims in all he did, which were not Gods glory, or Love of his truth revealed unto him, or of his people whom he bleffed, but his own advancement, and the wages and reward of his divination, according to the manner of wicked Sooth layers.

mates, and prices, and competent and marked to the control of the gave unto them no regions or parts or me-country, as to me oner 1 tibes, 1 which the materials were drawn into 1 m and 1 everely pountined. Due upon which they might live by tillage and husbandry, but only forme 1 forme others do verry probably think that he was considered to Civyes to dwell in, and the 3 tibes belonging to them, with forme? and birth, and not an Atomite, though for his greater glory and credit circuit of ground, for the feeding of their cattel; because God was in be beattern himself to be to, because the Aromites and Caldeans were in

Chap.xiv.

V.24. nnto the Tribe of Gad] In this and the foure veries following he describeth Gads inheritance, which bordered upon the Reubenices towards the South, on the East upon the Ammonices and the hils of Arabia, on the West upon Jordan, and on the North extended unto Mahanaim beyond Jabbok.

V.25. And their Coast was Jager] Situate five miles from Jordan, and fifteen from Helbborn. It bounded their country on the South; and in former times belonged to the Moabites, 1fa. 16. 9. Jer. 48.

and all the Cities of Gitcad] i.e. All without the bounds after men-

and all the fifter of yesters 1 se. An writtout the bounds after men-tioned. For half Gilicad was given to Manuileh, ver. 31. and balf the land of the children of Ammon To wit, which Sibon had taken from them. For otherwise God had exprelly forbidden the Israelites to take any thing from the Ammonites, which was in their present possession, Deut.2.19. and thence it was that Jephthah denyeth that they had taken any thing from them, but from Sihon, Judg.

before Rabbah] The chief City of the Ammonites , called also Philadelphia by Prolemy Philadelphus. See 2 Sam. 11. 1. & 12.

26,27.
V. 26. Remath-Mighel] i.e. A watch-tower 3 or, an high bill, like those on which we set our Becons for discovery. This was a city beyond Jabbok toward the North, And was also called Ramoth in Gliead, Chap.20.8. and was a city of Refuge, given unto the Le-

Mahanaim] Not far from Ramath , fituate in the uttermost angel of Gads inheritance towards the North- caft, neer mount Gilead; focalled from the two holts of angels appearing there to Jacob, Gen.

Debir] See on Chap. 10.38.
V.27. And in the valley] i.e. That (weet and pealent champion, or Plain lying upon Jotdan, and extending to the like Genefa-

reth.
thereft of the Kingdone? To diffinguish it from the other part towards the South, which the Reubenites policified.

Jordan self ward? 1.6. in the land of Moab.
V.30. all the Kingdoner of golf 3 fee on ver. 34.
all the towns of Fair? Who was of the Tribe of Judah on the fathers
fide, and only the grand-child of Mannfiels on the mothers. I Chron.
5. 43, 22. Yet being a Manafite of the mothers fide, he adjuying
himfel to the tutle, and therefore is fals to have been the four of Masafish. Names. 41. And he being a viden ram that had a chief naffeh, Num.32. 41. And he being a valient man that had a chief hand in conquering these Cities, they were afterwards called by his

V.31. were pertaining unto the children of Machir | Because the children of Machir had taken Gilead, and dispossessed the Amorices that were in it, therefore it was given unto them by Mofes, as by right of

on 17, intercore it was given unto tout by proves, as by right to conquel belonging to them. See Chap. 17.2. Numb. 32.39.

Ever so the one balf] For the other half was to receive their interi-tance on the other fide Jordan with the nine Tribes, Chap. 17

V.38. in the Plains of Mosh] Extending from the mouthes of Jordan and Aaron, where they empty themselves into the dead Sea, along dan and ristry, where they empty the interves into the dean Sea, along by the Kingdome of Sihon, between Jordan on the welt, and the Arabian mountains on the east: Which Plaines the Mosbites formerly possessed, before they were driven out by the Amo-

V.33. But unto the Tribes of Levi] See on ver. 14.14.

CHAP. XIV.

Veri.1 A Nd these are Countries | 4.d. As we have spoken before of the Countries which hooses by Gods uppointment gove to the two Tribes and half beyond Jordan; so now we are to speak of those which were affigned to the nine Tribss and half in the land of Canann according to their feverall diffributions by lor.

second go time trevenium outroutons of tor, which Elegar the Prieft, &c. J. All which men were by name defined to this office by God himself before they caused into Consan, Nuns. 54: 19. The first and principall was bleazer the high Prieft, as a chief Governour in the Itraclitific State, and best underthanding. as a curet convernour in the treatment of site, and determined (Gods laws by which they were to be governed, and alwayes ready by Utims and Thoursein to ask counted of God in all difficult cafes. And he was herein a type of Christ, by whom only we enter into and enjoy the heavenly Cannaan and those severall mansions which he hath there

Prepared for us, Josh. 14.23.

V.2. by lot was their inheritance] The land was divided by lot, which is wholly at Gods disposing, Prov. 16, 33. I. That the people ments would at Goat anipoung, 170v. 10, 33. 1. That the people of the inhabitants and of their Cities as now is some to while each a state of the inhabitants and of their Cities as now is some to angua nertoy secondenge that to be Lord paramons, who have the large internal networks and or their Chiese whole earth at his displants, and more effectably that as supream Lord; path, who was counter of this promited land, from whom (as having given it.) V.8. made the heart of the people mell] i.e. Made them fearfull and then, they derived at the right which they had more it. 11. That faint-hearted, by telling them of the invincible fittinght of the enembers of the people mell. which otherwise would necessarily have followed both against their masiftrates, if in their dividing they had not given them their inheritance

Chap.xiv.

Annitations on the Local Jupina.

V.3.3. war gordan and the border thereof 1 i.e. Jordan and the Cities bordering upon it were the bounds of the Reubenites inheritance on the Weft.

Annitations on the Local Suppose th IV. To make it appear that the prophecies of Jacob and Moles were from God, feeing the inheritance of the tribes did by be fall unto them nom you, reeing use macrimence or true trues and by lot raft unto them according to their pecificitions. Now the manner #keording to which they proceeded, was thus? The whole councry was divided into 6 many parts as there were tribes to pokule them, yet 60 as that the bounds of every Province were not fo precifely limited before the Tribe had drawn the lot but that afterwards they might be enlarged or leftened according to the greatnesse or smallnesse of the number that belonged unordered immediately from God by lots, whereby was determined what Country or Province every tribe should inherit; but the enlarging or lessening of it according to their number, great or imal, was lest to the prudence of the high Prieft, Jofina and the Elders, whom God had appointed to divide it, as it is v. 1. & Chap. 17.14.

pointer to arriver; sprinty.1. & Chap. 17.14.
by the band of Moffe; i.e. By the intuitier.

By the middle of Moffe; i.e. By the intuitier.

The bleffing of birth-right being devolved to birth-right being devolved to birth from Reuben, Jacobs eldel fon, for his hatmous incefuous fin. This is here added as a reason on thew. that though Levi had no inheritance, the number of the Tribes was not leffened, feeing the posserity of Josephs two sons were either of them

reputed a tribe, Gen. 48.5. 1 Chron. 5.1.

V. 5. And they divided the land] Not in present all, but in their v. 5. Annung assumation than 1 root in present act, but in their intention. They agreed upon an order according to which the whole land should be divided, both that part which they now possessed, and that also which was not yet subdued. The like phrase we have Gen. 37:

21. EXOC. 12.48.

V. 6. Then the children of Judab came 3 i.e. Calcb being of that tribe, they came to affilt him in his full for obtaining that inheritance which God had formerly promifed him in the general, Num. 14.24.

which God had formerly promited him in the general, Num,14, 14, 2butt.1,5 And that this was done before the fubbuling of fitbron, appeared v. 11. compared with 61, 12,63,97.

in Gilgal 9.

keast the distribution of the land began 3 because the Aix was then there, which being the wildle ligne of Gods preferee, it was not first the weighty a buliness floud be adone in his fight which the state of the state the affigued unto every tribe their inheritance. And therefore when the Ark was removed to Shiloh, that which remained to be done in

the Ark was remove to amount, that which remained to be done in this divition was there finished, ch. 18.1.5. Galeb the fon of fermand] But I Chron. 2. 18. Caleb is faid to be the fon of Hezron. I answer, That Hezron was Judah's grand child; the fon of Hezzon. I aniwer, 'Inst Hezzon was Judah's grand chief, who defended with him into Ægypt above two hundred years before Caleb was fent to ferred the land; and therefore he could not be him immediate father, but grandfather; or greet grandfather? And their in the Scripture are called gabber; bestude their pollerity defend from their loyas. Others more probably think, that this Caleb he fon of Jephunnch deficienting from Kenaz of the tribe of Judah, of whom menor time or jaming of which the control of the tribe of jaming or whom mention is mad it Chron. 4.13,15. and who is full to be the father of Othniel (though not immediately) who was also the younger brother of

Calch, Judgi. 1.15. See on Norm, 3.1.12.

Thou knoweff I appeal unto thy felf, who a lone knoweft what God faid unto us by Moses after we came from searching the land, and had saithfully related what we had seen and what we thought of it, seeing none but thou remainest alive to take notice of it.

the thing that the Lord [aid] What is meant by this, is much constoverted. Some think that God for their faithfull dealing in this cause troverties some timing time upon nor ment tantitum denoung in this cause did not only promife that they two should survive all the reft, and enter into Canasu, but that also he would generally advance them to honour and dignity above others: The which Caleb here pleadeth, because by this special favour shewed from God he was in a good capacity to have the grant of any lawfull or reasonable fuit. Others think that he meaneth hereby a promise from God of some speciall parts of the land given unto them; as to be Hebron and the Country adjacient, to himfelf;

unto them; as to be Arboron and the Country adjacient, to himsleff; and Timnah-Serah, to Johna; feting it is faid ch.19,50. that Timnah-Serah was given unto Johna according to be world of the Lord, mass Mofest he mass of Gold.] Their words adder much weight to his fluit, feting the Lord Jehovah, who performed all his promities, the flocken it, and Mrofes faithfull tervant had, related it, as it werefrom his post its and moves including retraint management 1, and melection and own mouth, See Dett. 33. 1. Pfal. 90. 1.

V.7. Fourty years old was I] Caleb with others were lent to fple

the land two years after their coming our of Ægypt, when he was fourty years old; and after that they wandred in the wilderneile thirty eight years, Deut. 2. 14. and now he faith v. 16. that he was eighty five years old : whereby it appeareth that this was the fewenth year after their coming into Canaen, and that they were above fix years in conquering it. See on ch. 11.18.

as it was in my heart] In my relation I concealed no part of the truth, as it was no my cearing in my relation 1 conceased no part of the trutts, but ipeak all that of which I was perswaded in my heart; Namely, that God would give unto its the land of Canaan, notwithstanding the great

glibrace, if in their dividing they had no given them their inheritance in industriance of the proportion of the proport

V.9. Ann cooper prace on total any 100 sets, by Clouds motion and 100 the tothorough relation of the divinuous order land, 100 the land, 100 the

Num. 14.2.15.24.

The land whereon thy feet have trodden] This cannot be understood of the workel and of Consan in generall, (for that was not given to Catime heartestiples, that accompanied him, took occasion from the Giants which there inhabited, to difcourage the people from attempting the
Conquel of the Country, and contrainful Cache their converse in the contraint of Cache the Cache the contraint of Cache the Cache the contraint of Cache the leb and his posterity) but of some speciall part of it, and namely (as is vanquille those Giants, and overcome all other difficulties; therefore it is most likely that these places should be given unto him and his postericy for an inheritance, which in a forche had soft conquered by faith and into which through fear and want of faith others durit not enter nor

V. 10. the Lord bath kept me alive] Here he expresseth another arguern to further the obtaining of his fuir, taken of Gods mirradius preferration of him, not only in life, when as all the reft of the people of his age, faving himfelf and Joffwa, periffied in the wildernelle, but silo in that firength and vigour of body and mind, that he was now, at the age of eighty five years, when usually nature declineth and groweth weak and feeble, as able to undertake and perform any difficult fervice, as he was at the age of fourty, when Mojes fent him to effy the

mandred in the milder neffe To wit, by Gods speciall command, as a punishment inflicted on them for their rebellion and unbelief, Num.

14 25. Heb.3.19.
V.11. For war Not only for counfell and the employments of a

hard fervices and difficult exploits of war. auroi revieres ana attivute expuns o twee, buth 10g out and 10 come in 11. A proceibiall speech often used: So Deut 31.2. Nun. 32.17. It signifiests an ability to perform our duty in any course of life, and here procieouslry, share Caleb was yet an able Commander, and life to conquer the Country which he defired, and to

Subdue the Giants.

V.12. Give me this mountain i.e. This mountainous country, wherein Hebron and Debit are littuate.

place to him and his teed for an inheritance 3 wherein, as before, he appealeth to Johna's knowledger. The which promite was made to Capapealeth to Johna's knowledger. The which promite was made to Capapealeth to Johna's knowledger. The which promite was made to Capapealeth to Johna's knowledger. The which promite was made to Capapealeth to Johna's knowledger. The which promite was then the loot of their name was first drawn, then the loot of their name was first drawn, then the loot of their name was first drawn, then the loot of their name was first drawn out for them, of the trible of the whildren of Judod 1. The loot of this Tribe came out to Illachur. It was not to them, of the trible of the whildren of Judod 1. The loot of this Tribe came out to Illachur. It was not to them. It was not to the contract the promite was to promite which teem to include the promite was to the contract the contract the promite was to the contract the promite was to be contracted to the contract the promite was the promite was to the contract the promite was the promite

on (Sam. 14.6. As he formerly promited. Hereby again i appeareth that he had from God a frecial promise of inheriting this mountainous place, although we do not find it related in expecte

V.13. And Joshus bleffed him Having granted his request, he prayed God to bieffe him with good successe and comfortable fruition of

his inheritance. Hebron for an inberitance] i. e. The Country and territorie in which Hebron and Debir were fituate, with the towns and villages belonging to them. For Hebron it felf was a free city, and was given by lot to the Levices, ch.21.11,12. 1 Chron.6.55.56. Neither was it given unto Caleb on that condition propounded by him; of driving our the inhabitants by his proper forces: For Jofiua himfelf and the whole army affilted him for the fubelaing of it, and afterwards gave it whole army shitted him for the lubching of it, and atterwards gave it unto him, ch.10-37. Whereby it spearest hus this fait of Caleb for the obeating of Hebron was propounded unto Johns before the fluspher of the five Kings, and the conquering of their countries, though we have the general flusy of it, ch.10. Unleffe we would rather think, that Fichron and the Country adopting was fire given to Caleb (even a chop Dominere to the forestall Tables kho lock has disc. Caleb (even as other Provinces to the feverall Tribes) by lot, but afterwards this, with other Cities, were by lot cast upon the Levites; unto which disposition of God Caleb gave his willing affent (as also the feverall Tribes did in their portions, and the rather, because both he and his posterity, with all the rest in that country, should, by having Gods Le vices living among them, be the better instructed in the knowledge of God and in all the wayes of true religion.

V.15. Kiriath-Arba] Or the City of Arba; So called either because he built it, or reigned in it , being a great man both in authority, ftrength, and stature, yea so reputed amongst the Giant-like Anakim

and the land had rest from warl Not at the time when Catch made this request; for then both Hebron, for which he here sueth, and a this requelt; for then both Hebron, for which he nere users, such great part of the land befides, was not yet conqueted; but after that perhaps the same part of the land befides, was not yet conqueted; but after that plants are my half thoused it, and given it to Caleb for a politic final. These would are used, the 11.23. After the finishing of that was before related, the .o. & 1.23 and because of the digetfinon made from the conduction of the same part of the

N. 9. And Mofts frame on that day? To wir, by Gods motion and to the following relation of the division of the land, for which the peo-

CHAP. XV.

Verf. 1 [His then was the lot] Chap. 14. 1, 5, he began to speak of the division among the tribes by lot: And now after that was done according to his desire, he returnesh to speak of the division by Lot. In which they proceeded (according as the Hebrew writers have it) after this manner. First, in the performance of this actionsthey in a folemn manner, being (as may be probably thought, in respect of the weighti-nels of io great a work) duly prepared by fasting and prayer, Judg. 20. 26. Acts 1, 24. presented themselves before the door of the Tabernacle, in which was the Ark the vifible fign of Gods prefence, that performing this action as it were in Gods fight, their hearts might be affected with more reverence in the doing of it. And there, Eleazar the high Prieft, Joshus the chief Governour and Generall, together with the Elders and Magistrates of every Tribe, affishing in the action, they lasd two Urns or pots for this fervice; and in one of them were put the names of the feverall Tribes, and in the other the names of the feverall Tribes, and in the other the names of the feverall Territories, Provinces, or portions of the land, as they had first divided them according to that netice they had taken of them by underword as they had imployed in that feterioe. And then their feverall lots, be-ing jumbed and fluken together, were drawn out of the feverall uns by the high Prieth, as fome think, because he was made impartiall, and fedentary life, which usually beil fair with such an age, but for the most might grace the action with greater authority; first, the name of the Tribe out of the one, and then the name of the portion and inheritance, which should be given unto it, out of the other. Some others think there was only one pot or urn , in which were put the loss of the feverall Provinces; and then that every tribe in order, according to their dignity, vances, and then that every title an order, according to their dignity, were to draw them out feverally one after another; as, firth the tibe of Judah, then the tibes of Joseph, and to in the reft. But the former opinion is more probable, feeing that course of drawing feemeth leaft V.1. CHOCKED IN MORNHAIM J. 1. C. ALIS INCOMPANION COUNTY/MURICEJOHN THE PROPERTY OF THE PRO place to him and his feed for an inheritance; wherein, as before, he Zebulun, came out to Iffachar, Chap. 19-1, 10, 17. which feem to land

incl anurance of tann, that ne mould overcome all these directulities, and infilt by a special providence of God, and fell out in the chieffs and conquer that gountry.

I this hespeaketh not as one doubting the single of the special providence of God, and the lower of all the land, that hereby the people might rate notice of God sprojet to prefer Judah before all other Trikes. And here we have light his successful in this inceptife, but as one that denying himself and his own of tenghal did rest wholly by fath upon God promities and object on the special providence of God promities and object to prefer Judah before all other Trikes. And here we know high himself and his outsets of Judah in the principation of the special providence of God promities and the special control of God promities and the special

The wildernesse of Zin] Not that into which the Isrzelites first arted when they came out of Ægypt, but another on the South fide of

the Dead Sea. See or Num. 20.1.

the Dead Sta. See or Num.20.1.
V. a, of the [4:16-5ca j. i.e. Affle lake of Sodom called the faitSta, because it is sulphurceus and bituminous. Chapt.1.3;
V. 3. Mattle arabbim? Or, the going upt Aerabbim; Socilled from the Scorpions and Snakes which abounded in that hill, Judg.

Kadeh-karnea This was the utmost borders of the land of promits, Deut.1.20. and was the three and thirtieth station of the Iuselitts, Num.3.3.6. See on Gen.14.7. & Num.20.1,6.

V. 4. unto the river of exergit] i.e. An arm of Nilus running in to the Mediterranean. By this description of the South borders of Judah it appeareth, that they begun at the utmost parts of the falt Sea bending towards the South, and thence winding towards the well; first tothe hill Acrabbim, then to Kadesh-barnea, thence to Heston and Adar and lastly to Karkas.

V. S. And the east border was the fait Sea, even unto the end of Jerdan] i.e. Their East-border was drawn, from that utmost end w the South-border began, unto that part where Jordan falleth into the lake

V. 6.Beih hogla] Some conceive this was the place called Beibulit; Beth-arabab] i.e. An house of solitude; taking its name from the

Colitarinefic of the place where it was figuate. See ch. 18.18. the flone of Bohan] Set up (as it feemeth) for a monument or to membrance of some thing that concerned him, or some notable act done by him there. But the Tribe of Reuben had no land on that fide Jor-

V. 7. went up toward Debir] There were two Cities of this name; one called formerly Kiriath Sepher, which Othniel took, neer Hebrani but this other was neer Jabbok, and not far from Jericho.

Gilgal] Cailed also Geliloth, ch.18. 17. over-against Adummin between Jericho and Jerufalem: a place much haunted with theeyes and

oldwery (weet and pleasant, being watted with the brook Cedron; but | ture of parents and children; but in the crosse line it is not so. See on afterwards horribly abused and prophaned with abominable idolatry, ch.14.6. Num.32.11. the people there offering with more then barbarous torments their children to Molech. In deteffation whereof is was defiled by the command of good Joliah, and made the common laystall for Carions and all manner of filth, and a common place of buriall for innumerable num-bers of those who in Gods wrathfull displeasure perished in their fins,

unto the South fide of the Jebusite] Jerusalem was of old by the Caafterwards called Herufalem, fee on ch. 10.3. This city it felf belonged to Benjamin; but the Fort of Sion, which flood in some distance from it,to Judah, See on 1 Chron. 1,1 4.

V. 9. Baalab] Called alfo Kirjath-Baalsch. 18.14.

V. 10. unto mount Seir] Not that in Edom; but another in the land of Judah, so called because overgrown with rough woods. Beth-shemesh] Of this name there were four Cities: One,

in Illacher, Chap. 19. 22. another, in Naphtali, chap. 19. 38. Judg. 1. 33. a third, in Dan, 1 King. 4. 9. called Ir-fremesh, Chap. Jugar, 33, a tinto, in Dan, 1 Kings 4, 9. Cance 17-premeps, Chap. 19, 41. and this in Judah, 2 Kings 14.11. which was given to the Levites, Chap. 21, 16. 1 Sam. 6, 12. It fignifiesh the house of the

V. 12. The west border was to the great Sea] i. e. The Mediterra-nean. This wholly determined the borders of Judah on the west-side, and therefore there needed no further discription of

Chap.xv.

V. 13. And unto Caleb] See ch. 14.13. V. 14. And Caleb drove thence] See on ch. 10.36. & 11.21.

V. 15. And he went up thence] This expedition is attributed to Caleb, because, though Joshua and the army performed it together with him, Chap. 10.38,39. yet is was done at his tuit, and chiefly for his take, to whom Hebron was given by Gods speciall command to Joflua, verf. 13. and in a great part archieved by himfelf, with Othniel and others his allies and friends of his tribe affifting him. Some think (though not to probably) that after it was conquered by Jofhua, it was (Insugation to prostory) that after it was conquered by Caleb after to insure the Cansanites, and again recovered by Caleb after to flua's death. Others conceive, that Caleb infielf properly being affected by his friends and allaits conquered these Cities, but by that anticl. nited by the tremes and a mates conquered there. Cates, our by that antice-pation, the conquest is attributed to Ioshua, because Caleb attempted it by Ioshua's concession and authority. See on ch. 10.36.

Kirjath Sepher] It fignifieth a City of books , or literature , because it was (as is supposed) a place in which was kept a famous library, where-

V. 16. And Caleb faid, He that finiteth 1 It was not diffidence in respect of the difficulty of the work which made him by this promise call in others to archieve it, he himself being a most valiant man, and one who by Gods affiftance had obtained great victories; but like a noble who by Noos animate and quantum great victories, out like a nonic and magnanious Commander, having him/elfe by his exploits gotten fame and honour enough, he given his occasion to fome of his fellow-Souldiers to partake with him in the glovy of his victories, threeby to a nimate them to noble actions, and to thun the envie of felf-feeking and vain-glory : But as it was not diffidence to archieve this action , much lesse cowardife or floth, which kept him from attempting it, so we may well think that it was by speciall infline and direction of Gods Spirit that he gave unto Othniel this occasion of ennobling his virtue and valour in the fight of the people, whom God intended afterwards, when Caleb was dead 310 make their Judge and Deliverer.

Caleb was dend so make their ludge and Detiverer, to him will I give Achia my daughter] In the Scripture parents Sail, 1 Sam 3, 3,5 1

2 ph This City also gave its name to the mountain adjoyaing which the same of the mountain adjoyaing which the same of the same of the mountain adjoyaing which the same of the same of the mountain adjoyaing which the same of the sa are faid to give their daughters in marringe, to fliew their authority in disposing of their children 3 and the Apostle implyeth as much, 1 Cor.7.37,38. But this authority was not absolute, to give them to whom they pleased, but it must be with their daughters liking and confent; which in marriage is most effentiall and necessary Gen. 24.51,57. and fo it was here to be understood, See on Gen. 2x.21.

V.17. the brother of Caleb | Some here bylbrother understand kinsman, tell. because usually kinfmen in Scripture are called brothers. But it cannot belo taken here, as may appear, it we compare this place with Judg.1. beto stein here, as may appear, it we compare this place with Ludg. 1.

13. where Orbine is faid to be Calchy younger brother; which phrase or tide is proper to a brother, not to a kinfiman. The reason why they thus interpret is, is, because they hold that marriages between borden and filters children are unlawfull, seeing degrees further remote are forbidden: To which I answer, That the law of God, which is then the state of the

V. 18. when she came to him? i. c! To Ochniel. Being to remove from her fathers to her husbands house, the took this opportunity of their parting, when parents hearts are more tender then they usually are when their children live with them, to perswade her husband to move her father in this fult, as being out of modelly and awfull reverence to her bers of those win in Goods wratening implicature persisted in mere into this full, as being out of modelly and awfull reverence to her father other do it her felf, and the rather because he had already, out Chron. 18. 3, 1er. 7, 21. 33, 33, 84. 19. 6. In the new Tellament of his father lother do it her felf, and the rather because he had already, out of his father lother do it her felf, and the rather because he had already, out of his father lother do it her felf, and the rather because he had already, out of his father lother lother on the intervention of his father lother lother on the intervention of his father lother lother had already on the lother lother lother lother had already on the lother lother had already on the lother lother lother lother had already on the lother lother lother had already on the lother lother lother had already on the lother loth by a nette using contine extension to some man, and taken not the given unto them a large portion. Or (which I conceive more agrees-place of hell-torments) Match. 18.9. & 23. 33. See on 2 Kings given unto them a large portion. Or (which I conceive more agreeathat she might make this suit to her father : Which being obtained , and to some pacy to groups. Jectuaries was or our by one of a manner and coming allo as an humble futer; the lighted off her Alle before fore, Gen. 10. 16. and it was the Metropolis of the Ichulites, which fore, Gen. 10. 16. and it was the Metropolis of the Ichulites, which life face unto him. So Gen. 14.64. 1 Sun. 15.12, Which Caleb observthe returned to her father , and out of her reverence and respect to him, ing, and not knowing the cause of her so studen return, he asked her what she would have, or what she meant thereby.

V.19. Give me a bleffing [i. e. A gift or boon, with thy fatherly

bleffing upon it, Gen. 33.11.

thou half given me a fouth-land] She intimateth, that though the had received a large portion, yet it was not convenient, unleffe he would be pleafed to make unto it a necessary addition ; seeing that which he had given her was a South-land, which lying upon the noon-Sun in those hot Countries must needs be dry and barren, unlesse also there were fprings to water it.

Iprings to water it.

Give med lof prings of water] i.e.. Adde unto my former portions, which thou haft already given me, fome other land wherein there are liprings of water, shat to by watering it may be made fruitfull.

be gave her the upper [prings] i.e. Land, which chough it did lye high, had [prings] of water in it, which might easily be derived to dry, and the methor former.]

and be method former.] Some water the principle of the derived to dry, which the principle former.

and after grounds that the ye lower their tary, and the neither fprings] Such as made the grounds in which they were, fruitfull, being levell with them. All this land Caleb gave unto his daughter, not for a perpetuall inheritance (for having divers [ons, 1 Chron. 4. 15. the law of God did bind him to let it descend unto them, and would not permit him to alienate it from them by givunto them, and would not perform some contents of them to surprise ing it to his daughter, Num. 27. 8, 9.) but as a dowry and annuity onely for term of her life, or at most till the year of Jubilee, when it was offery for term of met life, or at more trit one year or judifice, which it was to return to the male heirs, if there were any.

V. 20. this is the inheritance] He returneth to the description of

Judah's inheritance by enumeration of many Cities belonging to its from which he had made a digression upon occasion of Caleba Rory,

V. 21. Kabzeel] See 2 Sam. 23. 20.

V. 31. Sporrers over seames, 100.
V. 31. 2(sight) See 1 Sama, 21.
V. 32. all the chief are twenty and nine I There are reckoned up thirty and eight Critics 1 how then could there be but twenty and nine I story and eight Critics 1 how then could there be but twenty and nine of the belonged to the Tribe of Sinten 1. it was (as is upperted a place in which was kept a famous library, wherein many nosthe innountents and ancient records of things done ever
inner the fload were referred: Unto which the name Tebric features the bestate their inheritance our of the portion of Judais, thap 19-1. And
relate, as fignifing a ferri place, or a place of ferrets, and facred. See
10 Simon are numbered among the Circle of Judais, they 19-1. And
10 Simon are numbered among the Circle of Judais, they 19-1. And
10 Simon are numbered among the Circle of Judais. Others think that
wenty nine onely were walled Circles, and the other nine no Citles'

10 And Catch Rid. He that futterhal I was not different in but country-towns of some speciall note adjoyning to them.

V. 36. Fourteen cities with their villages] Here also are reckoned fifteen Cities, and therefore either one of them was no City, but fome great noted town , or, as others conceive, Gederah and Gederothaim are but feverall names of one and the fame City; and then they all make but fourteen : And they read it thus, Gederab or Gederothaim, as is

is allo in the mergin of our new translation.
V. 41. Beib-dagon] Of this name there were two Cities; one in the Tribe of After, ch. 19.27. and this other in the Tribe of Judah. V. 47. the great fea and border thereof] i. c The shore or sea-coast.

with all Cities and willage belonging unto it.

V.55. Maon] Situate in the Southern part of Canaan, tending towards the East, neer the utmost coast of the Dead (a.: from which the

was neer the hill Hachilah, where David hid himself, 1 Sam. 26.1.

eth those which were seated in the wasts and deferts, which were so barren that they were not for tillage, but onely usefull for feeding of cat-

V. 62. and the city of fale | So called from the abundance of falt-pite

bount: I o which I answer, I hat the law of tod, which is the onof penjamn at a not arrive our 100-200 purple, our juntice time, to tweet
where forbid fuelt marriages; but contrariving, we read that Zelpha is a mong them; I udg. 1. 21 whence this quefilso married. To which
shad suggleters were by Gods own command married to that fathers
it did belong to Judah. To which it is answered, The peut of it bothers ions Nam. 36. 10, 11. And whereas it is objected, that belonged to the one Tribe and part to the others and that itwas promifdegrees further of are forbidden, it is not for in the transverte-line

and belonged to the one Tribe and part to the others and that itwas promifdegrees further of are forbidden, it is not for in the transverte-line

cuculty inhabited by them bothsas flanding in both their borders. The of similar, board introducts, it is not to have competential earlier and some control of similar, board on signification only in the right or direct line, of Father, Moches, City it fell for the molt part was in the proton of Benjaminjand the and the oblique line, of landes, Aunts, and topward and downward, tower of Ston, Somewhat remove from it, with other of worth part and the stone of ern from Atlant o those that now live; because all these are in the najacent/belonged to Judah r & therefore it is imputed as a great failt that

...

either for floth, or cowardife, or diffidence and diffrust in Gods power and promities, in respect of the strength of the Jebulues fortifications, the two Tribes did not joyn together to drive them out, but suffered them fill to live smoogh them. For had they done their indexed and not been warning to themselves in neglecting Gods ablotute commands, they might have had assurance of good luceess a blotuse commands, they might have had assurance of good luceess in their enteries. But failing in their duty, God would not cast them out before them, but the state of the fourth of the state of the and promites, in respect of the strength of the Jebusites fortifications. fuffered them to remain , to be scourges in their fides , und pricks in

their cite, July, 220,21. See Index 1985 and press in their cite, July, 220,21. See Dudg. 18.

anto this day i.e. In which this Hilftony was written. For though part of Jeruslaim was taken by Judsh, Judg. 1. 8 yer it was not wholly conquered till Davids time, a Sam. 5. 6. This is an enot wholloy conquerce the Davids time, 2 same, 3 s. The same widence (by the way) that this flory was not written by Exita, as from Mast. 1.55, See Num. 16. 29.

Therefore he had Gilead and base conceived, feing he lived many years after David. See on chap.

because be was a man of war i.s. Therefore he had Gilead and base conceived, feing he lived many years after David. have conceived, feeing he lived many years after David. See on chap. 17.10.

CHAP. XVI.

Verl. 1. A Na the los of the children of Fafeph] i e. Of Ephraim and

amothe waters of feriche on the eaff J First the berders of Josephs Inheritance are described from East to West. And here by the waters of feritbo are meant those waters that flowed from the sountain which Blifha cured by caffting falt into it. It is fituate on the North-east-fide of Jericho, at the bottome of an hill which extendeth to Beth-el, and watteth all those fields by trenches and fluces made into them, 2 Kings

V. 2. Beth-el] Where Jacob in his journey faw that divine division ,Gen. 18. 19. It is twelve miles from Jerufalem. to Luy] Not that spoken of Gen. 28. 19. but that mentioned

Judg.1.16.

Arthi] Hence Hushai came, 2 Sam. 1 5:32.
Atarob] Bufebius affirmoth there were two Cities of this name. one neer Ramah,the other four miles from Samaria. See on 1 Ghron

V. 3. Faphletil See on a Sam. 8.18.

V.4. Manaffeb] To wit, that half which had not its inheritance beyond Jordan. took their inberitance] i.e. Bither of them refpectively , as their feverall inheritances fell unto them by their feverall lots. Or, as others think, having but one lot common to them both, they afterward divided their inheritances one with another, by a special and pri-

vate lor among themselves.

V. 5. And the border] i.e. The Eastern bounds of Ephraim reached from Ateroth in the Southern border to Beth-boron on the North-

V. v. and came to Fericho] i. e. To some of the territories thereof. For the Citie lericho it felf, and some parts adjoyning, fell to

Benjamins lor, chap, 18,21. V. 9. And the feperate cities] i.e. Which did lie with in the bounds v. 9. Ann we seprate enter 1 7. 6. Worten an in with in the count of Manassich in the hirst division by lot, but were afterwards adde to B-phraim, because their portion here described was in respect of their numerous multiqued too streight for them, as they complain, chap, 17.

14. See on ch. 17.9.
V. 10. And they drave not out the Canaanites] i.e. They did not quite expell ilem , as God had commanded, but onely made them be-

come refluencies unto them, Judg. 1. 29. Wherein as they greeously sinned against God either out of cowardise or sloth, so also they discovered their buse coverousnelle, in that for gain they were content to permit these curfed Camanites to harbour and live amongst them, directly against consesspecific command, Exod. 23, 33, 35, 37. Deut. 7, 22, is , then perceiving that the bounds thereof were to distiple the perceiving that the bounds thereof were to distiple the perceiving that the bounds thereof were to distiple the perceiving that the bounds thereof were to distiple the perceiving that the perceiving that the bounds thereof were to distiple the perceiving that the bounds thereof were to distiple the perceiving that the bounds thereof were to distiple the perceiving that the bounds thereof were to distiple the perceiving that the bounds thereof were to distiple the perceiving that the bounds thereof were to distiple the perceiving that the bounds thereof were to distiple the perceiving that the bounds thereof were to distiple the perceiving that the bounds thereof were to distiple the perceiving that the bounds thereof were to distiple the perceiving that the bounds thereof were to distiple the perceiving that the bounds thereof were to distiple the perceiving that the bounds thereof were to distiple the perceiving that the bounds thereof were to distiple the perceiving that the bounds thereof were to distiple the perceiving that the bounds thereof were to distiple the perceiving that the bounds thereof were to distiple the perceiving that the perceiving that the bounds thereof were to distiple the perceiving that t to their officience, wherecit was that fore parts of their country terminated uncongred even unto Solomons time: Yes, had they attempt.

unto this day i.e., When our Author wrote this story, yea, to the dates of solomon, when the King of Egypt subdued Gezer, flew the Cananites that dwelt in it, and gave it for a present to his daughthe Solomons wife, 1 King. 9.16. Where we have another evidence that Exa was not the Author of this Story, as some conceive, being deluded by that counterfeit Eldras in the Apocryphall historie , 2 Eldras 14.22. feeing these Cansanites were wholly rooted out in Solomons siaves who lived many years before Ezras time. See on ch. 15.63.

CHAP. XVII.

the fifthern of Manasses I in the Scripture an only son is called sometimes the fifth born, though no other is born after him, i.e., no relatively beausith fifthern, the words. So our gaviour is called the Virgin Maries first borns, though she had no other besides him,

Bafhan allotted unto him , (that is , half of those Countries : for the Ballian alloued unto him (that is, half of those Countries: for the other half belonged to Reuben. See chap 13-25. B. Dett. 3, 13-13-2) and to a double portion was due to him, because he had no only right unto it as being the first-born, Dett. 21-17, but also because he had conquered it by his/word, Numa 3-23-40. Being a warlise' people, they were fixer to be feated on the troutiers, to flop the incurtion of feated on the troutiers, and the seed of the country of the seed of the country of the seed of the THE PART A TIDE OF MERINARIUS.

Full The first in citation of whom the chief Ruler, yes and the Mestina, was to come; the next to Joseph, to whom the birth-right and the double portion belonged: 1 Chron. 5, of Cansan, the better to guard the whole Kingdome on that side from the found to the double portion belonged: 1 Chron. 5, of Cansan, the better to guard the whole Kingdome on that side from the first to the double portion belonged: 1 Chron. 5, of Cansan, the better to guard the whole Kingdome on that side from the first to the control of Cansan.

V. 2. the reft of the children] To wir, those who had no portion on the other fide Jordan.

by their families] i. c. The heads of families descending from them, and bearing their names.

V. 3. But Zelophehad] This ftory is more fully related Numb.26 33. 86 27 1. & 36. 2, 3.

V. S. And there fell ten portions to Manaffeh] i. e. Six portions talling to the fix ions mentioned v. 2. and Hephers part being by Gods command divided anrongst his five grand-children, the daughters

Gods command avenue amongst nis ave grand-culturen, the daughters of Zelophehad, there were in all ten portions.

V. 6. the daughters of Manaship] i.e. Which lineally defected from him, but were the daughters of Zelophe

V. 9. among the cities of Manafieh] The Cities and lands belonged to Ephraim aud Manafich were mingled one with another. See Chap: 16. 9. And fo it is faid ver. 8. that Manafich had the land of Tappuah, together with the hamlets and villages contained therein, but the City Tappuah is felf, though it were on the border of Manaska belonged to Ephraim.

V. 10. the [ca] i. c. The Syrian, or Mediterranian.
V. 11. Beib-hean, Called Berb-fan, 1 Sam. 31.10. 1 Macc. f.

2. & Scythopolis, " Macc. 13.29. Ibleam | See on 1 Chron.6.70.

I bleam] See on a Chron.6.70: V. 12. the children of famaglie could not drive] This is to be referred to the times after Jofhun's death, as we may fee, Judg 1. 27,18, where the fame thing is related. And, as I have formerly their the cause why they could not drive them out, was either their constitute that they durft not, or their flosh because they would not active that they durft not, or their flosh because they would not active the constitute they could not active the constitute of either their rebellion and infull diffusitions again of 60s, and their constitute in the constitute of the constitute of the constitute in the constitute of the constitution of the constitute of the const want of faith in his promifes and power, which moved him in his just displeasure to professe that he would not drive them out before them, Judg. 3,21. See ch.16,10.

but the Gananites would dwell i.e. Resolving to dwell still in their own Cities, they stood upon their strength and defence, and keep the Ifraelites from entring.
V. 13. put the Canaanites to tribute] See on chap. 16.10.

V. 14. And the children of Joseph] i.e. Both the tribes, Ephraim

and Manafich, as appeareth v-15.16,17. fpahe unto Foshua] Namely , after their inheritance was fallen

mainted unconquered even unto Solomons time: Yee, had they attempted it; they should certainly have prevailed, having Golds commanded for the understeing of it; and his gradious promities of affishence, unto whose Omniponency nothing is unpossible or so much as distinct. See his form of the state of the state of the dividers had given unto them tooling to the state of the state of the dividers had given unto them tooling to the state of the state of the dividers had given unto them tooling to the state of the state of the dividers had given unto them tooling the state of the dividers had given unto them to divide the state of the dividers had given unto them to divide the state of the dividers had given unto them to divide the state of the dividers had given unto them to divide the state of the dividers had given unto them to divide the state of

[eeing I am a great people] In their last numbring, these two tribes were eighty five thousand and two hundred strong, Num. 26.34,

27. V. 15. if thou be a great teople] Johns acknowledgeth what they feiled, that they were a great people, but retoreth the ittength of their argument against themselves, namely, that if they were so aumerous, then they had ftrength sufficient to enlarge their borders by driving out their enemies both our of those mountainous places and out of the champions and Plains allored unto them. And though the mountainous places and out of the champions and Plains allored unto them. And though the mountains abounded with wood and therefore were not arrable or habitable, yet having men enough to fee upon the worksthey might eafily cut down those woods, and make those places fit for their use.

in the land of the Periggites] A favage and wild people, living far from cities, in woods and mountains, and much given to spoyl and

and of the Giante] Who dwelt in caves and dens, and like barbarous people lived upon rapine. There toftua perswadeth the children of Joseph to conquer and expell, that they might inhabit their coun-

Chap, xviii.

try.

mount Ephraim So called by anticipation.

V. 16. The bill is not enough for wil q. d. Suppose we flould drive them out, yet the hill, i.e. their mountanous places, being added to all we now possesse, will not be large enough for our habitation.

and all the Canaanites that dwel in the land of the valley have chariots of iron] i.e. Have hooks like fithes on either fide of the chariot fastned in their axle-trees, which rufning fuddenly into an army will cut and in their axie-trees, which funning induciny into an army will cut and (as it were) mow down all that frand in their way; and two other hooks bending towards the earth, which will tear thole that fall down under them; and therefore having this advantage, they can hardly be under them; and therefore naving this advantage, they can natury be vanqueshed and expelled, Iudg. 1.19. & 4.3. Others by hill understand mount Ephraim, now in their possession; and that the valleys of the Canaanites were in the way to the mountanous woods, unto which they could have no accesse, to cut them down, and conquer the Perizzites, but by passing through the valleys where thele Cansanites dwelt

V. 17. Thou shalt not have one lot onely] i.e. Seeing you are people that excell in number and thrength, ye have no need to complain people that execut in manner; and attengen; yet never no need to companie of having but one lot, and a place too narrow for your habitation; for it it be not your own default through floth, cowardile, or diffidence in Godspower and promites, you may enlarge it when you please . And In Gous power and pointings, you may entange it when you piene. The therefore as there is great reason that you, being a great and numerous people, should have a poxion large enough to inhabit; so upon the same ground there is as great reason that you imploy double frength to get a double portion.

V. 18. But the mountain shall be thine] i. c. All those mountainous V. 16. But no mountain pour or mixe J. c. All time mountainous places, when thou halt cut down the wood growing upon them, shall be fit for thy habitation, being made arable and fruitfull.

4nd the out gofit for thy habitation, being madearable and truttull!

and the out-goings of it, that it, all the change Country and Valleys adjacent,
flath be thine also, seeing, it thou dolf attempt it. God will forrely inble there out-free out-free Constitute, nowiththanding, all their firength,
nathicadramage which they have by their proc factories, the being almighty and al-inflicient or make good all his promites, if by faith and
others chose redwin own him.

CHAP. XVIII.

Veri.1. A S[embled together at Shiloh] i. e. Withdrew themselves from their flationary camp at Gilgal and affembled at Shiloh, a City in the Tribe of Ephraim nine miles from Icruialem. Unto this place they removed the Tabernacle, no doubt by Gods speciall appointwho was an Ephraimite, (even as afterwards it was removed to Nob (which was therefore, as is very probable, called the City of the Priefts, because they relided there to officiate in the Tabernacle, 1 Sam. 22.19.) in the tribe of Benjamin, in honour of Saul their King who was a in the tribe of Denjamin, in nonour of our their raing who was a Benjamire; and after that to Ierufalen, our of the fame refrect to Divid, who was of the Tribe of Iudah) and partly that the people David, who was or the 1 tibe of 1 unant) and partiy that the people night with more conveniency frequent the place of Gods publick worship, Shiloh being more never the heart of the Country then Gilgal, which was feared in the unnoll border. And in this place it continued three hundred and fixty years, till for the fins of Ifrael and the Inhabitants there, it was removed. Jer. 7. 12. Pfal. 78.

67, And the land was fublical before them] i.e., All that lay neer that place: So that they had no impediment: a hinder them from proceed-ing in the divition of that part of Canaan which remained undivi-

V. 2. And there remained among the children of Israel seven Triber] In the divition begun at Gilgal onely Judah , Ephraim , and half the Tribe of Manaff. it had by lot received their inheritances ; and feven Tribes remained yet unprovided for, feeing the divition at that time pro-Tribs; remained yet unprovidest for, feeing the division at that time pro-ceeds no further; yet was for a long time ofter intermitted and laida-fide, as Jolhan plainly implyeth, yer. 3. But upon what reason this delay was made is not evident; only the caufes are guelfed at 6y Probable conjectures: As that it was either because the people were disconcented with the first beginnings of the division, as thinking it outonences what the next beginnings of the divinor, as trainking to partially feeing a greater and more fruitfull portion was allotted to ladah then was likely to fall unto any of the reft. Or else because they deferred the division till they might have a more exact survey sey detriced the divided was fittil in the polletion of a great part of the land undivided was fittil in the polletion of the tenemies, that wreen xyet eaft out; Or which I conceive most probable, the tude they were tyred with a long war, and abounded with (poyl, case mey were tyren with a long war, and anomined with they and directors, being weary and wanting nothing, they gave thenders to rest and eac, and wollowing in peature and elight, but yeard not have trief inheritance allored unto them. Left thereby they should be pur upon the pains and perill of a new war, for the guing of it out of the hands of their enemies. And this was the licknette and fluggiffinette for which Johna reprovesh them in

V. 3. Here long are you flack] q. d. Why do you through floth neglect to enter into your inheritance, steing there is no let in Gods part, but as he hath freely given it, so he is powerfull and at fufficient to enter you into the policition of it; and thole allo whom he hath appointed to divide it unto you by lot, are ready to perform their duty in that behalf? And well might he reprove them for flacknesse, if that be true which expositors conceive, that the first division begun in Gilgal was put off leven years before they undertook to finish it at Shiloh ; For fother were as long in dividing the land as they had been in Con-

V. 4. Give out from among you] He doth not himfelf choose, but putteth it upon the people to make their own choice, that he might avoid all fulficion of partiality, and keep them from murmuring against their preceedings and reports; the whole businesse being transacted by those in whom they repoted most confidence.

three men] Theie words (as some think) have an emphasisq. d.such as are of masculine courage and vigour ; it being a great work they were to undertake, and full of danger, feeing they were to make their furvey not onely in fuch parts of the country as were already fubduced, but also in those which were still in the possession of their enemies.

For each tribe That the whole businesse might be carried on with all indifferencie, and none might have caufe to complain of partiall deal-

and go through the land] i. c. Through all and every part of it, whether already conquered, or not.

and describe it] To wit, what is the largenesse of every region and province, and what and how many are the cities, towns and villages in provinces and what and now many are the circles, towns and winages it carb of them; that so having a catalogue or (as it were) a map of the Land, they might the better know how afterwards, Justily to divide it among the fewer tribes, according as their feverall inheritances should be for full upon them; and might give proportionable shares to every tribes, as they were in number few or many.

trices a trey were in number tew or many.

V. 5. Judub shill abide in their coast i. e. In this new and second division Judah and Joseph shall skill terain their inheritances, as they did formerly by lot fall unto them, the one on the South, the other on the North; but not in respect of the circuit and largenesse of their on the Norma; but not in rupec of the eigent and largement of their portion. For according to that fift and tude draught, Juliahs part was follarge that Simeons' inheritance was taken one of it, chap. 19. 9. And fo Jacobs prophecic in his bleffing of this tribe was verified, when the Simeonires should be divided and featered in Ifisel Gen. 49.7. See

In their coasts on the North] i.e. Not in relation to the whole land of Canan, but to the portion of Judah,
V. 6, ye halt therefore describe] i.e. Ye shall take order that it

be described by these surveyers which you choose, three men out of every

here before the Lord our God] i.e. The tabernacle and the ark contained in it, the visible signes of Gods presence. This is added to work in the hearts of the furveyers a more religious care in the performance of their duty, and to move them to use therein all diligence and faithfindfile, without any partiality or respect to prefents, feeing at their return they should be called to give an account of all they had done in the faced prefence of Almighty

V. 7. But the LeviterSec on ch. 13.14. In this verse, and wer 5.2 reason is given why the remainder of the land should be described but into feven parts, ver. 6. namely, Because Levi was to have no part at all, and Judah and Joseph, and Reuben and Grd had received

V. 8. And the men arofe] i. e. With all speed, diligence and courage they undertook and set upon this difficult and dangeand courage ency undertook and ret upon this officer and uninger-rons work, God making them fecure and confident under his pro-tection, and so sitting them for the work unto which he called

that I may here east lote 1 i.e. That by casting lots I may distribute unto every tribe their inheritance, being affished by those who by Gods

unto every true tuer innertiance, occur animatory those most of production appointment are deligned to this work.

V. 9. And the men men 1 j. e. Ltings no doubt, the most productiall means they could devide to keep themselves, while they were in their table of the state of the enamies country, from being discovered, yet placing their chief safety in Gods protection, who had strucken the Cananites with such search and amazement by his peoples many and miraculous victories, that they lurked in their ciries and strong holds, little heading what these furveyers did in the country about them.

turvers and in the country about them, and described it by cities In their book or map they see down the several regions with their limits; the cities, with their fittation and counds; and the towns and villages, with their number and names counts 3 and the cowns and villages, want tuen number and names a leaving the speciall division of them among the seven tribes to be deter-mined by lot, by the ministerie of Joshua, Eleazar and the rest, before

and came again to foshua] i. c. The whole number that were fent and come again 19 Johns 1 . e. I ne whose number that were tent outs not one wanting ? Which was an evidence of Gods sprobation of their action, and of his provident care over them, feeing the expedition was not onely dangerous, but also long and tedious continuing the space of seven moneths, as Josephus relateth, See en 2 Sam:

V. 10. according to their divisions] i.e. To each of the seven tribes their portion and inheritance.

Yes. And the les of the tribe of the children of Benjamia came up

portion of land allotted unto him. And acte we may observe that him is a feefall providence had a double precentence above the other ly this mixture with Iudahygeater then all the reflyon Genius tibes; firlt, in that he had the precedency before them; and 64,97.

Only and goedically in that his portion fell nex: on the one fide unto 1.00. And the third lot came up for the children of Zebulua According and depotally in that his portion fell nex: on the one fide unto 1.00. And the third lot came up for the children of Zebulua According and depotally in that his portion fell nex: on the one fide unto 1.00. condly and especially, in that his portion fell nex: on the one fide unto condiy and ejecially, in that his portioniell nex; on the one lide unto | v, 10; Ana me torra los came up | par nee contacte of Zebutuan AcLofeph, who was molt neerly allyed unto him, as defeending both of
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lofeph, who was molt neerly all lofeph him and lofeph him and lofeph him and lofeph him all lofeph him all lofeph him all lofeph him all lof the Royall Tribe: and so was feated in the richeft and fruitfulled the part of the land. Bridges, the flat in his interinstance forme part of free flat the flat in the part of the land. Bridges, the flat in his inheritance forme part of free flat the flat in the part of the land. Bridges, the flat in his inheritance forme part of free flat in the flat in the part of the land. Bridges he had in his inheritance forme part of free flat in the flat in the part of the flat in the flat in the part of the part of the flat in the flat in the part of the flat in the flat i

10.
V.13. from thence toward Luz] Here the description bendeth towards the South, leaving Luz on the right hand. Of which see chap.

16.2. which is Beth-el] Neer unto Ai and Beth-aven, chap. 7.2. Ano

ther Both-elws in the tribo f Benjaminy, 12.

11. Africab-jearin So called by the Ifraelites, to extinguish the name of the idol god Bal. See chap. 1, 9, and on Nam. 32, 38.

This city was from Jerusalem five or fix miles. V. 15. And the South-quarter] Here are described the South-borders of Benjamin, from West to Bast; which are the same with the North-borders of Judah, faving that Judahs borders are described in a North-borders of Judah, faving that Judahs borders sie described in a contrary order, from Ball to Well; ch. 15.5 — 11. V. 17. veril forb 1 i.e. From Bal-shemelh. saward Gelilaba | Called also Grigat, ch. 15.75. [State 3 hours of the contrary of the cont

356.
V. 19. North-bay (Or,tongue) of the falt Sea] See ch. 15. 2.
V. 28. Şebufi Or, the fay of the Behufter. Hence it is plain, that Jelus or Jeruslam belonged in part to Benjamin 1 shought is scert-sin that Judah alio had a part, and did inhabit it. See on chay 63.
See on Chay 63. other Tribes feparated from them.

CHAP. XIX.

Verf. 1. W As within the inheritance of the children of Judah] Simeon

rtion are not delineated, as they of the other Tribes are because being tall. portion are not delineated, as they of the other Three are because in Iudah's lot, they were comprehended within their illmits deferibed 6.1.3. only certain Cities and Towns in Simeons inheritance are named. Of which particularly to speak is a work of more difficulty

then ule and profit. Beer-shebs and Shebs] Oc, or Sheba. For thoughthe names be two, the City was but one It fignifieth seven ; or, a well of seven waters, and plenty of maters; or, the well of the eath; So called upon occasion of the Covenants made and confirmed by oath, Gen.21.31,32. & 26. 33. Now that both these names fignifie but one and the same City, appeareth, in that, if they had been two, there would have been fourteen cities in Simons portion, and not only thirteen, as ver. 6. And befides, 1 Chron. 4, 28. where this is related, Sheba is not menti-

V. 8. to Baalath Beer Ramath Thefe two names , as some think

fignifie one and the same city,
V. 9. Out of the portion] See on versit. & ch. 15.32.
for the part of the children of Judah was soo much] i.e. Either comparatively, in respect of other tribes, who upon a second survey were found to have far leffe portions left them then this of Iudah; or fimply too much for them, i. e. much more then they needed, or could well be imployed for their commodious habitation, in respect of the number ot their tibe and the largenelic of the country allotted unto them.

Therefore by Gods wile providence an inheritance for Simons, being in number the fewest and least of all the ribes, was allouted whim theirs, for the good of both the Tribes; that to by their united strength they might the better guard and defend the country, which was the frontier part of Carsanon the South, against the interest of simons on the South, against the interest of simons of specific and simons of specific analysis of simons of specific analysis of specific analysis of simons of specific analysis of simons of specific analysis of specific analysis of simons of specific analysis of specific of their tribe and the largenefic of the country allotted unto them.

Out of the urn or vessel into which it had been pur: namely, a double | the wildernesse adjoyning ; and also that having a sufficient number Out of the urn or veitel into which it has been pur: namely, a doubte into windernetic adjoyning; and aboto that haveing a tuthicism number alors out of one urn the name of Binjamia, and out of the other, the joi inhabitants they might the better improve their lend to the bit addeds of the other improvement and the bit addeds the portion of land allotted tuno bim. And here we may observe that Bin-vantage by tillage and husbandry. See another benefit that Simton got portion of land allotted tuno bim. And here we may observe that Bin-vantage by tillage and husbandry. See another benefit that Simton got land allotted tuno bim.

twelve Crites with their villages] i.e. Twelve of them only belong-ed to Zebulun. And those above that number, shanding upon the frontiers, did belong to other cribes: or elss form of them were the chiefeft of those villages here mentioned , which belonged to their ci-

V. 18. toward legreet] Nier unto mount Gilbon, where Saul had that great defeat, 1 Sum. 31. A place as pleasant and twitted last any part of Cansan, This fell for an inheritance to Islachar, according to Jacobs and Mases prophetics, Gen. 49, 14, Deut. 33: 18,

and shunem] Where the woman lived that so courteously entertained Elifha, z Kings. 4.8. and where Abishag Davids virgin wife and nurse

was born, I Kings. 1.3. V. 21. Engannim] There was another city of this name in Judat, Chap. 15. 34. For there were divers cities of the same name, which were only differenced one from another by the severall tribes in which they were; as Beth Shemelh, Milpeh, &c.

V. 24. And the fifth lot came out for the tribe of the children of After] V. 18. geluß] Or, the first of the gelußter. Hence it is plain, that Jahus or Jetuslaem belonged in part to Benjamin; though it is evertain that Jahus or Jetuslaem belonged in part to Benjamin; though it is evertain that Judah allo had spart, and did inhabit it. See on Arty on the did to the spart of the state o tegener as it mey had been but one Tribe , and to enjoyed one with propector the nature or one places and parts of the country which by like another a community of habitation and all other priviledges. And thus did fall unto them reflectively for their inheritances. For the [ors they continued to the laft, Benjamin ftill adhearing to Judah, when all (which Jacob had by his wives did first receive their inheritances by lat: and among them, fift Rudah Law-giver, from whom Child-feended; then Icieph, who had the double portion; and Benjamis both defended from blowd Rachel; then the other fone of Lah who were to inherit portions in Canaan, namely Simon Zebulun and Islachar, for Reuben was leated elsewhere, and Levi otherwise provihad by Gods own appointment all his inheritance allotted ded for, chap. 18.7.) and after them the fone of the handmaid in him out of the inheritance of Judab, that Jacobs prophecie might their order. And because God 5 the full-born of Zilpah Leahshandhaid in the character of Judabs that Jacobs prophecie might their order. And because God 5 the full-born of Zilpah Leahshandhaid and the character of Judabs that Jacobs prophecie might their order. be fulfilled, Gen.49.7. See on ch.18.5. Now the immediate reason maid, had already received upon special suit bis inheritance on theother fide Iordan, the next lot came out for Afher her fecond fon ; and of this is expedited, v. 9.

V. 2. and they had in their inheritance] The bounds of Simeons V. 2. and they had in their inheritance] The bounds of Simeons I aftly, for the two sons of Belhah Rachels hand-maid, Dan and Niph.

V. 26. to Carmel Westward] i.e. To that part of mount Carnel which like a promotory reacheth out into the midland fea. Now Citwhich have a promotory reasection our motine midstan etc. Now off-mel and the country about it was a furtfull [69], [61,32,6, & 35. — which falling by love After, Jacobs prophetical bleftings was therein verified; J. Gen. 49, 20. Out of After bit bread flout be jar, and be flout yetlet royalt deintier. So Moles prophetic was likewife fulfilled,

Deut. 33.24. V. 27. Cabul] Some thinkthis not to bethe name of a city, but of a region or country, containing in it those twenty cities which solomon gave to Hirom, 1 King. 9. 11, 13. and the rather because he reckontch here but two and twenty cities, whereas if this were one of the number there should be three and twenty. But it seemeth this Cabul was northat; for that was fo first named by Hiram, because it was onen.

V. 3. Balabl This City is called Bilbab; and Azem Egem; and dipleasing and dirty, or therefore displeasing beautiful placement and displacement and dirty, or therefore displeasing beautiful placement and displeasing bea

V. 28. Hebrong That in Judah, Chap. 15.13. and this in Ahrt in the original are differenced by divers letters, this being written with Aijn that with Chab.

Kanah] This is the great Kanah, not farre from Zidon, in Galllee of the Gentiles. The lesser Kanah was in Zebuluns inheritance in the lower Galilee, where Christ wrought his first miracle, turaing water into wine, Ioh. 2. 1. and where alfo he cured the fon of a cer-

water into wine; 500 214.

tain noble man at Capernaum, Joh. 4.46.

unto great Zidon; See on ch. 11.8. This Zidon was not a part of
Canaan, but only bordered upon it. Yet was it given to Ather, Judge

read of. Tet some think it belonged to Aster by Gods gift (as divers once Councies neer Canan) but could never be gotten out of the herstens polissifion, no not in the time of David and Solomony, a Sam. heatins potention, no not in the time of Lawta and Domono, 2 am. 5, 11. It Ring, 5.1. as a July punithment of Infects in a because they did not at fift endeavour to conquer leas God last decumanded, being differenced of as it demands by the fitting of the City which, as its name Tor fignificht, was built upon a rots, and environd with the control of rocks and the Sea round about. See on Ifa.23.1.

Chap. xix.

roces and the cet rouns apostered out in 1.3.7.

Adolph | Secon Mic. 1.4. & on Gen. 18.7.

V. 3.3. and the out goingr thereof were at foodas | The Enth-boder of Napheals, loglanding as Heleph, went along by Jordan, in a large extent as far as the lake of Genefireth. Wherein Jacobs prophefie was fulfilled, Gen. 49. 21. Naphtali is an hinde let loofe, giving pleasant words: Whereby is fignified that the tribe of Naphra!i should fleafast words: Winercoy is inguined that the tribe of Naphrasi Inould inherit a faste and fruitfull country with fweet liberry and freedome; like an Hinde which being our of the danger of toyls and next, wherewith huntimen in pursuit of their game befor woods and forcelts, doth with anotheren in purtue or their game better woods and torreits, doth fecurely feed in pleafant paffures, skipping and playing as fife is feeding; so the tithe of Naphtali fhould fecurely (19) and Idelights, and the rather because being ingenuous in their carriage; they should gain the father becauce compangentuous in their assurage; they mount gon to the whether content over of all by their courtefe and humanity; and give allmen content by their fair language and pleasing words. And their portion thus failing in a fruhrull foil; Moies prophetic was allo verified, Deut.33.

V. 35. And the fenced chies are Ziddim, Zer] Here are numbred up certain cities dispersed here and there in the tribe of Naphtali, which are not (many of them) elfewhere mentioned in the Scriptures.

Hammath] A city in the utmost North-end of Canaan, from whence the length of the land is sometimes described, a King. 8.65. Numb.

(Jinerah) Afterwards called by Herod the great, Tiberiats, which gree in name to the Sea of Galile. See on Num. 4.11.

V. 41. And the Couft of their inheritance [We fhall find fome of these V.4.1.And the Cosh of their inheritance) We shall find some of their Cities here given to D.n in the number of those which were given to Justin, Chap. 15. In all Judship portion in this first division as Gil-given to the proposal linheritance, but that for the present it might be under their proceeding against the incursions of the common enemic. For upon a second and more exact furievy their common enemits, the proceeding against the incursions of the common enemits. For upon a second and more exact furievy their common enemits the linear page of the through the linear page of the linear through the linear page of the linear through the linear page of the linear linear linear page of the linear common chemic. For upon a recond and more exact lurvey their portion proving much too large, not only dimenons inheritance was wholly taken out of it, v. 1, 9, but divers Chites and places belonging to Judah were by this fectond lot at Shiloh, taken out of that Tribe, and

Justa were by the second of th was our control of the man which was a surface of the daughters of the V.43. Thinnathab] Here Samson took a wife of the daughters of the

PASS, A COMMANDAM, J. ALEC SOMMON COLOR WITH CO. CITE COMPANIES OF THE PROPERTY OF THE PROPERT of was named Cepha, and his brother Phinese, and that both their names, with the heads of their religion, were found graven on Alears

of tions.

V. 47. went out too little for them] Not because the inheritance allotted unto them was not large enough, but because for their grees and grieyous fans, and especially their abominable Idolatry, (for which they are branded above the other tribes) God fuffered their enemies to prevail against them, and drive them out of the champion country, the chief part of their inheritance, into the mountains, Judg. 1

34 went up to fight against Lessem, and took it! This happed after Jo-fluu's cleach, and in the time of the Maelices Anarchie, Judg. 18, and, as some think, between the death of Joshua and the time when and, as some entires, between the uctain of joinths arise the time water Odnitel, was judg. Whence it appeared that this Book was not writ-ten by Jofhua! unleffe we will fay fome particulars related in twee afterwards inferred by fome other holy man, guided by the fame Spirit, that lived in after-times. This flory is related in this place to remove a doubt, namely , how the Danites came to inhabit in the Northern parts of the land, when as the inheritance which by lot fell unto them was Southerly, neer the tribe of Judah. Now this was because either by t'e Amorites or Philiftims they were driven out of their inheritance, and were fain to plant themselves where they could find room : And that were fain to plant themselves where they could man room: Assu that they did at Lefhem, which was in the lot of Naphrali, but at that time under the procedion of the Zidonians, though living in fuch a diffunce from them that they were not able to keep them from such a sudding furprife. This city was fituate at the bottom of mount Lebanon, in the untermost Nothern border of the land, opposit to Beersneba in the different Protucti Dotate of the Isino, opposit to Declines in the South, and was afterwards called Coffrea Philippi: See on Judg.

18.19.
V.49. thildren of I free! gave an inheritance to of offus 3 Here we have an evidence of the peoples love, in their willing condedicating to Joeffus! request of the modestic and humility, in that he was placed to acknowledge it the peoples gife; whereas it was only their free affect to the word of the Lord delivered by Moles a namely what Fostons and Peols. Foston Lingston the Green is a few to the condition of the condit namely that Johna and Caleb, for their faithfull fervice in efpying the suncy may joined and Cases, tor their faturious service in cryping toe land, and giving a true refisimony, contrary to that of all the other bies, floudd have such parts of the land, when it was conquered, as

V. 50. even Timnah-Serah in mount Ephraim] Called Timnash

mon none Central may we are transpire time as on my same and consists on in all ages, of humility, modely and temperance; in that after all his famous exploits in war and peace, for which he might justily have challenged the chief honours and perferentians of the might justily have challenged the chief honours and perferentians of the might perfect the same of the might be might from ambition and covetousnesse that he was content with a small portion of land in his own tribe, and that not the richest and fruitsyllest, but in a mountainous country, fuch as others enjoyed amongst whom he dwelr, and not a stately palace and royal citie adorned with summunuous buildings but an old ruinous town, which he was fain to build before he could inhabit it. And this mean preferment he did not eagerly, and hastily defire; much leffe use violence to pull it from others, but was content to be lafe flowed into him before the land was divided among the tribes, and every one of them had their lot and inheritance.

Y. 51. These are the inheritance: This verse is the conclusion of all which bath been said concerning the distribution of the land of Canaan, from the fourteenth Chapter bitherto.

CHAP. XX.

Verl. 1. THe Lord also spake unto Fosma] Bither appearing visibly unto him, as chap. 5. 14. or by propheticall revelation, or by the minestry of the high Priest enquiring of God by Urim and Thum.

V. 2. Appoint out for you cities of refuge] i.e. Places of Sanctuary, where those that had killed any unwillingly, or at unawares, by some casuwhere note that has affect any attention property at any analys, might live in fafety from the rage of the next kinfmen of bim that was flain, who were the purficers of blood, till their caufe being heard and was train, who were the purities so ninos, thit their cause being ment and known, and their innocency appearing, they might be acquitted and freed from danger. Thus the law provided for the prefervation of the inno-cent, who had no shed the blood of his neighborr out of any malicioutnette of will, but meer catually, the Lord acting by him as a bare inouncess or wish, our meer saturaty, one after a same or were sufference in his hand, without his purpose definement in his the next of kind to him that was dain should fail upon and slay him next sturis, looking onely upon his own loss; and not upon his innext was gainful his will had brought it upon him, nor at the hand of God executing his will had brought it upon him, nor at the hand of God executing his with the prought it upon a min i not at the indice of calculating intrightonic plagments by an unknowing and unwilling infirmment. By, fuch revenge the land would be defiled with bloud, fo as not to be cleanful to the bloud of him who in his rage unjulity fixed it.

Whereof I fight state yet by the hand of Adjer J i.e. By his ministry, when I fixed a round to the cleanful to the state of the

shom I used as my mouth to reveal my will usto you. Exod. 21.13

35. 6, 11, 14, &c. Deut. 19. 2, 3.

P. 3, unawares and unwittingly] For no place might fecure a wilful murderer, no not the temple, or alter, Fxode 21. 14: 1 Kings 2. 31,

may fice thither] i. c. To that citie of refuge which is next unto the place where the party was flain 3 or to that whereunto he may flee with from the avenger of blood] i.e. From the kindred of the party flain, to

whom the executing of just revenge belonged.

V. 4. [ball fland at the entring of the gate] The gate was usually the 1.4.1 Jours Jissus as now energy to regard 1 are gate was usually the place appointed in those dayes for judicature, as being most accessible for all comers, citie and country, foreigness and inhabitants; and mosk temore and quite from the businesse of the City, neither interrupting their trading and commerce, nor yet in the way to be interrupted by it. See

on Job. 5. 4 & Jer. 38. 7.

and Shall declare his easse in the ears of the Elders] i.e. The manner of his fact, and what moved him to flee thither, in the prefence and hearing of the Magistrates, that so they might judge whether or no he were fit to be received under their protection, till his cause might be brought to a just trial between his accusers, the witnesses, and himself the de-

Dout, 19, 45.

Dout, 19, 45.

Both, 39, 45.

Both a place that he may dwell among them.] This was not oneand give him a place that he may dwell among them.]

This was not oneand the purish him, that the
many his orief, and exastrate him to a dengut of the bayer might not renew in greet, and examperate time to a de-fine of revenge, but that he might have fome time to digeth his forrow, and bring his heart to a jult moderation in feeting revenge. Y. s. average of blook] So called, because by vindicating his blook

V. 5; Autrager of 10002 1 OD CARRON, DECRUTE DY VINDICATING DIE DICOL that is flain upon him that killed him, that taking away It is life for his, he doth in a fort free him from his unjult opprellion, and fee him at ki-

mote] Heb. killed.
V. 6. And be [baldwell in that Gity] Enjoying his life and liberty. V. 6. And the followers: In that City J. Enjoying his lite and noticity till his case be tryed, you, shough afterwards he be found guilty of murder. For Gods law required that the murderer the suddly every type you other means than either by the hand of the Magiffrate in a kgall proceeding or by one of kin to the party flating, whole flood in a fort was fined in his and the contraction of t or by one of kin to the party main; whose books may be and who was thereby provoked in his jult anger to take revenge, until be standbefore the Congregation] i.e. Buther in the City of re-

fuge, when the accusers and witnesses are come thither to profecute the cause against him tor else in the City next to the place where the fact was done. That if he were found guilty, the law might be executed v. 10. cten Immun-serati in munit Epiratus | Called Tummun-Hotesfieldg 2.9. Here Iofinia was afferwards buried, ch. 24.30. This duge whence the came, where he was to live as an exile from his own house. or being acquitted and cleared, he might be returned to the City of renulment God magnitudes now executive time in miningers in miningers; and animos were processing to be the controller the leaft appearance of it go unpanished. II. B., from of them, in regard of the great and unnecessary trouble which caute their casual acts are for the most part cauted by some heedleficilly, otherwise they should have been put to, in making room for the Levice. careleinefle, and want of due provinence; for which the offenders, though freed from capital punishment, were made to smart, that they might learn to be more cautious and carefull for the time to come. HI. For the preventing of further mitchief, when the avenger of blood had hereby fome farisfaction, and was not by the fight of the party who had flain his dear kinlman, incented against him, and his heart made to boyl with defire of

untill the death of the high Prieft] Because, as some think , the whole Church and Common wealth fuftaining in his death a great and publick loffe, (who being in greateth power and authority ought to be most dear to the people) all private griets were then to be moderated, and to uest to the people.) an private given were then to be moderated, sha to give way unto it. But howfever, , we are ounder frand that the death of the high Prief was herein a type of our High-Prieft Jefus C briff who, by his precious death both wrought a perfect reconciliation between God an us, and hath procured the full pardon of all our fins, and perfect li betty from the pursuing wrath of God, and all the enemies of our salvation. Joh. 8. 36. See on Numb. 35. 25.

that shall be in those dages] This cannot be understood of I im in who dayes the fact was committed, but of him who lived in the dayes when the cause had been heard, the party cleared and remitted to the city of re fue came has occur usard, the party created and remitted to the city of re-fue . For otherwise the high Priest dying between the time of the fac and hearing of the cause, the party cleared should not have lived at all i the cirie forefuge, but might have muedistely returned to his own home, the high Prich being dead in whole time the deed was done.

V.7. And they appointed Kedesh in Galilee] The places appointed fo V. 7. Ana 1003 apparate a Casely in Casilies 3 The paces appointed for cities of refuge belonged to the Levices, that by the dignity of their calling all things belonging to this prefent buffirell might be carried on with more authority, the Levices and Priefts being best acquainted with with more autonity, the Leytees and Priests being beit acquisinced with the laws of Gody, and therefore most able to judge in their and all other effect between man and man, Mal. a. 7. and because also they were best able to supports all outrages and insolencies in those who were transported with passion, and to instruct both the flayers and those that purited

of blood did horly purfue them.

country were not of to great a circuit, being much narrower in breath, and right, though they had no prefer use of them for habitation, and series were not of the most accountry were not and labour to get unto the cities of refuge there as in Cansan. Thele their interest in their cities and houses, even to the year of Jubiles, as and labour to get unto the cities of retuge there as in Cansan. Thete their interest in their cities and notices, even to the year of Jublice, it is Cities were to ordered and appointed by Gods especiall providence that men of other tribes had, although they had this privilege above colors, they should be part of the faithment that they might redeem them are their pleasures and the tection is given, the foundation of the control of the control of the Cities of the Cities of the Leuter were their puffisher among the control of the Cities of the Cities of the Cities were their puffisher among the control of the control of the Cities of the Cities of the Cities were their puffisher among the control of the Cities of the Cities of the Cities of the Cities were their puffisher among the control of the Cities were their puffisher among the control of the Cities were their puffisher among the control of the Cities of th one from another \$48 for example, extends in the contin, section that the first flavor of properties of properties and better opportunity to flee uners might have the more conveniencie and better opportunity to flee unto fome one of them, in what part foever of the land they inhabited. See and not Priefts. on Deut, 19.

V. 9. and for the ftranger] i. e. Hither the Profelite living among them, and converted to their religion is or generally all strangers, who upthem and converted to their religion is generally all strangers, who upon occasion of trassic or otherwise did come among that
feeling justice is to be administred to all without respect of perspecially and converted to their religions or present the converted to their religions to the converted to the converted

untill he ftood before the congregation] i. c. Till his cause were heard in a legall and judiciall manner before the Magistrates and Judges in the great allembly of the people, and he found and pronounced guilt-

CHAP. XXI.

Verl. 1. THe heads of the fathers of the Levites] i. e. The chief Elders among the families of the Levites , to wit, the Kohathir s. Gershonites , and Merarites. See I Chrone 6. 54, 62, 63. For Levi, the third fonne of Jacob and Leah, had three fonnes, Gerfhon, Kohath, and Merari; Kobath had four, Amram, Izhar, Hebron, and Uzziel : Amram begat Aaron, Moles, and Miriam : Aaron , besides Nadab and Abihu, had two tonnes, Eleazar and Ithamar, who fucceeded their father in he Priefthood; and of them came a I the Priefts, both the high Pricits and those of inferior order, by Gods own appointment and choice, Numb. 17. 5, 8. These were called Aaronites, 1 Chron. 12. 27. to diltinguish them from all the rest of the Levices, Gershonites, Kohathires and Merarites ; even as also they were diffinguished by office: But here they all joyn together in a common fuit, That they might have cities and lands allotted to them for themselves and their cattell. This they now came about, namely, as foon as the Rulers had made an end of dividing the land among ft the other tribes. Neither had it been to any purpole for them to had come any fooner, because they were to till their inheritance were fallen unto them. Neither could they have I first take the cities themselves and root out the inhabitants

house and Countrey 3 And that for these causes : 1. That by this pu- put off this their suit any longer, but were to obtain it as soon as the ciries nome and Country a run one for these search is a first of this port of the search of t

by their remove out of their habi ations. V 2. at shileb] Where now the tabernacle and ark were feated, and

where they had made their second division of the land. See on Chap. 18.1. the Lord commanded by the hand of Mofes] i. e. By his miniftery, God using him as his mouth to declare his mind and will unto the people, according to their own fuit, Exod. 10. 19. Here the Levites do not chalcoroning to ment own turts page, as a system of the people of the lengtheir chites and lands from the peoples gift, but as of due belonging unto them by virtue of Gods command. Neither was it onely a generall command, that they fhould have Cities and lands, and the reft left to the pleasure of the people, but the number of the Cities is plainly experified, that they thould be fourty eight, and the lands and suburbs beonging to them exactly measured in their extent, Numb. 3 5.2. 7. Befides, all other means of their maintenance are precifely appointed, as being the portion which God had appropriated to himfelf, and allowed unto hem as his Ministers who did him service 3 that so they might not stand o the will and devotion of the people, but acknowledge the Lordonely or their beneracter ; Numb. 18. 9, &c.

V. 3. the children of I frael | Tl ey reactly granted this fult, which came hus backed by Goos command , and gave unto the Levices Cities and burks in every part thoroughout the land. For as the cities of refuge iven to the Levites were fo feated that the flayers who needed them night eafily fice unto them. (See on ch. 28.) to it is most probable that might canny no united them. On the most each of the cities belonging to them were here and there future in every part of the land, and in iome fuch proportion of diffance one from another that the prople with much call might from all parts refort unto them for influction and direction in the waies of God.

V. And the children of Auron the prieft] He eathe good providence

of God is observeable, who to disposed of the lors, that Aarons posteritie, whose lervice was most usefull and necessarie in the Tabernacle and Temple had; nd their cities and inheritance allotted unto them out of the portions of Judah, Simeon and Benjamin , which were neereft to the place of their fervice, that so they might be ready at band to perform is for the peoples better content and their own greater case.

them in their duties corsus and monare.

In the proper sected contents and unear presence case, the state of the cliefs were finance cither upon high in mostal Naphati? The cliefs were finance cither upon high more early; longituding the state of the cliefs at this time were for few in number that one part of any of their mountains or great plains, that being confictions they might more early; longituding the being conficted to the clief that the state of the cliefs at this time were for few in number that one part of any of their cliefs at this time were for few in number that one part of any of their cliefs. The clief that the state of the clief that the substance of the clief that the state of the state in the mountain of Judab Jis. In the mountainous country belonging to confuted (in which I confesse my felf formerly was) that think these cities and lands were given the Levites onely for Judab, Luc. 1.39.05

V. 8. And on the other fide Fordan | Deut. 4. 43. There were as preferred use and habitation, and not in reford of title and dominany cities appointed for retuge in the two cities and half beyond Jormany cities appointed for retuge in the two cities and half beyond Jormany cities appointed for retuge in the two cities and half beyond Jormany cities appointed for retuge in the two cities and half or the cities in their own title day, as for the nine tribes and half on the other fide, because though that

ten Ci iss] Every tribe gave more or fewer Cities according as this nheritance was great or little, Num. 35, 8.

and the Gershonites before the Meraites, because these came of the oungeft brother. See on v. I.

V. 8 with their fuburbs] i. e. Gardens, arable land, and pastures adjoyning to the Caues, which were one thousand Cubits from the walls

V. 9. Fudah, and out of the tribe of the children of Simeon] Judah's and Simeons Cities are here joyned, because Simeons inheritance did lye within Judahs, ch. 39.11 9.

V. 10. the children of Aaron, being of the families of the Kebathites] Agron came of Kohach, and therefore the Priefthood remained in that tamily, though none of them were Priests but onely the Astonites. See

on v. I. V. 11. the City of Arbah] Or , Kirjath-arba, See ch. 14, 15, and

15. 12.

which City is Hebron] The cittles of the feverall tribes were generally given to them as their loss fell, but before they were fingularly divided among ft them according to their feveral families, the cities which are to the the Levite portion were by lot taken out of them? And lo Bergolit couparcy about Héron was given to Caleb, but not the city it fell, Yan Un Dift, which was likewife given muto the Levites, v. 15, and seas turn given by the couparcy will be season to the city will be season to the city will be season to the city will be season to the coupart with the city will be season to the city will be ry about it 1 or cice why did he promife that he would give to him dist thould take it, his daughter to wife, as a reward of fo cifficult a fervice, ch. 15, 16. Why should be invite any to take it, if it were not his, and to be enjoyed by him when it was taken? And the like may be said of Hebron. To this it is answered by good Exposiors, that it was nectsiay for Calebo if he would enjoy the countrie about these cities, that should constitute the cities of the sould be constituted by the countries. chough the Cities were given afterwards to others which were he Lord knew to be truly good for them to receive. And amongst the rest this stiends. This city of the Priost, David made the sea of his Kingdome s is to be reputed one, that he would not presently and at once expel all their fittings, and carpor the article, action made the total many amplication of the land of promife. See on v. 43. and th. 23. 17. became a pious and propheticall Prince, he honoured the holineffe of the Priesthood with the Majesty of the Kingdome, Some think Zacharias John Bapril's father lived in this City, Luk. 1. 39. Foleph, De bello Jud.

P. 12. But the fields of the city] To wit, the reft of the fields befides or beyond the two housing clubbs which were to be given to the Levites Verf. 1. Then J i.e. When God had fulfilled all his promite, and her beyond the two heads to be supported by the support of the suppo

V. 13. Thus they gave] Thele cities are reherled 1 Chron. 6. 57, &c. with fome difference of names. Holon is called Hilen, Almon Alemeth, Kibzaim Johneam, &c. Which alteration was caused by long processe

to the children of Aaron] i. c. The Prieles, of which Aaron was the first progenitor.

(R. progenitor.
V. 16. out of the fermo tribes] Judah, and Simeon, v. 9.
V. 18. Anathoth] Where the prophet Jeremiah was born, Jer.

Almon] Or, Alemeth; both names fignifying youth; It is called also Bahurim, which hath the same fignification, 2 Sam. 3.

V. 20, the children of Kohath, the Levites] Which were not Priests, as not being descended from Asron; but were the next of kin unto him, and therefore have the next place allotted unto them. See on, v. 6.

V. 21. Shechem] Hebron and Shechem were the cities of refuge under the Kobathites.

Geger] See Judg. 1. 29. V. 25. the half tribe] i.e. That which dwelt in Canasn.

Kohathites, fec on v. 6.

the other half-tribe] Which dwelt beyond Jordan. Golan] Kedesh and Golan were the cities of refuge under the Gesho-

V. 34. the reft of the Levites] The Merarices are called the reft , becaple all the other had received their lots before. Why their were laft ferved fee on v. 6.

V. 39. Heshbon] See on chap. 13. 17. V. 41. were soursy and eight cities with their suburbes] Levi was the

V. 43. and the Lord gave more special territorial processing the consists as this time possible many places in that country, yet the Lord, the Soversin of heaven and earth, who had all at his displacement where they might justly fair the invokes and dangerous attempts of their middle had all the said because them all the land because the had always their districted neighbours. a full right unto it both by promife and lot, and had already by conqueft pollefled them of the greatest part of it, and was ready to enter them into the poffession of that which remained, in that time when it should be fitthe polifilion of that which remained, in that time when it should be fit-tiff for them to enjoy it. Neither had be ever promiled to give them the polifilion of the whole land at once, but by fitting degrees. Exod. 23, 29, 30. I will not drive them out from before thee in one year, left the land broad defolars, and the badf of the feld multiply against thee. By little and little I will drive them out from before thee, untill thou be increased and interest. Replete of little their peace, or hinder them from the quiet enjoying of all betto e they could come to their boutes.

needful for their prefent ules and might poffeste more when they shoul defire it, and were fit to receive it, if they did not hinder themselves through

enjoy all they had conquered in peace and tranquillity. there fised not a man of all their enemies before them] They were were just not a man of au tour enemies of just one in a line were ward protein on find place was a sand no enemy was able to which them or do find place in them any hurr, namely, of all those who allayled them, or were alliaulted faith unfaigned. by them, whilest Joshua their Generall di lead their army.

V. 45. There failed not ought of any good thing] i.e. Which the

CHAP. XXII.

ving subdued their enemies, had given unto his people

Folhus called the Reubenites Namely, they having now performed all their covenants made with Moses, & all the service they undertook for the Kidzani yegonam, soci vanta antenna was canta uj long processo di time, and becaule fome of these cities had divers names. See on chi feting of their brethen in Canana, he might diband & dismits them; and like a noble Generall, fend them away with due praifes and rewards unto their own inheritances on the other fide Jordan,

V. 2. Te bave kept all that Mofer] In these words he giveth them a generall commendation, that they had observed all those commands which they had received from God by Moles ministery, Num. 31.20. Deut. 3.18.
And then more specially he prasses them, first for their obedience to himtelf whom God had fet over them as their Generall aud Commander in chief, like well-difciplined fouldiers; and particularly in this , that they had affifted their brethren in all that warr, and gone armed before

P. 3. ye have not left your breihren these many dayes] Here he com-mendeth them for their duty performed to their breihren : Birth, for their sithfulnesse towards them, in that neither fear of danger nor the pains and labour of fo great work, nor the difficulties they met with in their undertakings could fo discourage them as to cause them to forsake the service, till they saw their brethen victorious over V. 25. the built rive | 1.6. Ana. when the trace most part agree) they had from their coming over Jordan been imployed in this service for the space of fourteen yeares seven yeares in conquering the land, and seven more in the division of it; if at least the things related were done according to that order here expressed, that is, if the two tribes and half tarried till the land was divided. But it is probable they were fent away before , when they had finished their service in the In tig land or Comman. Ice till s so intensy was confeculte, which i leave to obter judgements jet I am the more confirmed in it, because shough the two tribes & half made ofter to Moles Num: 3.18, the three would not re-turn to their bonger until the children of I free! inherited their; yet Moles V. 4. Note fourly and regot successful outer passerses. J. According to the class of the classes and yet had digit gries alloted more done, which was double, yea, steble, to divers tribes that were far more numer, which was double, yea, steble, to divers tribes that were far more numer to their only the steple of the classes of the cl onely those mentioned which were chief and principall. Again the cities of other tibes had many towns and villages belonging to them, but the chief she had many towns and villages belonging to them, but the chief she had many towns and villages belonging to them, but the chief she had many towns and villages belonging to them, but the chief she many towns and begun to the chief she will be she with a continuous mention that the color, that they would flay with them till they were field in their in-Levies norther crues only and white any were common for their has they would fray with them they were territor in their liberry to dwell in their villages and countrey-houfes. But the Lord (no doubt) would have their villages and countrey-houfes. But the Lord (no doubt) would have years fervice of the war, it was a most commendable evidence of their carries for the country houfes. their villages and country-nounce, not, the Lota (no country wome nave) years fervice of the war, it was a most communication experiment of noise the fieldity and conflancy coward their betthren, and of their truth in keeping on him to be their portion, and made choice of them to do him more peculiar and speciall fervices in his sanctuary, and in all the parts of his the comfort of their wars, children and samilies, and the enjoying of the country of t offing iten any or the owner truce.

V. 43. and the Lord gave hato I fract all the land] For though the leaving them in a country but lately conquered, out of their proceeding, the land and denorming arranges of their country but lately conquered. their cities, houses, goods and inheritances; yea, to hazard them all by

disinction neighbours.

but have kept the charge] Here he commendeth them for their piety towards God, from which all their other vertues did flow, in that they conscientiously observed them all, and all duties arising from them, (not as most fouldiers, out of vainglory, coverouinelle, or a naturall fortitude and magnanimity, but) out of a religious fear of God, because they

looked upon all they did as upon a charge imposed by him.

V. 4. now return you, and Get you unto your tents, and anto the land of your possession] i. e. When you depart from this assembly go immedithe state of the s Oktepourche wild beaffs, and to husband and manuver the land, which nor fo probably: For they did not leave their wives, chi dera and goods offernie wall have turned fine a widerneffe; whom also he fluid: in cents but in cities and frong buildings; and befides, this inverted that outwine would have curried into a reconduct; a recoil mouse, intents out in this and it only outsings, and controlled with first and altonifement that they durft not rife upagainft his order; for they must of necessity first go to the land of their positifions.

cy policiled.

V. 5. But 18/e diligent need] Having commended them for what dilul for their occioes use a new administration of the more when they had well done stready, he now admonistration, like a most religio is Generall, to persevere in weldoing with all diligence and circumonce than were in to receive that turyout not some intensives intought spection anamety, to concrete an islood commandment, and current their own default, if by their food and cowarding, their fin and rebellion, the Lord their God, which is the great commandment from which all true obdience floweth, to make the mileves uncapable of Gods gift. See on ch. 17, 12 obdience floweth, to make it all bit mape, and not to refle only in the ryou not make themseties uncapane on commission, see on en. 17, 12. Obtained noweth, so water an use surs wager, and not contact on the see of idols, to cleave unto and ferve bim onely, and that not alone in an outward profession, but in integrity with the whole man, in fincerity and fimplicity, in spirit and in truth, with a pure heart, a good conscience, and

V. 6. So foshua bleffed them] i.e. Prayed unto God for his bleffing

all happineffe, and pray unto God that he will pour down upon them an imprince, and persy unto God that he was pour down upon fred his bleffings, feeing he is the fountain of all goodnesse, from whom every good and perfect gift descendeth. And they are faild to bleffe G.d., when they praise and magnific him as the authour and donor

of all bleffings received, having nothing elfeto return unto him in liter of all his benefits. But God is faid to bleffe us, when he befroweth his

gifts upon us, and fanctifieth them to our ufe, V. 8. Divide the [popl of your enemies with your brethren] i.e. Thole that remain at home with your wives, children, goods and caule, to priced and preferve them from the inrodes of bordering enemies , and did not go out to the war. Hereby is not meant that those who staid at Home, thould every one of them have as great a part of the spoils as they that went out to war: For there had been no equality or justice in

this; that they who had born the frunt, and undergone the danger, and indured the pains; should be no better rewarded then the other; yea, in this division by poll, they should have had far lesse, seeing they that staied at home did much exceed them in number. But this is meant, that they that went to war should have one moitie or half-part for their own ule, and give the other to them who ftaid at home, to be divided amongst them, according to Gods command, Numb. 31. 27. Which being (it feemeth) worn out by time and forgotten , David revived and re-established, as a standing law for suure times, 1 Sam.30.

24,25. V. 9. unto the country of Gilcad] i.e. All that country in which Sihon and Og raigned. See Deut 3.15, & on Obad. 19.

according to the word of the Lord by the hand of Mo[cs] Which was

That after they had gone before their breihren in war, and feen them feeled in the land of promife, they should have leave to return and enjoy

ied in the issue of promise; suey muster news exerces remained only their inherizances on the other field forders, Nam. 1,210,22, which is not to be considered to the constraint of the constra wee read was practiced there in after-times, Hol. 4. 15. & 9. 15. wee read was practiced there in after-times, 1701. 4. 25, 6. 9, 15, & 12. 11. Amos. 4. 4. & 5. 5. 50 Images, being at fifth but permitted in Christian Churches, came at length to be worship-

built there an altar by Fordan is e. On the borders of Jordan within the land of Cansan, before after patted over into their own inheri-tance, they built this great Altar) like that at the tabernacke. But this was not (as they profess ver. 14.) to be used as that was, to offer upon it factioes and obtained, but or remain as a monument to fur creating ages, to tellife in their behalf, that howfover they were diversity ages, to tellife in their behalf, that howfover they were diversity ages. ded by the river Jordan from the land of Cansan and the reft of the tribes, yet they were true Ifraelites descended from Jacob, and so in the number of Gods peculiar people, who had right and interfit in all his promifes, and both in the shermede and alter, and might refore this there to worthly God and offer facrifices as well as their brethern that ther to worthly God and offer facrifices as well as their brethren that dwelt in Canaun; feeting this would fland as a memorial, and the meaning of it would by tradition paffit to one age after another; that his slate was fetup, when after the wars ended they departed into their own country, for no other end and puppofe. Had they not done this of their own heads, but either acquainted their brethren beforehand with their puppofe, or saked counfel of the High-prieft, according to the law, Dama 2-3; when had not sleven that Canada to there nor drawn that Num. 27.21, they had not given that feandal to ethers nor drawn that Supplicion upon themselves that they did.

Ve 12. And when the children of Ifrael heard of it] And thereupon believed that they intended to offer facrifices upon it , contrary to on believed that they intended to ofter factifices upon it, contrary to Gods expectle commandments, Lev. 17, 8, 9. Drut. 13.14, 7.12, 37, and 60 onceiving that chis their act tended to fet up inperfittion, and to oppose them, and, if other means would, not reclaim them, or make war sighth them, Deut. 13, 13, See on Lev. 174 make war sighth them, Deut. 13, 13, See on Lev. 174 the whole songregation of the obliders of Jifagol j. e. The ten tribet. Levi being numbered with them. Yeaven the half tribe of Manasikhit felf which dwelchin Canasan, by the nearest bond of contagoginity tied upon the other half, we in zeal to Gods glory toyned in this holy

unto the other half, yet in zeal to Gods glory joyned in this holy

ome theorete han, yet in tea to Joue gon; pyrice and quarrel, see the like seed ludg-201. Hereby it appeareth, that in those 20 go up to warre against them; I seed lawfull against those who were times they thought a warre was just and lawfull against those who were Subverters of Gods true religion, if no other means would reclaim them. And if fo here, then their zegl was commendable, in that they fored not to venture their lives for Gods glory and the maintenance of his true religion: Howforer they cannot be excused of inconfiderate rathresse in

giving way to ungeunded jedoulies.

V. 1: And the children of Ifest [em] Knowing the unspeakable mileries that accompany acivill warre, they laboured to reform such miteries that secondary activit ware, they about to treof the things as were smille by counfell and advice, before they would take arms and imbrew their bands in one anothers blood, for which as they had good cause in the generall , so much more in respect of these their brethren, who had fo long been faithfull unto them, fought fo valiantly, and ventured their lives in their cause and quartel , never leaving them till they faw them quickly fetled in their inheritances: All which obligations, though worthly flighted when Gods glory and the puritie of his religion came in competition, yet did frongly binde them to preferve peace and love, if they might do it on lawfull terms. See Deut. 13.

Phinebas the fon of Eleazar the Prieft] As being moft fit and able to prevail with them, in respect of his eminencie in vectue and zeal for

Annotations on the Book of folhua. Unity and them. For men are faid to bleffe men, when they wift unto them Zimir and Cozbi, whereby Gods weath was appealed Numb. 25.7. and all happineffe, and pay unto God that he will pour down upon them

to manage fuch an ambassage.

V. 14. And with him ten Princes] Nine for the nine tribes, and one for the hast tribe of Mansileh, himself being for the tribe of Levi; that so this great and difficult bulinelle might be transacted and carried on by the great and difficult bulinelle might be transacted and carried on by the full and joynt counfell of all, and to the good liking and contentthe rult and 109mt counter of sus, sun to the good intent and content-ment of all the people, feeting in these Princes representatively they had their voice and hand.

V. 16. Thus sails the mobile congregation] By its, whom they have

fent to represent all the rest. of the Lord] We are therefore to be hearkned unto, feeing we fpeak in is eause, and are counternanced by his authority.

What srespass is this] They took it for granted, that they had committed those great fins of spostaste, rebellion, and falle worship, before mitted tasic tests into a spottant, reconsion, and raint worning, before they had examined the matter is thereby thereing, that good men, one otherwise goodly and religious, may fornetime patie faile and uncharitable confures, being transported by and an intenditence zeal.

V, 17, 110 the initially of Peer two little for m] When our prople pro-

voked Gods herce wrath by their fornication and idolatrie, Num. 25.3. from which we are non-cleanfed unto this day] For although the wrath

of God was appealed by Phinchas his executing justice upon Zimri and On you was specied by Finness in seconding justice upon Airtifand Cozbi, fo as for the time he flayed the plague, and would not have them go on in the mutual flaughter one of another, yet their fin might be fail to remin uncleanfed unto this very day 1. Because they fill did bear the flame and reproach of it amonght all that ever bears of this description of the flame and reproach of its amonght all that ever the sare of their descriptions of the flame and reproach of its amonght all that every flame and the flame and reproach of its amonght all that every flame and the minable wickedneile I I. Becaule many of those who were actors in that great fin ftil remained, from whom wrath & vengeance was for the prefent great in all remained, from whom wrain occupance was for inspection tulpened, that they might make use of Gods patience and long-distring thereby to be brought unto him by unfained repenance, yet living fill in impeniturely they lay under the guilt of that funns, and therefore when in impeniency may unart megane or une inner and interested what upon the committing of other inner they provoked God to a new vifuction, he would call them to account, and punish them for all cogether, as appeareth Num. 4. 20, &c. 111. Men may truly repent of fome hainous fins, & fo be freed from the guilt of them, & yet remain lyable to temportry punishments as the chastizments of a reconciled father, that God may not be diskonoured nor religion scandalized by their impunity, and that they may be made more cautious & fearfull to avoid fin for the time to counts
As we fee in the example of David, who upon his repentance received pardon , yet was feverely corrected with tharp affictions , even to his pardon , yet was reverely corrected with many satisfactions; even to the last dayes , 2 Sam. 12. 9 --- 14. IV. Lastly, they were not throughlycleanfed from that (in in respect of the faultinesse and corruption controled by it, which was ever and anon ready to break out, when they were not reftrained by religious magistrates is appearent plainly in the firsy

V. 18. to day against the Lord, that to morrow] These words are not to be taken literally and precisely for that very day and the morrow sheet but for fome time neer unto them ; as, to day, i, e, at this time , and # morrow, i, e. in time to come, and that very speedily. So ch. 4. 6, If a: 25,

13. Mat. 6. 30. 1. Cor. 15. 32. See on Gen. 30. 33.
V. 19. if the land of your possession be unclean] i. e. if you have any prejudice against your own inhericance beyond Jordan, as not being under Gods favour and protection, and imagine that in the land of Carsan you may more certainly injoy it, becaule the tabernsele, ark and altatibe you may more certainly mjoy as present the continuous and another visible figures of Gods prefence, are placed amongst us, then leave your inheritance, and come and live with us. Hereby they expressed great zell heriante, and come and nive with us, rectroy ineyexpreited great zea for Gods glory, and much love towards them, and an earned define to give them all lawful content, in that they were willing to let them have with them in their inheritances though at this time it was fireight emough for their own use, seeing much of their countrey given unto them by lot was not yet come into their pollettion.

was not yet come into their ponention.

but rebell not against the Lord] By which is implyed that to get
any other service then he hath appointed is to rebell against him,

not rebell against us] By separating from our communion and the publick ordinances, thereby bringing Gods heavy judgements both upon our felves and us. V. 20. Did not Achan the fon of Zerah] i. e. Of the posterity of Ze-

rah, ch. 7. 17, 18, 24. and wrath fell upon all the congregation] i.e. If but one mans fin made God angry with the whole army, then how much more [hall bli wrath be incented against his people, if such a numerous multitude join

together in fo foul an appliafic and rebellion ? that man perifhed not alone 7 But befides him, his wife, children, faml-

that man periposa nos atome | Date Oction that the state, canactas sur, and the same thirty of the army, ch. 7. 5. 24.
V. 1. of the thousands of If set] For the children of Ifreel were divided into thousands, which had their Colonels or Captains for over them

See Exod. 18 21. Judg. 6 15.

See Exod. 18 21. Judg. 6 15.

W. 22. The Lord God of Gods]. They appeal unto God the fearcher of W. 22. The Lord God of Gods]. hearts, to clear themselves from that unjust suspition which their brethen had conceived against them. And to expecse how much they abhored the crime laid to their charge, they repeat the words of their appeal with the crune state there charges, they repeat the words of their appeal sun-ingreat verbemency, as abominating the very thought of fuch an appellar and elperation, and defining it flould be believed that they had built the star with a quite defearer; mention, namely to prevent in time to const-fued a feparation between them and their brethren.

Justice carriage and fineerity in Gods fervices, and our firm adhering to promifies made to your forefathers, and give unto you their politering this true worthing and holy ordinances, holding therein communion with land for a politetion. the rest of our brechren in Canaan, shall clear our innocency, and shew frow far we are from being guilty of this Crime whereof we are now fu-

[ave us not this day] i. c. If we be guilty of this haynous fin, we define no favour, nor yet any delay in Gods execution of vengeance

V. 23. let the Lord himself require it] i. e. If we have built this Altar with an intention to offer factifices upon it, or with s purpole of division and seperation from the rest of our brethren in godly duties, let the Lord, whom we call upon as Witneffe and Judge, call us to account for it, and inflict upon us deferred punimments.

V. 24. And if we have not rather done it] They flew that their intention in building the altar was quite contrary to that whereof they were suspected; namely, that they had purposely done it to this end, that both themselves for the present, and their post rity in succeeding ages, might, with the rest of the Tribes in Canaan, cleave close unto God, and continue a perpetual communion with them in all the parts of his

for fear of this thing] i.e. Of being debarred from the means of Gods publick fervice, and separated from having communion with the rest of

Gods people.
What have you to do with the Lord] i. e. Why do you claim any interest in the Lord, or in his Tabernacle, Temple, Aliar, Sacrifices and publick (ervice, seeing you are not of Iacobs posterity, nor members of Gods true Church, nor born in the land of promile, but in a country feparated from it by the River Jordan ?

V. 25. ye have no part in the Lord] i.e. You have nothing to do with his inheritance, which belongeth peculiarly to his people and children. See the like expressions, 2 Sam. 20.1. 1 King. 12.16. Ezr. 4.3. Nch. 2.20 foh.13.8, Act. 8.21.

ceale from fearing the Lord] i. e, From continuing in the profesfion and fincere practife of his true religion.

V. 27. that it may be a witneffe] i.e. A lasting and fignificative monument to et little of faceteding see that we, as well as the Thiese within fordan, have at true right in the fame jelowah, and in the means of his politic ferries, ext. and do hold an indepatable communion with his Church and people.

V. 1.9, God Frishtists we footh rebot against the Lord] i.e. We ut-

stely dereft and abhor fuch an abomination

V. 30. it bleafed them] i.e. They were fully fatisfied with their pious and just apology, and rejoyced in it. V. 21. we perceive that the Lord is among us] i.e. By his grace and mife,

bleffing, feeing ye are of the fame mind with us , as being guided by, Now ye have delivered the children of I fract out of the hand of the Lord?

i.e. Ye have by declaring your innocency freed us from the fear of Gods heavy judgements, which, had you been guilty of those fins whereof we suffered you, would have attached and overwhelmed both you and

ut.

V. 33. the children of I freel bleffed Gol] i.e. Gave thanks unto, and praised the Lord, for preferving their brethern from the guile of fin, and themselves from all feer of being lyable with them to grievous pu-

V. 34. Called the Altar Ed | I. et A witneffe, which Randing on the border of Jordan between the Ifraelites on both fides of the river did hold dut a joyne reitimon sefrom them all, that gehoush it God, i. e. They acknowledged no other but Jehovah alone to be their God, whom they would worthip by no other means then those which he had prescribed in his Word, nor publickly in any other place faving in his Tabernacle and Temple: See Chap .24.26,27:

CHAP. XXIII.

Verfit. Stricken ih age] Heb. Come into dayer; and therefore be ing now unable to get more of the land by conqueft, he firsteth by counfel to fee the people in a way whereby they might keep what they had gotten, and in time also gain all that remained uncon-

V. 2. And Foshua called for all Ifrael] Not for all the people, for it had been impossible for them all to have come and heard him, but (as it is expressed) for all the chief of them, under whose government the rest were, and who represented the whole body of the Common-wealth; 25, their Elders, i. e. the Sanedrim, confishing of feventy two choice men which chiefly managed all affeirs of Church and State; their heads, men which chicity managed at latters or Churca and artics their occas, 55.

(e. the Princes and primer rules in every Titles, their yadges, i.e. not any of the good land). And what can be more blevely those who fat in their courts to hear causes, and executed judgment, cer and grievous unto you, then if after all the miteries ye endured in Buston main and many but all other magificates, who in all parts of the gyper and the wilderneitles, and all the pains and perils ye have fulfithened. judgments of (uperiour Magistrates duly executed. Thus all Israel was justly cast out of it? allicityperfentatively in their Heads: And whosover elic had a mind,! V. 14. And bebt no doubt had liberty to come.

land for a polleffion.

V. 4. thefe nations that remain] Yer unconquered. the great Seal i.e.] The Mediterranean.

V. 5. And the Lord your God , he shall expell them [i. e. Though I dye, and cannot do it, yet she Lord Jehovah ever liveth to make good all his promites, and this especially, of giving you this whole Land for a possession, if ye will keep covenant with him and walke in all his wayes, not backsliding from him, nor rebelling against him.

V. 6. turn not afide therefrom to the right hand or to the left i.e. keep on in the right path, and decline not from Gods law, neither to the right hand by adding to it, nor to the left by dttracting from it; D. ut. 5.32. & 28.14.

V. 7. Come not amongst these nations] i e. Have no acquaintance or familiar conversation with them, least by degrees ye become like unto them, and learn their manners. Num. 25.1,2. Pfal. 119.115. 2 Gor. 6. 14. Eph.5.11.

14. 150n.5.11.

neither make mention of the name of their gods] i.e. Have nothing to do with them, (ceing idolatry is an infectious and caching fin ; and the very naming of idols cauleth mens minds to run upon them, and to think then fomething, contrary to 1 Cor. 8.4. Therefore the Lord would not be called Baali, but flb, though they figuific the fame thing because that name was common to idols, Hol. 2.6. And David faith That he would not take the name of false gods into his lips, Pial. 16.4. And on the same reason the Apostle would not have whordome and uncleanness to be fo much as named among us, Eph. 5.3. And , as one observeth, the Jews would not fuffer their children to name fwine or hogs, leaft they might have an appetite to eate their fiefh. See Deut. 1 2,3. & on. Num. 3 2. 38.

nor cauje to [wear by them] i.e. Do not provoke the men of thefe nations to wear by their ideals, to judifie their fayings, or confirm their promifes: Neither let Judges admit of an oath by their idols in the tryal of any cause. Some infer hence the lawfulness of causing men to

(wear by the true God. See Jer. 5.7. Zeph. 1. 5. V. 8. But cleave unto the Lord] Or, For if you will cleave, i. e. embrace him with faith and love, and adhere unto him as your Head and Husband, with all your heart and foul.

as you have done unto this day] i.e. Since under my coriduct you came into Cansan.

V. 9. For the Lord hath driven out, Or, Then the Lord will drive out, i.e. Though the nations remaining are fo numerous and ftrong that ye are not yet able to drive them out, yet, if ye will whole ly adhere unto the Lord, he will do it hereafter according to his pro-

V. 10. One man of you shall chase a thousand] i. c. He will so arm blefling, feeing ve are of the same minus and was a sound of the same state of the s ffance. Lev. 26, 8; Deut. 28.7, & 32. 30. See Judg. 3. 31. & 15.15.

V. 11. Take good beed therefore] i. e. Be not fecure and care-leffe, but warchiul over your felves, and earneit in performing these ducies, feeing they fo much concern both your prefett and future

Soon.

V. 12. Elfe, if you in any wife go bath. i.e. If bathliding and spoftarizing from your religion, ye be so far from obeying. Gods command for the reacting our of these nations that remain, that ye entermain for the resoning out or time to make the same in the make the man friendship and familiarly with them, adhere unto them with your hearts and affections; as a man to his wife, and making marriages with them, petform the duties of holy wedlock to these profine and cur-

V. 13. Know for a certainty] i e. Be affured that you shall find God no leffe true in his threatnings to bring, all evils upon you for your apo-flacy and rebellion; then you have hitherto found him true in his pro-

they shall be snares and traps unto you i.e. They shall catch you with their wiles, and by their balts and allurements entice you to commir both corporal and spiritual whoredom with them. So Num. 25, 12

and [courges in your fides] He alludeth unto that ancient cuftome of bearing flaves and malefaCorsupon their fides; Ecclef. 30.12. & 42. 5-Whareby is meanty that if they could not prevaile with allurements, they would by vexations thrust them on in wicked wayes, and be unto them as whips and spurs to hasten their speed

and thorns in your ejest i.e. They shall be a continual grief to

you, and as vexatious as a thorn to the eye. Or, as others, they shall put our your eyes, and so deprive you of the sight and light of your understandings, that not being able to difern the truth, they fhall eafily mificade you into any way of wickedneffe. See on Numb. 33

find in their (ever, b) places ruled over the people for their peace and well, in the conquett of Chansan, and being now hur fately come to Inloy it; and their Officers, to whom it belonged to fee the fentences and and to talk the fivetenefile and pleasure of its you found for your fins by and to talk the fivetenefile and pleasure of its you found for your fins by

V. 14. And behold this day I am going] i.e. I am ready in the course of nature to dedart this life; and therefore feeing I can but # V.1. bress/e of you! I.o. For your takes; that he might fulfil his, imall time to continue to govern and gold you in the wayes of God. T.

will do what I am able for your good, by admonishing, counfelling &c exwill do what I am able for your good, by admonthing, counfelling & cra-horting you. And because the words of a dying man are of greated fritteey and as unbowly, as being flower out of all his former experience, with most fimplicity, without tell-tecking or finither each, and are of those that hear finithm and accurately and extending observed y. therefore I will bequeath the words unto you as my left will and reflaments, that you may re-resent the and defress them also a no none; 2. Part 12. these woods unto you as my last win some ceraments, man you may remember and observe them after 1 am gone 2 Pet 1.13.
the way of lath be earby 1.e. Of all men that live upon the earth. So
I King a.h. For all men walk in the path that leadeth to death: Heb.

9.27. 113.09.40
ye knew in all your bears] i.e. Most certainly,
ye knew in all your bears] i.e. Most certainly
V. 15. 46 all good biring are cente upon you]
i.e. As you have found
by experience that God hath not failed in any of his promites, fo rest affured, that you shall find him no lesse true in bringing upon you all the tures, that you mai that much notice true in oringing upon you ain terils he hath threamed, until you be unterly delitored from off this good land which he shat given you, if you break covenant with him, and leaving his pure fervice, fall into idolatry, and rebel sgainfi

CHAP. XXIV.

Verle 1. And Joshua gathered all the Tribes] See on Chap.

to Sbeebem] Which was fituate neer mount Gerazim, about fix mile from Samaria. Some think, that by Sbechem we are to underftand Shiloh (and fo alio I fometimes thought, as appeareth in my former brief annorations) because Shiloh shood in the territories of Shechem, where sunorstions occasion was, and it is not unufual to put the name of the the Tabernacle now was, and it is not unufual to put the name of the Country for some chief City therein stuated, as will appear if we com-Country for fome three Lity interest suttacto, as was appear at recently pare v. 32-with Gen. 32-18. On before in 5 fall to be given to Caleb, pare v. 32-with Gen. 32-18. On before in 5 fall to be given to Caleb, 14-14. Yet the city incil was not given, but the territory belonging to fit, clap. 21-13. And fome theypose three two Conventions were out to fit, clap. 21-13. And fome theypose three two Conventions were out to fit of the continued two dayes; and fo that it was but one speed. which Jofhus in thefe two chapters made to the heads of the people. But now it feemeth to me (and others also are of the fame mind) that both the places, times of meeting, and once is an one of the same summaries both the places, times of meeting, and opened the same summaries by because they are distinctly expressed in the story, and are therefore not to be altered and confounded but upon necessary grounds and reasons. Secondly, the copulative And, which coupleth the two chapters, fignifieth alfo, or moreover; i. e. Over and above all that hath been spoken and any, or november 1 a. . Over my more, my max man oven power and done in the iconner chapter, they were again called together, and Johns again chid legether anno them. Thirdly, the fubject of the speeches in these wo chapters and the scope of them are divers: for the former is exhortstory to fincerity, integrity and conftancy in Gods fervice; this perswalory to renew the covangue with God, which was first contracted wich their father Abraham. Fourthly, it is expresly faid, that they were called to Shechem, and that, I. Because it was the chief and most calitatio speciem, and that, A. Because it was the capit and most noble Gity belonging to the Ephraimites, and therefore fitted to emertain such a Congregation, of the chiefest and noblest of all the Tribes. II. Becaule it was neereft to Jofinus, whole ease was to he respected being the Prince of the people, and now very aged and infirm. III.
Because Johna thought that place sittest for renewing the Covenant between God and the people, where it was first made with Adra-ham, Gen. 1.6,7, and afterwards renewed in Joshus's time, chap. 8. 30,33. But ic is objected, that it is here (aid, they presented themselves before God, i. e. before the Ark, the visible fign of Gods presence, and ver. 26. that they were now by the Sanffuary of the Lord, where Joffus pitched a great ftone; and Shiloh, nor Shechem, was the place of the piched a great tone; a non aminon, ton ancessen, was the place of the Ark and anchusty. To which it is sufwered, that though shilloh was their place in ordinary, yet upon fuch an extraordinary and folenn occasion, as the contracting of a covenant between God and the people, it was at the pleasure and in the power of the supream Go vernour, to remove it upon good grounds and reasons . Of which we have examples under the government of Eli, Samuel, Saul and

and they presented themselves before God] i.e. Before the Tabernacle the lign of Gods prefence, that being affected with his awful majefly, they might perform the action intended, and now in hand with morere-

verence and spiritual devotion, V. 2. And Fofbna faid unto all the people] i. e. To the Biders, Princes, Judges and Officers, that they might afterwards relate what he faid to

Judges man Affrets, that they might afterwards trade which about all the people respectively under their government.

God of fiftee! i.e. Who hash not only given you your being but alfo your well-being in the fruition of innumerable birlings which he hath hesped upon you his peculiar people above all other nations, and therefore ought to be hearkened unto and obeyed by you in all that he speaketh and commandeth.

your fathers dwelt] i.e. Abraham, Nachor and Terah, the progenitors of all your Nation, both by the fathers and mothers fide. Of them this is to be understood, and not of their Ancestors more remote, as Noah Shem, freing they were no idolaters.

on the other fide of the floud] i. e. Eupiwates, ufually fo called by wa

of eminency. and they ferved other gods] i. e. They were all alike grotfe idolaters Abraham as well as the reit, till God out of an especial grace called him to the knowledg of the true God, and the profession of his religion, and fo made a difference between him and them : Which free grace of God may firongly oblige you to hear and obey him.

V. 3. from the other fide of the floud] i. e. From Charran in Mcfapotamia neer Euphrates, where he lived with his father Terah, his brother Nahor, his wife Sarai, and his nephew Lot for certain years. And when after the death of Torah Nahor would not accompany him into the land of Canaan, he himself by the conduct of Gods spirit passed over the River into Cansun with Sarah and Lot , and left his brother in Mesopotamia; Of whom descended Bethuel , Laban , and Re-

peem, and test himstroughout slit the land of Consant Not only that he might take a view of that land which he had given to him and his poftering take a view of that land which he had given to him and his pofterior for a pofferfion, but allowed his perfect use and comfort. Where God for a pofferfion, but allowed him is magnified, a not hat he did not only preferve goodness to rowards him is magnified, a not hat he did not only preferve bim in peace and latery among it such a wicked people, but also gave him such favour in their eyes that he found opportunity to intich himself

greatly with Gods bleflings.

and multiphed his feed. Not only by giving him a numerous polterity by Hagar and Keturah, whom he passed over; but also that promised (ced lisac, as heir by special covenant grace and power by Sarah, in whom all the nations of the earth are bleffed, and from whom all the people of

Ifrael were defcended. V. 4. And I gave unto I faas, facob and E faul He nameth E isu with Jacob: but though he were the elder brother; and had for the prefent mount Set given him for an inheritance, when as Iacob lived as a pligrim and ftranger on the carth, and his pofterity as bondmen in £ gypt, yet he giveth unto Iacob here the precedence and preeminence before him; to flew how God loved and choic the one, and hated and rejected the other ; and that the people might give unto him the glory of his free grace, and acknowledg themselves much obliged unto him for it in all love and obedience. For the same cause stage spectred before Islamel, 1 Chron. 1. 28. Abraham before Nahor and Haran, Gen. 11, 26. and

shem before Ham and lapher (5rn. 5; 2 h. V. 5; I fen Mofes all Andrews of the militable bondage of Ægypt by a frong hand, when as in bumane reason there was

not the least hope of deliverance.

V. 7. darkness i. e. A cark cloud. and your eyes have feen] i.e. So many of you as were under twenry, years of age when you came out of Ægype, in which number were many of the Elders and chief Magiltrates, unto whom he now spake. All above that age dyed in the wildernesse, saving Caleb and Joshur,

Num. 14.29.

and you dwelt in the wilderneffel Where I out of meer grace and love, referved you miraculoufly by my providence, feeding you with bread preterroy out min acuously of my provincence; recently you with betafform bravens, and with waster out of the cock, keeping your closhed braving old, and giving my rightcous laws unto you as; a rule of your lives, for your pretend direction and fourte happinets.

along farlow [Even fourty years.

V. S. I brought you into the land of the Amorstes] i. c. The Kingdoms of Sikon and Og; and gave them unto the two tribes and half for an in-

V. g. arofe and warred againft Ifrati] i. c. He intended and prepared to raife war against Ilraci, Num. 22.11. though he never (that us read of) actually fought with them ; yes, the contrary appeareth by read of actually congult with them 5 yes, the conduct apparent of Jepen's speech, Judg. 1.1.5. So that the intention is taken lometime for the very act, as Joh. 10.3-33.

V. 11. and the men of Feritho fought against you i.e. The magi-

Arraces and other inhabitants of Jericho prepared to fight, and fortifed themselves and their city in an hostile manner, which is a defensive war, though they never came out against the Israelites in battel, yeathey were fo aftonified with terrour that they durft not (as we read of) make any warlike refiftance when they were entred into the City. Some think it is attributed to them in relation to the other nations who are here joyn-

td with them, and who did fight sgainst Irael.
V. 12. And I fent the bornes before you According to my promise, Exod.23.18. Deut.7. 20. Hereby is meant einher metaphorically luch stinging terrors as at their approach, like hornets, did sting and dead international states. enemies hearts; or literally very horners indeed, as Wild. 12.8. Which is the more probable, because the Lord hath been pleased to use such contemptible creatures to punish his and the Churches entmies, as we fee in the plagues of Ægypt, that he himself might have the whole passe of the victory , and not the arm of flesh , or their own sword and

even the two Kings] Sihon and Og.
but not with thy [word, nor with thy bow] This is a provided speech, for all manner of warlike preparations. So Pfal. 44-3, 6 & 7.12) 13. Hereby is mean; that they prevailed not against their enmise by their own policy and power only or chiefly obtain their they would have gloryed in themselves, had not God as the principal against their entire they would have gloryed in themselves, had not God as the principal against a strength against a strength of the control of the cont agent given victory, and ufed them only as inftruments to ferve his pro-

V. 13. Cityes which you built not] For they destroyed only Iritho and Hozor, and left the reft for themselves to dwell in, chap 11.13 Now how deeply were they obliged to God, who not only blilled their own labours, and fuffered them to injoy them and eat the fruit of their hands, but alfo gave them to injoy the labours of their enemies, their Cities, Vineyards and oliveyards, which they took no pains to build of olant.

of the vineyards] i. c. Of the fruit of them. So Gen. 3. 1, 3' Rev. 2.7-

V. 14. ferve bim in fincerity] Le. With a pure heart, with-

an honest and well-meaning spirit, without any false presences or coun- much the more courage and strong resolution. terfeit frews of Godlineffe.

ferved in Egypt: All these Joshua would have them put away, that is, for- nesse. ferves in Egge-rate the Joseph State of the Libbs and Images, (as Jacobs father had before the buried them under loft and linges, (as Jacobs father had before the buried them under loft and linges, (as Jacobs father had before the buried them under loft and linges, (as Jacobs father had before the buried them under loft and linges, (as Jacobs father had before the buried them under loft and linges, (as Jacobs father had before the buried them under loft and linges, (as Jacobs father had before the buried them under loft and linges, (as Jacobs father had before the buried them under loft and linges, (as Jacobs father had before the buried them under loft and linges, (as Jacobs father had before the buried them under loft and linges, (as Jacobs father had before the buried them under loft and linges, (as Jacobs father had before the buried them under loft and linges, (as Jacobs father had before the buried them under loft and linges, (as Jacobs father had before the buried them under loft and linges, (as Jacobs father had before the buried them under loft and linges, (as Jacobs father had before the buried them under loft and linges, (as Jacobs father had before the buried them under loft and linges, (as Jacobs father had before the buried them under loft and linges). the falle deicies represented by them, which they might secretly worthip and not be discovered. But how is it probable that he thought the Hraclites should still serve those falle gods, of whom he had before given this testimony, that they had cleaved unto the Lord tothat very day, chap, 23.8. and of whom it is faid, v. 31. that they fetved the Lord all the daies of Jolhus, and who were to zealous of Gods pure worthip that they were ready to commence a war against their brethren for a bare appearance of inperflicion and will-worthip? To this I aniwer, that he did not direct this speech, or rather this passage of it, to the whole body of the people, much leffe to the elders and magiffraces, who at this time would with all feverity have punished such groffe idolatry, but he speaketh it for the fake of some particular perions amongst them, who were guilty of this fin : And intending to make a covenant between God and them, which should not only respect the time present, but the suture alfo, and knowing how prone they would be to idolatry, if left to their own liberty; who still hanckered after it now they were restrained, and when they durft not openly for fear of punithment, yet acted in fe-cret thele works of darkneffe, as they in the wilderneffe, Amos 5.25, 26, Act.7.42,43. and as they did after Jothua's death, which he now feared ; intending therefore, I say, to restrain them by covenant from falling into idolatry, as a preparation thereunto, he perswadeth some to cast away their idols, and all of them to a firm resolution never again to fall into this fin.

and in Egypt | See on Exed.t.11.

V. 15. And if it from cuit unto you to forve the Lord, choose you this day whom you will ferve] He doth not in thus speaking leave them to their choice whether they would ferve God or idols ; for being the fupream thagiftrate, he was bound by the law to advance Gods pure worthip, and punish idolatry ; but comparing that which is best with that which is worft, the service of God with the service of devils, as it were light with darknelle, life with death, hell with heaven; he leaveth them to their choice, because no man in his right wits could make any doubt which to choofe. And this he doth, not to blunt their zeal by any demur, but to fet an edge on their appetite, and to quicken and halten their choice, and that they might choose more freely, and delighting in their choice, be more firm and constant in their covenant. For it much strengtheneth the bond, when a man binds himself freely and willingly, and makes him much the more unexculable if he do not observe it, Noomi dealt with her daughter in law, Ruth 1.8,15. and Elijah with the Irraelites, 1 King 18. 21. If the Lord be God, faith he, as ye fec it apparent by this miracle wrought in his name, follow him : But if Baal, who can neither hear nor all any thing at their tuit that call upon him, then follow him. So Joshua here propoundeth it to their choice, whether they would follow the superstition of their idolatrous ancestors, or worthip the falle gods of the Amorites who had not been able to deliver their people out of their hand, or, with him and his family, serve Jehovah the only true God, who had according to his promise destroyed the Canaanites before them, and given them their land for an inheri-

but as for me and my house I in which resolution he doth not only flew his zeale in glorifying God, by doing him fathful service, though all others should for sake him, (after the example of Noah and Lot, who remained just in their generations that abounded with wickedness, which was ano the resolution of Peter, Mat. 26.33, 35. Joh. 6.67,68. / but alfo and chiefly, like a prudent governour, draweth them on to imitate him, of whom they had jullly so great an opinion for his wisdome and picty. Sec Pfal. 73.28.

us to do fo wickedly; where they thew both their resolution not to venant. do it, and withal that it was not grounded upon a prefumptuous opinion of their own thrength, like Peters, but upon Gods power affifting their weak endeavours.

V. 18. will we also serve the Lord, for he is our God] We have chosen him to be our God, and none other; and he hath choien us to be his peculiar people above all the nations of the tarth; and therefore we will wholly devote our felves to his fer-

V. 19. Te cannot ferve the Lord] To wit, if you retain your idols either in your houses or in your hearts, and mingle falle worthip with the true, as v. 23. This he speaketh, not to discourage and deter them from Gods fervice, but feemingly pulleth them a little back, that they might go on with more eager neile and courage; wit all mineing them of their weak wife and pronencife to Idolstry, that they might not fecorely reft on their own thrength; and that they might not be rath in

out the mixture of hypocrific or will-worthip,
and intrody 1 i.e. In timplicity, without any difficulation, and with
them up to make a more firm covenant with God, to ferve him with Go performances; and that hereby he might draw and (as it were) ferew

rich flews of Godlinetle.

for he is an bely God 3 Hebr. [tobim Kedo]him, i. e. Holy Gods himself; (from which conjunction of the Plural Number with and po and the gost mental party press jet of the tools which the first plane of the Singalar form Collection that Trans. Nature, and even Abraham himself before his cilling and come the Singalar form Collection Transity in Unity. See on Gen. 1.1) which world they will be yound Euphrates in Ut of the and therefore will never induce a prophure people, nor be fatisfied Chaldeans; and the Idols which your fathers and some of your selves with a bare protession of piety severed from the power of godly-

an oak, Gen. (5.4.) but he meaneth any fuch of the like kind, or rather or that his wife flould communicate her felf between him and a ftran-

he will not forgive your transgressions] i e. So long as you continue in these fins; and do not turn unto him by unfrigned repentance.

H. b. he will not take away your transgressions; which others read, he will not bear, or not fuffer, i. c. he will feverely punish you for them, Exod.

V. 20. If ye for fake the Lord] Namely, after you have ingaged your felves by covenant to ferve and cleave unto him only.

then he will turn] Not in himfelf, who is unchangeable, but in his actions towards you : i. e. After he hath done for you all the good things formerly related, he will do you hurt and confume you, and that not only for your other fins, but also for your breach of covenant added unto

V 21. Nay, but we will ferve the Lord] q.d. All this which thou haft faid shall not hinder us from entring into covenant with God; for we are fully refolved to ferve the Lord only.

V. 22. And foliua faid] He Concluded and ratified the covenant between God and the people.

ye are witnesses against your selves i.e. There shall need no other proof to convince you of rebellion and apoltatic, if you for ake the Lord and ferve other gods, but your own words and covenant, and the reftimony of your own consciences.

V. 23. Now therefore put away] i.e. Make no delay, but presently put your covenant in execution.

the strange gods that are among you] i.e The idols which some of you fill do (though iecretly) retain and worthip (and that they so did, apno place in your hearts and affections. See on v.14.

V. 25. 80 Fosmus made a covenant with the people? i. e. As Gods Re-

vant and Deputy he renewed and ratified a covenant between God and

and set them a statute and an ordinance in Shechem] i.e. He did confirm and ratific it as a standing and perpetual law for them and all their posterity, thatthey should as Gods peculiar people serve him only and utterly renounce all Idols and idolatry.

V. 26. And Foshua wrote these words] i. c. He either wrote himself. or caused some of the Priests to write the words of this covenant, with the whole flory relating all the circumflances that did concern it, and all thefa

pallages between him and the people.

in the book of the law of God] To wit, which was written by Mofes, and put in the tide of the ark of the covenant, that it might be a witness against them, Deut. 31.25, 26. With this Joshua adjoyned this covenant for the same end and use, that it might be in safe custody, and ready to be copied out with the law it felf upon all occasions; that hereby the people might be made more careful to observe the law and this covenant, and the better convinced of their fin , if they fould tranfgreffe it by their apoltacy and rebellion.

and took a great ftone and fet it up there] That it might ferve for a monument to put them in minde of this folemn covenant renewed and ratified between God and his people : as it was the custome of those dayes, chap. 4. 3. Gen. 28. 18. and 31. 45. and 35. 14. Exod. 24. 4. Deut. 27. 2.

under an eak] Which (as some conceive) was the same under which Jacob buried to ledos and images that were found in his family, Gen-35.4. It is called the plaine of the pillar, Judg.9.6. that was by the Sanctuary! That is, near, or it may be in the outer.

Court of the Tabernaele, which was on this occasion brought thithen V. 16. Gad forbid that we should for sake the Lord] i.e. Be it far from for the gracing and solemnizing of this action in renewing the Co-

V. 27. this stone shall be a witnesse untous] i. e. It shall serve as a witness to convince you of your fin, if you do not keep your covenant, feeing all men will in future ages take notice that It was purposely erected to be a monument and memorial of it.

for it hath beard] By a figurative speech fense is emphatically ascribed for the momentary of angularities precuring as empowering views to a ferificial frome. So Denta-26. 82 3.1. P(al. 19.1. Ifa.1.2. Icr. 23. 29. Luke 19.40. As though he should say. This stone, when you fee it, shall represent to your minds and confeiences the coverant which ye have now made, as well as if it could both hear and fpeak; and if that will not move you, you shall shew your felves more fenselesse than the very itone it felf.

all the words of the Lord] i. e. Of the covenant between the Lord

teft je deny your God] i. c. Fall into Idolatry, and forfake Gods pure

their undirectings, which is unfailly accompanied with faire and fee-ble profecutions, but fericulty confidency borne hand what they pure plot and promited, might be more farm and confiant in their given time billing, feeling in his life and death the approved himself the

Chap.i.

grace treeves for min as increasing an instrument among a time 4.8. Review. See on Deut. (4.4. firmate) served [Called Times) Heren Judg. a floor letters being transported. In figurities, the figure of the San: Some think it was to named by the Ifreelites from the figure of the San placed upon it was to named by the Ifreelites from the figure of the San placed upon it was to named by the Ifreelites from the figure of the San placed upon it was to named by the Ifreelites from the figure. Johna's monument in that City, to preferve the memorial of that great Johna's monument in that City, to preferve the memorial of that great miracle of the Suns standing still at his prayer; but it had its name before Johna was buried there, and that, as others think, from the Idolary formerly there committed in worshipping the Sun.

V. 32. brought apout of Egypt Exod. 13.19. As he had made them fwear at his death, Gen. 50.25, even as Jacob his father had made him fwear the like, Gen.49.29,30.

buried they in Sheebers They buried him not in the field of Mach-

faithful fervant of the Lord, living in his fear and dying in his favour ; pelah, the common burial-place of his anceflors, where Abraham, Sarah, and io in expectation of the crown of righteouthich, which God of his free lians, Rehealth, Lash, Jacob were laid, but in a parcel of ground which regretered of or limit as the reward of all his faithful labour, a Tim.

musty settlet to control it that the maintainers of the Appendix to the Annotation upon General Gen. 34.19.

V. 33, which was given him a munt Ephraim This hill fell not unto him by to (for the interiance of the Pricits lay within the Tribes to nim by lot for the innertiance of the First by within the Fribes of Judah, Simeon and Henjamin only) but by an extraordinary gift was conferred on the high Priest in Loshua's time, that he might be neer was contered on the night Peter in tomas a time, that he might be neer unto him, and the more ready to inquire of God for him upon all occafions; and also that he might be neer unto Shiloh, where the Tabernacle was now feated; where he was to be resident, that he might be at hand to perform unto God the duties of his publick wor-

<u> රාජ්ය කිරීම කිරීම</u>

ANNOTATION On the Book of

The ARGUMENT.

THIS Scripture is entituled The Book of Ju D G E s, because it containers an History of many memorable things A done under the Government of the Indges, and Beweith the flate of the people of Ifrael both in Church and Common Wealth during their times, for three hundred years faving one, from Joshuato Eli. Which summe is made up of these parcels: Othniel governed fourty years, chap. 3.11. Elud, eighty, chap. 3.30. Deborah, fourty, chap. 5.31. Gideon fourty, chip. 8.28. Abimilech, three, chap. 9.42. Tolas twenty three, chap. 10.2. Jair, twenty two, chap. 10.3. Tephibab, fix, chap.12.7. Ibzan, even, chap.12.9. Elon, ten, chap.12.11. Abdon, eight, chap.12.14. Samfen, twenty, chap. 16:31. In all, two kundred ninety and nine years. Within which pace we are to comprehend the years twenty, (map. 10:31. In air, two bounds and in this Book. See on chap. 3.11. Tet Jone, that they may make the A-attributed to the feveral opperfilms mentioned in this Book. See on chap. 3.11. Tet Jone, that they may make the A-possite account Ast 13.10,20. agree with the Chronologie of this Story, will have the years of the Opperfor distinct from the years of the Judges: Now Cushan-rishathains is faid to have opperfied Israel eight years, chap. 3.8. Eglon, from the years of the Judges: Now Cushan-rishathains is faid to have opperfied Israel eight years, chap. 3.8. Eglon, eighteen, chap. 3.14. Fabin, twenty chap.4.3. the Midianites, seven, chap.6.1. the Ammenites, eighteen, chap.10.8. the Philissims, fourty, chap. 13 1. All which amount to an hundred and eleven. Which years, if several indeed from the college, would make this Book a flory of four hundred and ten years, which having the fourty years of Elistobe of the Judges, would make this Book a flory of four hundred and fifty Judicature, I Sam.4.18. added to them, would just make up the summe Paul speaketh of, four hundred and fifty planeature , wam, a so, name to the fix Oppressions miss be made torun in amongst the times of the fix Oppressions miss be made torun in amongst the times of the twiting Indges, and some other supputation would be sound out for the Apostes account; otherwise, by unhandsome awayding the inconvenience of that place we should meet nich as great, if not greater, I King 6.1. There be, that make quirk work, and think to falve up the matter, and folve the doubt, by bl. ming the Scribe that Copied out the Book of the Alli, and fay he million, and more respectively for Transaction, four hundred, for three hundred: But this feemeth more and in the month of the first the account not of the an unitying the knot. Others understand that account not of the times of the high then good speed, and rather a cutting then an unitying the knot. Others understand that account not of the times of the nige toen good pecu, and the times before, from the Birth of Ilaac to the Conquest of Canaan. Some recken from the beginning of Judger, but of the times before, from the beginning of Thates, out of notioner office, from the state of families of the state our purpose, Concerning the Judges mintioned in this Book, we are to take notice, that they were not ordinary Migifrates, but extraordinarily called by Ged tionea in time 1000g, we are with all things feemed deployable and desperate, and endowed with heroick gifts of the Spirit in times of great extremity, when all things seemed deployable and desperate, and endowed with heroick gifts of the Spirit fixing them for those services in which he was pleased to imploy them, Wich was usually to fight his battels, andly vanquishing their enemies, to give his people deliverance from their grievous oppressions; as also to restore and relishe vanquipung vant enemies, the Government, when through the peoples infolencies and unrulinesse all things were brought to disorder and confusion, Neither had thefe Judget Supreme and Regal power committed unto them (for all the While God Was their King, and kept the jura regalia or Royall rights in his own hand, unto whom as supreme they were to appeal in cases of greatest disficulty, Exod 18. 15,19. till in Samuelt time they rigited him and his Government, 1 Sam. 8. 7. and would have a King of their own to rign over them, like other Nations) but they were only Gods Lieutenants, to go out and in before the people at his command, to execute his defigues, and at his appointment (when their work was done) to lay down their Authority and Rale, as we fee in Gideous example, chap \$3.23. Now thefe were called Judges, because they were Gods Ministers appointed by him to execute his righteous judgements, both in subduing, punishing and defirejing the wicked enemies of his Church, and when his people were delivered from syranny and oppressions, to administer justice unto them according to bis Laws, and preferve unto them Gods true Religion in purity and fincerity, without any tainture of lab letry and Superfision. The main scope of this History is to set forth, and seave to the use of all posserity, the state and condition of the Church and Common-wealth of Israel from their sirst setting in Canaan to the time of Eli; That all conditions of the Church and Common-wealth of Israel from their sirst setting in Canaan to the time of Eli; That all fucceeding Ages might learn by their example to imitate such things in them as are worthy imitation, and from the conray. For it discovered their prosperous successes in all their enterprises, whilest they prosessed and maintained Gods true Religion, and valiantly executed his commands in fighting his battels and driving out their enemies; But whenout

of flath and love of ease, or comardly fear, they negletled Gods charge, and suffered them to live among st them, the Lord, as he had threatned, Exod. 23. 33. Joh. 25.13. Num. 33. 55. caused them to become snares and traps unto them, scourges to their sides, and thorns in their eyes, to vex and grive them, as plainly appeareth by this History : For by conversing with these cursed Nations, they learned their works, Pfal. 106.35. They took their daughters to be their wives, and gave their daughters to their fons, and worshipped their gods, Baalim and Ashteroth, chap. 3.6 and 2. 13. and ferved their Idols, which were a snare untothem; yea, they lacrificed their sons and daughters unto devils, Platm 106.36, 37. By which fearful apostacy they shewed their horrible ingratitude unto God, who by such mighty wonders had delivered them out of the Egyptian bondage, subdued their many and mighty enemies, and performed all bis gracious promises in bringing them into, and giving them possession of that good land of Canaan, which flowed with Milk and Honey; and also their shameful persidious nesse in breaking their solemn Covenant with God, into which sossua a little before his death had caused them to enter. By all which provocations they fearfully kindled Gods just wrath against them. as the Story heweth; fo that he made them unsuccesseful in all their enterprises, delivering them into the hands of spoilers that spoiled them, and sold them into the hands of their enemies round about, so that they could no longer fland before them, chap 2.14,15 but being subdued, were grievously oppressed by them. Tet in all this just severity the Lord was fill mindeful of his Covenant, and did not neterly reject them, as their sins deserved, but in his great mercy and goodness did thus sharply correct them to bring them to repentance. Which was no sooner performed, but presently he raifed up Judges to deliver them out of the hands of their oppressing enemies. And though they often relapsed into their Idolatrous and finful courses, and were as often severely punished yet returning anto God, who smote them, by serious repentance; treat any unit of the gracicus and merciful in pardoning their fins, and fending them deliverance. Laftly, by that herrible corruption of Religion and manners which was at this time in the Common wealth of Iran, specially inflanced in that bloody massacre of Gideons sons, and the Sodomitical filthines of the men of Gibeah countenanced and maintained by the whole Tribe of Benjamin, is declared unto all posterity the miserable condition of such a State and people as live in an Anarchy, or (which is almost as bad) under the Government of wicked Magistrates, who either out of fear dare not ercute Tuffice upon offenders, being over-awed with the infolencies of a stiff-necked and rebellions people, or out of favour will not because they tike their courses, as being suitable to their own dispositions; Or through negligence, or love of their own ease, will not trouble themselves to examine and take notice of any wichednesse, that it may be punished, but, as if there were no King in Ifrael, suffer every one to do that which feemeth good in his own eyes.

CHAP. I.

Vers. 1. . . Ow after the death of Joshua] i.e. Not many years atter. For the first junge and, mustepa-

and lead them in all things concerning the war which they now in-

asked the Lord] This they did, I. Becsuse the busineffe in hand was of great weight and importance, feeing if they miscarried in their first attempts, it would be a great discouragement to themselves, and hearining to their enemies, who would be ready to think that all their good fucces in their former wars, had proceeded from the wildome and valour of Joshua their General, and that he being dead, all their hopes dyed with him. II. Because they would hereby acknowledg God to be their Soveraign Lord and King, who retained in his own hand all the regal Rights and Royalties, and therefore had the whole power and priviledge to manage the war, and to appoint whom hepleafed to be his Lievrenants and Deputies. 111. Because they knew, he being infinite in wildom was best able to direct them, and that there was little hope of profpering in their undertakinge, unleffe he did guide and affift them. 1 V. They did it to prevent divisions and emulations amongst the Tribes, which might have happened about precedencle and preferment of one before another, if the Lord himself had not appointed and determined it. Therefore they would conclude nothing in this matter, but asked the Lord, namely by the mediation of the high Priest, cordulting with his Oracle by Urim and Thummins, according to the Law, Num. 27. 21. Exod. 28.30. So chap. 20. 18. 1 Sam.

Who shall go up for us The people being now satiste with rest, and having enjoyed their fill of ease and pleasure, and beginning to find themselves somewhat streightned in their inheritances, because the Canaanites did flill hold a great part of them in their policifion, begin to think and relowed renewing the war, and therefore do not her in lor cellete; bleft-Giled against the Antonolice, 1 San. 11.8.

The shadester or no thy thould go out to fight against their enemies, V. S. And they found Admi-Beek! Who was Lord and King of white ometare or no try monte go out to take against most comments, the third of other had expertly commanded, and forth as a little before his Bezz's, as this name fignified, See on John 10.1.

When he has he stray diffeometed which had pertwaded them to) but which of the tribes should first begin to the strain of the str and be a precedent to the reft.

against the Canaanites] i.c. Not those only who were properly and particularly to called, but all the curfed nations. For Iudah and Simeon do by virtue of their Commission accempt first the subduing of the Jebuttes and Perizzites, and not the Canaanites that lived on the Sea-

V. 2. And the Lord faid, Fudah shall goup] i. c. Not as a Captain over the other tribes, (for this was not the peoples inquiry) but shall begin this warre against these nations, and so be a precedent unto all the

the work, or because they were to march into an high and mountainous country. Now Judah was sppointed to be first in this expedition. I. Because it was the most numerous, valiant, able and active of all the tribes ; and God usually chuseth the fittest means to serve his providence : yet fometimes he doth otherwife, that by the weakneffe of the Inother yet forecurrence corn outering, one of the wearning of the firmments be tight he may show the more glory, and keep men from bostling. If, Becaule he would honour this tribe above the reft, out of which the Merliah was to come, who should be King, and by his Seeper rule all mastons, Jews and Gentiles, according to Jacobs Porphecy, Gen 49. 8. And therefore here, as also in the war against the Benjamites, chap. 20. 18. and also when they pitched their camp in the wilderneile, when they offered, when they marched, Judah ftill had the

fift and chief place, Number 2, 3, 867, 12, 8210, 14.

V. 3, And Judah faid unito Simeon his braiber? They were brethren not only in a generall relation, as all the other tribes, but in a more specially and the second s ciall manner, because descended both of the same father and mother, and also because Simeons inheritance was taken out of Judahs, Josh. 19 1. and so being intermixed one with another they were tyed by this neer bond of neighbour-hood to joyn together in their defensive and

Come up with me into my lot] Before the land was divided, the tribes were bound to fight all together against the common entmie : But when every tribe had their own inheritance allotted unto them, they were to every tribe nad their own innertiasce anonce many curry out; were or be at the scream charge that was requilite for expelling, those enemies which lived among them, and held part of that which belonged unto them in their possession. And for the better enabling, of them to perform the contract of the c forme it , they might call another Tribe unto their affiftance. Yea, but they had an experie promile from God, that if they would attempt it they frould have good fuccesse, and none of their enrusies should be able to stand against them; what need then was there for Judah to call in Simon to his and? I answer, they might lawfully do it; because Gods promises of the issue and successed on on hinder from using all law-

Yous promites or the time and incette on nor innect from tuning an inwellin imeans for illifilling of them. I year arbet we are bo and to use them as serving his providence to effect and bring them to passe.

V. 4. and they flew of them in Beyel 1.6. In the City of called, and the certificite belonging to it. This was part of Juddhs inhetitance, and neer unto Jeruslatem. Here Saul mustered his Army when he went certifies belong the Citizad axial with A Admonster. J. Sam. 1.8.

and ten thousand of them flain on the place, and the remainder flying to fave their lives, he likewite fled with them.

and out off his thumbs and his great toes] In their ordinary way of exeand cut off me to them s and me great toet 1 in their or outsity way or tac-cution they thould have flaine him out-right, and not have referved him alive thus mangled; yet, though they had, as it feemeth, no intention to let him live, (for they carried him away thus wounded to Ierufalem, and neglecting his cure he there dyed) they thus tortured him, contra-ry to their afuall manner of dealing with their vanquished enemies, In this ware against these nations, and so be a precedent unto all the which was not like Barbarians delighting in cruelty, to corture them tests. By going up, is either meant the preparing themselves to set upon to death, but to make a quick dispatch, by hanging, or laying them with

the (word: But it terment that either ency man heard of the line energy) has the common determents; so our dumining ency; I samily 6. By the exercited upon others, or were eye-withefles of it, when facking Bezek eith are meant the Territories, hamlets and villages belonging to the they might find some of those mislerable Kings thus used, and their city; for Territorie tiefle was burnt, and not reedlined, and therefore no hearts earning at the fight of to horrid a spectacle, they might think themselves justily bound by the law of retailation to requite like for like Exod, 11-24. Or if none of the then this came to passe by a special providence of God, secrely inclining their hearts to institute upon him thefe unufuall, but yet deserved, punishments. See on 2 Samuel

12. 31.

V. 7. Three[core and sen Kinge] It is not at all unprobable that this which beath in the South of Arad. A certain place one King, being a great Souldier, more mighty and powerfull than all his neighbours, tyrannicall, active and violent in his attempts should vanquith fo great a number of Kings. For in those times and countries (ss now in the West-Indies) almost every City had its King to govern it. So it is faid that Joshua vanquished one and thirty Kings in that little Country of Canaan, besides all those who were not subdued by him. Yet it is not likely that Adoni-bezek had feventy Kings at once in this subjection and base flavery, but throughout the whole course of his conquests, some successively after others

his conquetts, joine inceditively after outers of J. This cruely he exerci-brating their humbs and their great tote cut of J. This cruely he exerci-fed upon them, no, as found think, that being made unferviceable for the warres they might now again ities and rebell againful him? For this there might be founc colour, it he had for them at liberty to live in their own Countries; but none at all, seeing they were kept still under his power to kill them at his own pleasure. He thus used them rather elther out of an innate and more then barbarous cruelty, sporting himselfe in the calamities and mileries of others; or out of pride and vain glory, using them as trophies of his victories; or by such examples to terrifie all other Kings from making any refistance when he invaded their domiall other Kingstiom making any reminance when havacut care in nions. The like examples we find recorded in our latter flories: as of Sapores King of Perfia, who having taken Valerian the Emperour pri-foner, uted him as his foorfood or firrrop to mount up on horfeback; and of Tamberlaine the Seythian King, who having taken Bajazeth in battel, carried him about in an iron cage as a trophy of his victory, and used other Kings to draw his Charior.

And they brought him to Ferusalem That he might be a publick spe-

Cacle of Gods heavy and just vengeance upon barbarous and bloudy ty-

etacte of Loas newy ann jun vengeament example.

V. 8. Now the children of Judah had Jought against Jerusalem, and had taken it] Here he gives a reason why they brought Adonibezek to Jerusalem, because it was now in Judahs possession. For Joshua and his Army had fought against it, and taken it, as some gather from Josh. 10. 42. & 15. 63 that is, the Southerne part of the City, called Jebus but not the Northern, called Salem, John. 15.8. 63. & 18.11.28. and here ver. 21. For Jerusalem was a double city, besides the Fort or Castle, (and therefore its name is of the duall number) of which one part, namely the Southern, was in Judahs lor, and the other, to wit, the Northern, with the castle, was in Benjamins. See on chap, 19.

and fet the City on fire Heb. Caft the City into the fire. Hypallage, am spane cury on pred race. Cap not cuty must one pre- rypolloge, for, they call free into the City. So Pial, 74.7. They have feat thy Sandlassy into the fire, for they have call fire into thy Sandlassy. By this plated of caffing fire into the City is implyed, that they burnt not all, but only some parts and left the reft for their habitation. Now upon this occafion of speaking what was done in Joshua's time for the winning of this City, he maketh a digreffion from the former ftory in hand, and repeateth divers other passages respecting the tribe of Judah, which are translated out of Joh, 15, 13, 19, with explanation of some particulars. The which digression is continued unto v. 16.

V. 9. went [went down to fight against the Canaanites that dwelt in the mountain] i.e. They descended from Jerusalem, situate on a mountain, into the valleys and champion countrey, and then afcended to fight with the Cansanites which dwelt upon other mountains For in that mountainous countrey, they must needs descend from one mount, before

they could afcend up to another. V. 10. And Judah went against the Causanites that dwelt in Hebron]
To wit, under the conduct of Joshua and Caich, Iosh. 10. 36. & 15. 13. 14. For the things here related to v. 16. were done in Ioshuahs time, but here in some passages expressed more fully and particu-

V. 11. And from thence he went \ See on Ioth. 15.15. 19. V. 16. the Kenite Mojer father in land Mofes father in law in the Seripture is called by divers names, Jeibro, Hobab, Reuel, and here Kenite which feemeth to be a patronymick, orh is firname; or rather the name of his nation, Numb. 24.21.

or his nation, Numo. 14.21.

aut of the City of Palm-treet 1 i.e. Jericho, Deut. 34.3. fo called from
the plenty of Palm-trees that grew in that fruitfull terrinorie belonging
to it. Here the polterity of Lettro first feated themselves. For howoever lettro himselfe would not be periwaded to accompany Moses unto ever leithro himicile would not be privaded to accompany Mots unto yet the rigor of it might upon catefan by common equity of the action of and the law of nature, which requires the small own of the common country, and there have dealt well with us, as we fee in the example of Rahab. See on the country, and there have dealt well with us, as we fee in the example of Rahab. See on dyed, Ex. 18.17. yet before his death it is probable that he gave in charge to his kindred and posterity, that they should follow the Israelites thither, and there plant themselves, that they might enjoy the benefit of we do sure been. Or it may be when. Got had commanded. Most so but others of that name further off and there from the dinger. Other defense the first that the distribution of the distribution of the distribution of the dinger. Other defense to the distribution of th dred to come away to him from them, that they might not be involved on the North fide of mount Ephraim, where the Resellies permitted him

the foord : But it feenreth that einter they had heard of the like cruelty- in the common destruction ; as Saul did in like case, f. Sam. 1,66. By

with the children of Judah] Unto which Tribe the Kenites chiefly adhered, and being at liberty to choose the place of their habitation,
Num.10.32. and dwelling allwayes in tents, which were easie to remove from place to place, they removed with them into the wildernesse of Iudah, or that mountainous country adjoyning unto it. From

which lyeth in the South of Arad.] A certain place neer to the land of Canaan and to the countrey of the Amalekites, whole King and people consum and to the country of the Annacentes, whole King and people joyning with the Amalekites, made war againft Ifrael, Exod. 17.8, Num; 21,1,2. Here the Kenites dwelt in the sime of Saul, till he being appointed by God to destroy Amalek, gave them warning to prevent their destruction by departing from among them 1 Sam.

among the people] i. e. With them of the tribe of Iudah.

V. 17. And Judah went with Simcon his brother] i.e. To affift him for the recovering of his inheritance by driving out the Ca-nsanites, as Simeon in the like kinde had formerly sfillted

him. v. 3.

flow the Canaanites that inhabited Zephath] This City was in the dominion of King Arad, and was now anathematized and devoted to utter destruction, and therefore called Hormab; either because the Ifraelites had bound chemicives by some present vow to destroy it utterly, if the Lord would deliver it into their hands; or rather, because they had vowed to do lo, if the Lord would be pleafed to deliver the King of Arad and his Army into their hands; which accordingly they then did Num. 21.1.3. and now it being re-edified, they do it again the fecond

V. 18: And Judah took Gaza, &c.] Thefe cities fell to the lot of Iudah, Iofh. 15.45.47. and were in the land of the Philiftims bordering on the Mediterranean Sea, and were afterwards recovered from Ifree on the ascenterianean sea, and were ascensians recovered from first for their fins, ch. 3, 3, & 14.19, & 16, 11, 2, & 1 Sam, 6, 17. For the Ifficelities and the Phillitims having continuall wars one with another, accordingly as either party prevailed, thefe Cities were in the polletion accordingly as entere party prevation, there cause were in the pointailor of the fironger fide. Gaza had its name, nor from the Perfan word Gaza, as fore would haue it, fignifying treasure, because Cambyles there laid his treasures when he intended a warre on Greece; but from the Hebrew Agga, the firft letter Ajin, as the Greeks are wont, being turned into Gamma. This city was fo ftrong in Alexanders times that it cost him two moneths siege to take it.

that it continue two memerics neget to take it.

V. 19. And the Lord was with Hudah] i.e. To prosper and assist them in all their undectakings in a special manner. So Gen. 39.21. 1 Sam. 18.14. Whereby as it is implyed, that they had all their good fueceffe from Good, so they are secretly taxed for their fear and cowardis, feeing they durft not attempt the driving out of the Canasnites from the valleys, because of their iron charlots, they having had so greatexperience of Gods gracious affiftance.
because they had Charioss of iron 1 See Joshua 17. 16. This was

no just cause to deterre them from following their conquest; for they no juit caute to deterre them from nonowing men conquerty for first had Gods promite of victory, notwithflanding those from Chairios, Josh. 17.18. It was only their want of valour, their finful fear, and want of faith in Gods promites that hindred them, as also the neglect of Gods commands, who enjoyned them to drive them out, Joih,

V. 20. And they gave Hebron unto Caleb] See the ftory of it, Jolh. 4.6, &c. and the Annot, on that place,

V. 21. And the Children of Benjamin] See on Joh. 15 dwell with the children of Benjaminin, Jerusalem] i. o. In their pate of the City, and the caffle or fort. For these remained unconquered till

Davids time, 2 Sam. 5 6,7. V. 22. the house of Joseph] i. e. The Tribes of Ephraim and

Manafich. went up against Beibel] i.e. To fight against and take it, because it

belonged to the for, fee on 10h.161... 17. for called (as fome think) belonged to the for, fee on 10h.161... 17. for called (as fome think) belong the terminal of the former than the City]. North gare (with might ship be found without a guide, but it may be was now thus, boliship be found without a guide, but it may be was now thus, boliship be found without a guide. ed and blocked up, the enemy approaching neer it) but the weakest pare of the city, where it might most easily be assaulted, scaled and to-

and we will show thee mercy] Namely, in saving thy life, with their that belonged unto thee, and also rewarding thee for this service. For though the law commanded generally to put all the Canasnites to death

V. 25. But they let go the man , &c.] i. e. Set them at liberty to dispose

of themselves as they thought good. V. 26. and the man went into the land of the Hittites] i.e Nor those the promite made anto him by Mofes; Nouth, 10,21 if though go with V. 26, and the man went into the land of the Hitties] i.e. Nor that we will the wat goedraffe the Lord field do note us, the fame will that dwell in the land of Canasan, who were to be deflereyed from strye.

1. The strength of the weat goedraffe the Lord field do note us, the fame will that dwell in the land of Canasan, who were to be deflereyed from strye. Ohists

to build and live for doing them this service. 48 | built 4 City] Being potent and rich, either of him elfe, or by the rewart given him for his iervice, and accompanied with his family, friends and allies, who were spared for his sake, he built a Ciry for his

and their habitation.

and called the name of it Luc] Out of his love to his netive Country where he was born and bred, he called the City he built by the same name, that the memory of it might not perifft, but by this means be preferved unto pofterity; in which he had his defire, as appeareth by the words following.
V. 27. Neither did Manasseb] Namely, that part of the tribe that

dwelt in Canaan.

drive ou:] Having dlabled themselves by their fins, which had depri ved them of Gads affiftance. See Joft. 17. 13,12.

Beih-shean] called Beih-shan, 1 Sam. 31. 13.
Taanach] A Royall City ner mount Gilbon, Josh, 17,11. whose King Johna fl.w, Joth. 12.21.

Dor] A Royall City with large Territories, whose King was slaine. John 11. 2.8 12. 23.

Ibleam Both these places lay neer the mid-land Sea, and in the tribe

of Manafich, Josh. 17. 11.

Megiddo] A great and royall City, Josh. 12. 21, in the lot of Manas-Yeh, Joth 17.1 1. in whose Territories the good King Johan was flaine, 2 King, 23. 29.

would dwell in that land] Either by force or composition. V. 28. they put she Canaanites to tribute] Bither out of cowardife, becaufethey durit not, or out of floth and coverousnelle, because

they would not drive them out, they made peace with them upon this only condition, that they should pay them tribute; and that when they were become strong, and so able to have driven them out if they had had an heart to doe it : Which did much aggravate their finne of neglecting Go sexpresse command, Exodus 23.32. Deutr.7.2.

V. 19. Gezer] A City within the for of Ephraim, John. 16. 10 given to the Levices, Joth, 21,21, on the River Gass neer unto the mid-land Sea, foure miles from Nicopolis, i. e. Emmaus.

dwelt in Geger among them] i.e Not intermingled one with ano ther in the same city, but in the same Province or Territories. For the Cansanices alone possessed the City till Pharaoh killed them and burnt k, 1 King 9. 16. V. 33. Beth-shemesh] See on Josh. 15. 10.

be dwelt among the Canaanites] Not in the same cities or to was, but in the fame province, wherin their chies were intermingled one with another. she inhabitants of the land] i.e. The ancient Inhabitants of the land and who now also held a great part thereof in present possession.

V. 34 forced the children of Daninto the mountain] i. e. Though the

children of Dan had arthe first prevailed, against the Amorites, and children of Dan na artne first prevailed, against the Amorites, and policified thencelives of their Countrey, yet afterwards the Amorites re-culting their Army, & getting more through recovered the best part of the countrey, namely the valleys. & forced the Danlies into the mountains. Where being much straightned, they took occasion to inlarge their posfeffions by making that expedition unto Laith, related ch. 18.

V. 35. But the Amorites would dwell in mount Heres | ie. They were not content to poffeffe themielves of the fruitfull valleys, but alfo took into their polleffron mount Heres in Aijalon, as being better (it feemeth) than the mountains which they left to the Danites, and fo the

leemeth) than the mountains when they act to the Dantes, and to the more threighned them in their habits ions.

yet the band of bibbing of fosphyreusited 1 is Affiling the Dantes with their forces they thus far prevailed, that they became tributaries to the Dantes, though they could not recover their positions from them nor drive them out of their Country.

V. 36. Akrabbim] A montainous place called, The afcent of Scorpions, iy ing Southerly on de falt Sea, & eafternly on mount Seir & the uttermoft borders of Canaun towards the South But it feenfeth to me that he speaketh not here of that Akrabbim in the lot of Iudah, Iofh 15.3. but of another in which the Amorites dwelt, neer unto the tribes of Ephraim and Manaisch.

CHAP. II.

And indeed Prophets in the Scriptures fomtimes are called angels, Hig. 1. 13, and fo are likewife Gods Priefts and Ministers, Mal. 2: 7. 1 Cor. 13. 10. And they think this angel was such an one, and nor an an angel sent from heaven, seeing it is said he came from Gilag to Bochim, whereas if he had been fent from heaven, it would have been for some waters in a mag over tert from markets, a woun may come no get, which were under twenty years one when they can be specified. Some participalty pictup on Phinches, and fay he is here underflood. Others think it was a created angel, who taking upon him carrying them through the red fie, and the wilderness, and giving the land of manner shape had motions from place to phreatuributed unto him. But for my own part, I do not approve of either of these opinions, but tather think he was the Angel of the Covenant, even the Lord Iesus Christ, I. Because he spake not, as an Angel, or a Prophet, in the Courth, 1. Because netpage not, as an engage, on a propose, in the name of the Lord, but in the person of the Lord himselfe, appropriating the works of the Lord, as done by him, namely the peoples deliverance from Egypt, and bringing them into Cansan, and fo keeping his coand a style, and bringing them into Cansan, and to keeping his co-wants with them. It. Because it is most probable, this was the same Angel that appeared to Johns at Gilgal, John, 5, 14, Jand there-fore is here said to have come up from Gilgal) & to Gideon, cli. 6, 11. and to Manoahs wife, ch. 13.3. But that was Chrift the angel of the true God, and adhering unto Idols,

covenant, as shall appear bereafter in due place. I I I. Because he thus appearing, it is faid, v. 5. they facrificed there, that is, in Bochim, unto the Lord; as also Gideon and Manoah did in the like case. Now it was not lawfull to offer any facrifices faving in the Talernsele, and upon that one Alter there, or at the apparition of this Angel of the covenant, or onely peace- offerings and gratulatory oblations, but not burntofferings, unleffe upon great and extraordinary occasions they had a speciall dispensation from God.

came up from Gilgal to Bechim] This though here related, yet wa lone, as likewife all the rest of this story, to v. 11 in the time of Joshua & he Elders that furvived him, but is here inferted to make way for the following history concerning the peopls fins, spottafy &idolarry, Gods fevere punishments in delivering them into the hands of their malicious in and tyrannous enemies and his gracious deliverance of them upon their repensance. And this appeareth, because the fins for which the Angel reproved them, were fuch as they had committed in Joshua's time, namely, leagues and familiar friendship with the curied nations and not de-molishing their alears as God had commanded, though their good Generall Joshua ha i errneit ly perswaded them unto it, and used all the indearall Johns ha Je ernethly perforded them unto it, and used all the indexend-ours, barked with the authority of his place; to fee it adjut executed But not such as they fell into immediately after the duach for him and the Elders, namely aposslay and isloauty, which the Angel Guely would have reproved them for, had they now been guilty, as they were prefen-ylar screwards in the time of the judgess. Secondly, because Gilgal Is-bree mentioned, where he first appeared to Johns, John, 2 12, and which was formerly the place of their shanding comp, from which is fee-menth hery were now yet all come away, although the land was now dip-ided by the effective face and the state of the state ded by log feeing after this meeting they were every man to blis tokerimeter, v. S. And alfly because it is experflely fails that Johnson distributions and alfly because it is experflely fails that Johnson distribution to the people forms this affembly, that the people feared the Lord all his dayes, and all the daies of the Elders also that turvived him, and have peeding their the death of Johnson the Elders also that turvived him, and then prednally after the death of Johnson the Elders also that the Vision and the Lord have prednally after the death of Johnson the Elders also that the Vision and the Lord have prednally after the death of Johnson the Elders also the Lord have prednally after the death of Johnson the Lord have been also the and committed Idolarry with Baelim and Afhteroth, verse 11, 12, 13. I will never break my covenant with you Wo witt if you will not

breake yours with me. V. z. Amd you fhall make no league] Exod. 23.33.82 34.15, Deut.7 2. & 12. 3.

why have ye done this?] q. d. I will not condemne you till I hear what you can say in your own detence. Therefore stand forth and produce what reason you can to justific these your doings. But I am sure you have not fo much as a colour of any cause for it, being convinced and condemned in your own consciences of shamefull breach of c ovenant with your God

V. 3 . as thornes in your fides] Oc, as feourges. See on Josh. 23.13. m. 2 2 . 4 4.

their gods [hall be a snare unto you] To intangle you in their idolatry to your perdicion: See Exod. 23. 33. & 34.12. Jofh. 13.13.
V. 4. the people lift my their voyce, and weet] This speech of the An-

gel convincing them of their fin, and threatning them with delerved punishment, did work so effectually upon them that it brought them to repensance; Which they expressed in their prayers to God, and sorrow for their finne, partly arlfing out of true contrition audcompunction of heart; because they had offended their good God, and partly out of

feer of having those judgments here there not in the dupon them.

V. S. And they called the name of the place Backin] i. t. Weepers; so called by anticipation, v. s. and here from the event, because the Itraelites did weep abundantly in this place.

and they facrificed there unto the Lord] In the place where the angel appeared; as Gideon and Manoah did : or, as fome others would have in Shiloh, neer unto this place, where the Tabernacle at that time was: V. 6. And when Johns had let go the people] i. e. As they were affembled by his authority, being the superson Magistrate, so they did not depart to their own places before he had dismissed them.

V. 7. And the people ferved the Lord all the dayes of foffus] From hence to v. 10. is repeated out of Josh. 24, 28, 32 and here inserted to hence to 9, 10. is repeated out or join. 42, 20, 2, 200 are instruction clear the way of the enfuling florid. The finime whereof is the defection of the people from God to idolary, where by they provoked him Ia his jud. dipleature to affile the mg treenally by giving them over into the hands of their malicious enemies and the Gods greec and favour. Vef. 1. And as Angel of the Lord 3 Some understand a mellinger 5 towards them upon their repensance, in finding Judger to deliver them can from God, who was either Peopher, or Prieth or both. our of their grievous farrhand. They things are learners ity and in a generall manner fet down from this place to ch. 3.7. and afterwards am-

infed in man per tet down from this piece of m. 3,7,4 and after wairs amilified in man particulars to the end of the book. See on John 24, 28,3 2; V. 9. In Timnah Heres? Called Timnah Sereb John 44, 30.
V. 10 And also all the generation] i.e. All the Ifraelites of Johna's

Canasa into their possession, were gathered to their states fathers like. Were dead as all their states for were which knew nor the Lord To wir, by his miraculous works, of which they had not been cie witnesses, as their fathers were, nor had any holy impression of them in their hearts by their relation ; nor had any noy impression or mem in men nearts system seasons, not new any effectuall and experimental knowledge of God in himselfe, his goodness, and power, by all that they had heard or seen, so as to wrought their hearts to faith love and obedience.

V. 12. And the children of Ifrael did evill i. s. In forfishing the

for an inter goar; Women being many, they were wone to antingouin the control of the many of their pre-them one from mother by forme addition or finance; as Bath berith, the decellors, and corrupted themselves by their spokes and idolary; yee crem one from momer by some addition or hirame; as Ball berlin, ch.

8.34. Ball per, Num. 5.3. Ball gebb, 2 Kin.1.6. The original of lede who were delivered by the Judges, and had made some flive of seather which name and thol, Ball, or Bell, was taken tions an image of Bullsus or pensance and reformation; when the Judges were dead, revolted, and bell, king of Bullylon, which Ninus his fon and successor after his death bell, king of Bullylon, which Ninus his fon and successor after his death became more abominable idolaters than they were before, or their fa
Bell, king of Bullylon, which Ninus his fon and successor after his death by the bull of the successor and continued to the successor and the successor and continued to the successor and the successor caufed to be worthipped. See on 118. 46.1. & Jer. 2.23. under this ticle the heathens worthipped the Planets, to every of which Aftrologers attribute a certain proper Lordhip or rule in his own house in heaven.

V. L. And they for fook the Lord] Either becaule he reputeth himfelf for ske in when joyned with idols, seeing he will be worshipped alone or not at all 3 or because they were so besorted in their idolatry that they did indeed quite forfske him to follow their idols ; herein worfe then thole Samaritans, who feared the Lord and ferved also their idols, 2 Kin.17. 33. But the former is more probable, feeing the Ifraelites exculed their idolarry under this pretenfe, that they worshipped the true God in idols,

EXOG 3 1.4. FIG. 3.10. which brought then out of the land of Egypt]. Under that main benefit with the recomprehended: and their apollacy and idolatry were exceedingly aggravated by their grand ungratitude for for many and great

and followed other gods] Or, firange gods : i. e. Northe God of their fore-fathers, but the gods of the Canaanites, in whose land they dwelt, yea the Gods also of other nations that dwelt in the countries round about them, as the Syrians, Chaldeans, and others which were altogether unknowen unto their anceftors.

and provoked the Lord to anger] This is spoken in respect not of the afficition it telt (for God is free from all passion) but of the effect. They provoked the Lord to punish; which is the effect of a man that is angry.
V. 13. Ashtaroib The heathens called this idol Astaria. And it was

the common name of all their female Deities, as Baal of the males, and Is therefore also here expressed in the plural number. But more specially this was the idol of the Sidonians, 1 Kin. 11.5.33. 2 Kin. 23.13. and of the Philitims, 1 Sam.31.10. which they worthipped in the form of a fiterp. And under this some think they worthipped Venus; others Dia-

there. And under this some think they worthleped Venus; others Diaminos or the Moon. Augustine faith the Carthaginians, who came out of
the Moon. Augustine faith the Carthaginians, who came out of
the Phenuicis into Africk, and whole language hed much a sfinity with the
Hebrew, called Juno their tuelar Goddet's by this name.
V.1.4, be fould them into the band of their cameria? 1.6. He gave them
over, as the feller the thing sold into the hands of the bayer. Ach a.g.,
Pila 44.1.13, 11.6., 5.1. Or, 23 sathey dually 1 cell cartin, Pila 1.4. or
And this he did, either by eastling them out of proved literature and the more of the province of the same of the sam

but mance and revenue.

V. 3. the hand of the Lord was againft them for cuit 1 i.e. They had no politible meant to escape, seeing Good himself opposed them in all their undertakings, and did cross them in all their enterprises at home and abroad, and did bring upon them all mischiefs threatned, Lev. 26. and

V. 16. Nevertheless the Lord raised up judges] Pitying his people for his own sake, he brought them by afflictions to repentance, and then rai-fed up Judges to deliver them out of the hands of their enemies, and fed up Judges to deliver them out of the hands or tient entenances have not not consider way, but by the fingular motion of his Spirit, nor them on in an ordinary way, but by the fingular motion of his Spirit, nor them or in an ordinary way, but by the fingular motion of his Spirit, and them calling them of the considerations. One diffi fitting them for this ferrices and them calling them ordinary way that the spirit was the properties of the spirit was the properties. And this he did by giving them gifts and graces necessary for the spirit was grow effending to pleasure, floath and edge the trends of the spirit was the properties of the spirit was the properties. The spirit was the spirit was the properties of the spirit was the spirit was the spirit was and the spirit was t the calling, is well of the calling as well on a significant processing the calling as wellion, magnanimity, courage, fortitude of minde, and freengt of bod / 3 and then either endowing them with an Heroick first, it called them immediately to fee upon the works, as he did Giden, shamper, and Samfonsor elfe made them for eminent by his girls and ensuring the called them. downents above others, that the people taking notice of them, called them to be their Captains and leaders, as we fee in the example of Jephtah. See ch. 3.9, 10. & 8.23. & 11.5. And thefe Judges were not continued by fucceffion, to as that as foon as one was dead another was raifed up to fucceed him in his office, but were raifed up upon extraordinary occasions, as the flate of the people did require in respect of their miseries and op-

preffions. See on ch.9.1.

V. 17. And yet they would not bearken to their Judges Though they had by them deliverance out of all their miferies, yet they would no longer retain the purity of Gods true religion then they were under their government, and refusined from idolary by their authority; but as from as they were by their death let looke to their own liberty, they relapfed

into their old couries, and became much worfe than they were before,
but they went a whoring after other gods Though they were in covenant with God, and united unto him as it were by a conjugal bond, yet they brake this bond of wedlock, and like adulterelies defiled themselves

with idolatry, which is spiritual adultery.

which their fathers walked in] i.e. Who lived in the dates of Joshua

V. 18. it repeated the Lord] i.e. Upon their altering their course, and returning unto God by repentance, he also altered his course, from executing judgement to flewing mercy. See Gen. 6.6 . And this was the contimual courfe which they field with God, and God with them, as appea ped. It lay on the Baft of Lebanon, and Northward from Baftan, I Chem. seth throughout this whole book.

and ferrocd Badim Bad significath alord, bushand, patrone, protector.

In the plural number (asin this place) it was generally used by idolaters fedure more then their failther? I c. Though their fathers, who little alter for all their gods; Which being many, they were wont to diffingulant the death of Johns and the littless had gone our of the way of their protections to the protection of the way of their protections.

ners betore them.

[Bubbern wsp] In which they stubbornly perfisted.

V. 1.1 alfo will not beneforth drive out any] i. e. Although they attempt to drive out the nations which loshua left unconquered, it shall be all in vain, feeing I will not give them courage and frength to do it; but they shal remain still to vex them, as their abominable fins have juilly deferved . Which (as all other Gods threatnings) is to be underthood upon condition of their continuing in their finnes without re-pentance, Icr. 18. 7, 8. Or though they did repent, yet God was fo much displeased with their idolatry, that he would not cast out this pro-ple; and so ease the I fractites of this temporall judgement, so soon as catherwise he would have done, if they had continued constant in his true

V. 22 That through them I may prove Ifrael] i. e. Not that my felf may better know them, who with one simple act of knowledge know all things past, present, and to come; but that I may make them better known to themselves and to all men, and thereby justifie my righteous judgments, when I punish them according to their deserts and my former threatnings, Ioin. 23.13. So Gen 22. 1. 2 Chron. 32.31. Or elle thee words may be referred to the end of the former verie, Which Johns Left when be died i.e. The nations were left unsubdued by Iofina, that the Ifraclites might hereby he tryed, whether they would continue in Gods pure worlhip, or fall into idolately, according to the example of those cur-ted nations that lived among them, at their fathers did keep H] i. e. Those who lived in the dales of Jo-

thus and the Elders that furvived him.

V. 23. Therefore the Lord left those nations] To wit, those mentioned

without driving them out haftily] i.e. Not subduing them to the Israelites prefently, though he did it afterwards, in the time of David and Solomon, 1 Chron. 18. & 2 Chron. 8.7.

neither delivered be them into the hand of Joshua] Not because, though he attempted it, he was unable to subdue them 3 for he prevailed in whatever he undertook, and was victorious over all those against whom be fought; but because the Lord did purposely restrain him from going on in his conquests, that by the remainder of those nations he might grove

CHA'P. III.

V.1 Now thefe are the nation? Ch. 3.21 it's fisid, that the Lord would not call out before if red form of the nations that remained, And the ends of his fo doing were, to punish I free! for their backliding and idolatry, and when thereupon they returned unto the Lord, to make further trial of them, whether they would continue in faith and obedience, and fill cleave close unto God in the profession and practice of his pure religion. And here is fer down who those remaining nations were, and withall another cause or end added to the former, why God suffered them fill to continue in the land , namely, to exercise his people in

martial oncepune.

as bad not known all the ware of Canaan] To wit in the time of Jothus; and that to this end, that God might keep the people in the excecif of faikh and obedience, feeing they fill needed his affiftance sgainft marcial discipline.

their enemics in time to come.

V. 3. Namely, the five lords of the Philiftims] Three of the countries over which thefe lords ruled, to wit, Gaza, Askelon, and Ekron, were formerly subdued in that expedition of Judah and Simeon, ch. 1.18. but were recovered again by the Philistims, for the fins of Gods people, with were recovered again by the Finishman, for the miss of Good proper, min mbm shap had continual war, flometime the one party, and dometimes the other prevailing; I Neither were thefe entermies wholly vanquished title downer of David and Solomon, that, s. 1.8 Sam. 4.2, & 6.17, and all the Camanine?] This is not simply to be understood and all the Camanine?

aken largely, but strictly of those Canaanites properly so called, or sather of those alone whose countries and habitations are here expressed,

and the Sidonians 3 s.e. those countries which belonged to the Sidonians For the great city Sidon it felf was never in the postession of the Heaclites. But that a good part of the country adjoyning thereunto was conquered by the Heaclites under the conduct of loftus, and that ma ny Phoenicians the inhabitants thereof were, according to Gods promife Joth. 13.6, driven out of their possessions, and forced to plant therefelves on the fea-coafts of Africk, appeareth by the two pillars which Procopius faith were to be feen in that part of Mauritania that is called Tingitana, whereon there was an inscription in the ancient Phoenician singuiana, whereon there was an interpution in the ancient promisin language to this fenfe, PVe are those that fied from that robber Joshuache foot of Nave. Percop. in Vandalitis, lib.2. Lebanon A great mountain on the north of Canann, abounding with

Frankinsenses from which it hath its name both in Greek and Hebrey.

from mount Baal-Hermon | So called from the idol Baal there worlhip-

Chap, ili.
3, 8 & 9,48. Some think Dail-Hermon to the West end of Lebanon, Deut.
3, 8 & 9,48. Some think Dail-Hermon to be that mountain which by the and fortitude, and also willing sells and retinution to high egainst them; and contrarisific by weathers when the property of the proper

unto the entring in of Humath] A city on the north of Canaan, Numb. 34. 8. after wards called Antiochia. See on Ifa. 19. 9. V. 4. to prove Ifrael] Sec ch. 2. 22.

to know] i. e. To make known. So Deut, 8 .2.

Chap.iii.

V.5 And the children of Ifrael dwelt] Here, & v. 6,7. are expressed the finnes for which the Ifraelites were given into the hands of their enemies &fielt, their familiar conversation &cacquaintance with these cursed nations. interchangeable marriages with them, contrary to Gods expresse com-

mand, Bxod. 34.16. Deut. 7.3. And this was attended with many other fins.
V. 7. and forgat the Lord their God, and ferved Bastim J. Contrary to that duty which they owed to their supream Lord, to the many obligements whereby they were bound to Gods service above all other nations, and to that Covenant they had made with him in mount Sinaf, and lately renewed and ratified in the days of Joshua.

and the groves] i. c. The idols which they had fet up and worshipped and the groves 1 i.e. the man which they had trees, which they had conferred with the had conferred to the honour of their faile gods, contrary to Ex. 34:1 Deur. 7.5.

V. 8. Therefore the anger of the Lord 1 i.e. Like a man that is angre being much shafed and wronged, he resolved to punish them for their sins. See on ch. 2. 12.

and he fold them] See on ch. 2, 14.

Chushan-Rifbathaim] This is a compounded name, and the latter, as some think, a sirname to the other. See Hab. 3. 7. This was the Ifrael-

ites first (ervitude after their coming out of the land of A.; p. Mesopotamia] Heb. Aram-Nabaraim ; or, the country of Syria fituate between swo rivers, i.e. Tigris and Euphrates, whence it hath its name, Naharaim, of the duall number, s. e. of the two rivers. In this country Abraham lived with Terah Nahor and Lot, before he went into the land of Canaan: And afterwards Jacob fojourned there with Bethuel and Laban, and from thence had his wives.

V. 9, the children of I fract cried unto the Lord] i. c. Being brought into great miteries by reason of their tervitude, and finding no help from their idols whom they had ferved, they returned unto the Lord by repentance, and cryed unto him for mercy and forgivenesse.

the Lord raifed up a deliverer; Or, a javiour and redeemer , whomswhen they were fold into the hands of their enemies, God fent to redeem them of the hands of all our spiritual enemies.

V. 10. And the Spirit of the Lord came upon him] i c. The Lord by an extraordinary inflinct and motion of his Spirit stirred him up, and cilled him to undertake this great work, and fitted him for it; by endowing him with wildome, fortitude and courage, to make war against this tyrannous oppressour, and having vanguished him, to govern his people in

nannos oppressous, and having vanquished him; to govern his people in peece, according to his trust in the profession and practice of his true resignon. So ch. 6, 34, 48 (11.3), 58 con ch. 2, 16.

and his band prevailed against Chushan Rishabam] Towit, for the subdusing of him, and keeping him and his people in subjection:

V.11: And the Land had reft] Was and severated to ening ended, true rilgion being celtored, and the hand flourishing in peace and plenty, fourly pear? O., to the fouristib year, reckoning from the death of Joshua to the death of Ochniel, as may be gathered from x king, 6, 1, where we rewested four handred and eight years from the coming of 16. Johns to the death of . Orn niet, as may be gaineted from 1 King, 6, 1 where are experfed four hundred and eighty, years from the coming of if-rael out of Egypt to the building of Solonitions Temple. But it (a slome do) we should take the years of the Israelites relt and peace, and the years of their oppreffions under their enemies, and the year of their Judges by whom they were delivered , faverally and diftinctly one from the ges by whom they were delivered a lawtenity and unfortely one from the other, the face between their coming out of Agype and the building of the Temple, would amount to about fix hundred years. But we mutthered the state of the temple, would amount to about fix hundred years are the weightly maintain that computation of four hundred and eighty years to betrue, and therefore not take the times here mentioned, of the peoples oppression under enemies, and of their rest under their Judges, severally, but joyn themselves together in one, and reckon still from the death of the former Judge to the death of him that next succeded, letting the times of the oppressions for the most part run into the account of the Judg of the opperations for the front part that into the account of the Jung-the put an end to them; as Chufhan-Rifhathaim eight years, into Oth-niels fourty, and the Moabites eighteen, into Bhuds eighty, v. 14, 30. For those eighty years are not so to be taken as if Ehud ruled so long ret mote engut years are not 10 000 taxen as 11 Anna tuite 10 100 ng, but this the death of Eindu happened in the eighticht wer aftet is the deals of Olinide 1. The space between being spen by the litealites after Olevialism, at the beginning, it may be, for a while after Olinides death why lived quietly & orderly of themselves 5 then they fellow olderly olderly of themselves 5 then they fellow olderly ol continued lome space therein, God in the mean while forbearing to in-diction them deserved punishments then they lived in servicude under the Mobiles for eighteen yearstat last Ebud reduced them to liberty & order, and so kept them till his death. In like manner Othniels fourty years here, & Deborahs, ch. 5.31, & Gideons, ch. 8, 28, are to be computed. Now if it be demanded how in this and other places it can be faid that the land had reft for fo many years, feeing the people spent some part of them on der theopperstion of cruel enemies, to this it is answered, That it is sufficient in the Section of the section o the Scripture to denominate the whole from the belt or the greatest part, & under it to include the refidue, Sce Gen. 35. 36.8c compare Acts. 7. 14. with Gen. 46. 27.

the experience they had of the manifold miferies which they by the like fins had brought upon themselves, and of Gods great merey in delivering them out of them.

and contrariwife by weakning the Ifraelites, and making them cowardly

and faint-hearted through the guilt of their fin,
because they had done evill B. cause they had provoked the Lord to anoccanje nov pan aone com j in caute they had provoked the Loro to au-ger by their thanefull apoltatic and idolatry, therefore he raifed up against them such malicious enemies as should bring them into most grievous servitude. For they were their ancient enemies, who fought their ruine before they had provoked them by making war against them: They were enemies to God and his true religion, and were V. 6. And they took their daughters] This was the fecond fin, making excluded, even to the tenth generation, from coming into the Congregation : And now they were incenfed against Ifrael , because for hiring Balaam to curfe them, and following his curfed counfell of postituting their daughters, and drawing them thereby to idolatry; the Ifraelites by Gods command had made war against them, and therein prevailing, had flaughtred and destroyed a great part of them. In all which respects the Maelites could look for no mercy artheir hands, now they had got them under their subjection.

V. 13. And he gathered unto him the children of Anmon and Amalch 1 It may be underitood , either that the Lord (of whom he laft fpake, It may be unsertious, criter that the Lora (of whom he late space, v. 1.) gathered them to punish his people; or, that Eglon, as his inframent, did gather them, they being neighbour nations in confederation with him, and in like enunity against Gods people, ch. 11.4. Exod.17.

8-16. 1 Sam 15.2.

and possessed the City of Palm-trees lie. Jericho Seconch. 1.16. For howfoever the city Jericho was bur mand utterly ruined, yet in the Territories belonging to it there might remain divers hamle:s and villages fit for habitation. Or it may be, it being a place very fruitfull and plealant, he had feated himielf there, and built fome forts and ftrong holds neer unto Jericho to keep in them his Garrisons to over-awe the Braelites and hold them in subjection, and also to secure the foords and passages over against Jericho into his own Country, not only for continual commerce, against person into insown sometypine only for continuous comments, but allo that he might have (upplies from thence upon all occasionspor a late retreat, if at any time he should be overpowerd. Which was the reason that Ehud, when he was consident of victory-sausded in the first place these

that Ehnd, which he was confident of victory, caused in the hrit place their foods to to take, that to the Moulities might not elicape by flighty, v. 8.

V. 14. ferred Eglan the King of Mada eighten, parts] They ferved the King of Maiopatamia tight years 3 and now Eglan eightenspand-tecroward jabin, surency, oth. 4.3. Souther firms forcating, their ferriducials of the surency and when feller corrections would not prepail to the surency of the surency o may me to the model verance. Herein Othaici, as allo the reft of the Judges, rethrain them from fin and keep them in obedience, the Lord Isid heavier. upon them 3 and when they abused his mercy and readinesse to deliver. them out of their miferles when they cryed unto him, the Lord would not heare them when again they called upon him, but prolonged their affact heare them when again they caute upon thin, our probables when a fillelions to kep then from preliming on his mercy for the time to come.

V. 13. a Benjamite O., the fon of Jemini, whole family belonged

a man left-handed] Heb. Shut of his right hand : i.e. Not having the like uie of it as others have that are right handed, even as they have not the like use of their left. And this cometh to passe either from some weaknefie and infirmit; of nature, or (and that most ordinatily) from an ill sustome in childhood, which in time becometh a second nature : and comerimes it is affected, and attained unto by practice, by those who are martially disposed; that they may with more advantage handle their weapons; as, those Benjamites, ch. 20, 26. In many to be left-handed, is a

tign of torce and courage.

and by him the children of Israel sent a present.] Not their ordinary data of time the content of 11742 fem a prejent. I they meter or company citibute, but a glit of free bounty and homage to gain his favour, this he might not rule with rigour. With this prefent by Gods providence Bhud was fent, that he might gain the more free accelle, and execute his

V. 16. bus Ehud made him a dagger which had two edges] That is might the more easily and speedily pierce, and make the deeper wound.

Which was long enough to do the deed, and shore enough to be covered under his garment.

upon his right thigh] Both because he was most likely that it would not be observed there where a weapon is not usually worn, and that being oft-handed he might draw it out with more nimblenefic.

V 17. And be brough the prefer usis Egloy Though he had many shociates for the gracing of the Embsille, yet he was the man that pretented the gift, to ingratiate him the more with the tyrapt, and to gain acceffe when he came again.

Eglon was a very far man]. Therefore the more unable to make refi-flance, avoi e the stroke when he was assaulted.

V. 18. he sent away the people that have the present After he had accompanied them as far as Gilgal, he fent them homewards, and he himself aione returned, that so he might do the fact with more conveniency, beaone returnes, tracto ne migni no me sace main more sonventines) acting more likely to have accelle without supplying when he came alone, than if he had brought many in his company; & that he might himself run the hazard, and secure all the rest of his company from the danger which might attend fuch an execution; and that having none to take care for but bimilels, he might make the better fhift to eleape when the deed was done.

N. 19. from the quarries that were by Gilgal Or, the graven images, i.e. either a place where Eglon had fet up his idols, the more to vex the children of Ifrae lor to allure them to imbrace his Idolatric sor the quarthe Gen. 46. 17.

V. 12. And the children of I freat list evil sgath 1 Notwithflanding make children exercisings some conceive they might be the manifold mileter which

I have a feeres arrand to thee] Which Eglon understood flouid

executed on him by commission from God. who faid, Keepfilence] i.e. If it be a fecret from Godsthen hold thy peace till the company be departed that are about me, and then privately acquaint me with it. Others think that he spake this to his attendants, commanding them to withdraw till Ehud had delivered his feccet mel-

lage.
V. 20, and he was fitting in a summer parlour] Heb. a parlour of cool-

v. 10. nature was primage no purmace pursure J reco. a person y viewing the graphenes in unally in those hose countries they did refuelt themselves; as we in one banquesting-houses. See on Jer. 36. 13. which be had for him field along 1 Into which he went when he deficed to be private. In this contract one more fictor the hearing of a festre ter-

I have a meffage from God unto thee] Therefore to be hearkened unto with more reverence and attention. This he speaketh to amuze and a maze him that be might be leffe heedfull in attending to that action

which is interested.

And be note of this feat.] He was (though an heathenish king.)

And be noted out of this came of God, that though he were corpulated
and unweltidy, herofe our of his feat and enventily flood upon his feat and enventily flood upon his content his meltige, and thereby gave unno Eluid the fitter opportunity of

giving him that mortall wound. V. 21. and thruft it into his bellie] For this he had a special commitfion from God , who raifed him up to deliver his people, v. 15. Therefore it is no precedent warranting any to murder Princes, although they be hereticks, idolaters and tyrants.

V. 22. And the haft alfo went in] The wound was fo deep and large that the haft followed the blade.

enst the hait followed the older,
and the dirt cameout] Or, it cameout of the fundament : i e. not out
of the wound, which was cloided up, but out of the common passage, as it
of the wound, which was cloided up, but out of the common passage, as it
of the wound, which was cloided up, but out of the common passage, as it
of the word with the street of the passage of death, when nature hath lost

its recentive tacuty.

V. 32 Then Elud went forth through the purch] i. c. He pulled by the kings feverants that attended there, with a composed countenance, and not over-halfle gate, as one not guilty of fuch a sick, nor in the leaft measure to be fully forced of it, being in this extractive of danger fully offer to be fully forced of it, being in this extractive of danger fully one with an undaunted courage and good confidence, which has him with effect that the had done nothing but what God commanded and that therefore he was fafe under his protection.

fore he was fafe under his protection.

and then the doorer] Which having, it is probable, a fpring-lock, locked in the thuring for otherwise it is not likely than he could have locked
the doors and carried away the key without fome fulphino, if any faw
him, Ophers think he follow facettly, none spipping him a which made
them think he was fill with their lovd: but this is not fo proba-

Die P. 3.4. Surely be covereib bls feet] 1.6. He doth his casement which the Helpews modelly expessible by this plussis, 3 Sam. 24.3. because, frieding down, the feet were covered with the upper garmens, which used belong in their countries. Some others trinkly that his fervants supposed he belong in thoic countrie, Some others think: his his freviant supposed he lay down to fleet in his fainithreomon, and do, that occasion covered his feet; see Box did, so must by, and this therefore they lasted one to come in for far of the second in the second of This billion, is of an in the second of the second of This billion, is so and David, a Som: 1.3 has become this better fulled with a fummer parlour and place of delight than the other did.

V. 25. And they tarried till they were ashabited] i. e. Now beginning to fear, because he was so long before he opened the door, that some evil had befallen him; and that this might be imputed unto them as a fault, and neglect of their lord , they were aftiamed of their long staying and

not looking after him. therefore they took a key] It being usuall in kings houses to have di-

vers keys for the fame door. V. 26. and escaped unto Seirath] Netr unto mount Ephraim, not fa

from the place where Egion was flain.
V. 27, and the children of Ifraet] Not all, but as many as could be gathered together about mount Ephraim, and the places adjoyn-

ING. 18. took the foords of Fordan toward Moab] To wit, that neither the Mosbites in Canaan might eleape into their own country, nor they in the land of Mosb palle over Jordan to aid them in Cana-

and fuffered not a man to paffe over I Because the Ifraelites were great and well ordered body to make good the place, and the Moabites

great and went overteen boosy to make a second of clearced and courted army in flight.

1. to, and the land bat reft four force years] 1, e. Unito the eightieth
1. year a reckoning from the death of Ohiniel, and so taking into the acyear a reckoning from the death of Ohiniel, and so taking into the acmount the time of the peoples detection after this death, which is

1. The property of the peoples are continued to the condition of the cond count the time at the peoples detellion litter his death, when they had no Judge over them, wherein they properted in this possible, and the dipletten years in which they were opposed by the Modbies Sec on v. s. some count from the death of Choulel or the death of Shangar jothers, from the division of the land, calling-in the fourty years, v. 11. into this fumme. Others, in fleta of eighty pears; teal eighty pears, v. v. 11. dipletted after him was showing the found of Anath. J. Concerning this Shangar the Scripture speaketh very little. For it doth not experient of what family or trible he was noned that he was the found? which shahe the found of what family or trible he was noned to that he was the found of anath, when

ents suamger the scripture present very neighbor for donn not experile
of what family or tribe he was, onely that he was the foo of Anab, who
it may be was fo famous in those dayes that they which knew him knew
also his tribe and familie. Neither doth it clearly shew whether he were one of the Judges or no jor, if he were, how long he held this place of Benjamin, Jofh 18. 25, that in Behraim, as some think.

Annotations on the Book of Judges.

he delivered by word of mouth; but Ehud meant it of an handy act to be government but only that he succeeded Ehud, and delivered Minel from more acts of his or victories obtained by him, although it is very probable there were divers more, though this onely is mentioned, as being the most famous, if not miraculous. See on ch. 4. 1. Josephus faith he ruled about one year. If fo, it is added either to Ehuds or Deborahs

account. See ch. 5. 0.
which flew of the Philiftims fix hundred men with an ox. goad] Or, as
the vulgar Latine hash it, with the coulter, or flure, of a flow. But the
helt reading is, as we have it, with a goad. Which Some, thinking too too Det traum; 15, 21 we mare it, 1910 a goal, 1 vacen some, cumining too too week mentages on exclive fuch a comqueft, tippole that miny of the country profile flyinged with him, though he was their. Captain and Commandes, 1954, to armed as in letter folia, for winn of fletter wepons. See the first of the country of the co cn. 5. 8, 5, 3, 31. 13, 13, 32, 13d 11.3 not incity, that bouching upon fuch enemies, and at this time not in their power, they were so stenderly provided of better weapons; and it is not falle to go from the words of the text upon weak and ungrounded conjectures. And therefore feeling when God is with us, one is sufficient to chase a chousand, and the weakest wea-God is with us one is turniting to enale actionisms, and the weatest wea-pon strong enough when he puts strength into it. I see no reason why we may not take the very letter of the text, and think that Shamgar himself alone might as well flay fix hundred Philiftims with an ox-goad, as Samion a thousand with the jaw-bone of an affe, ch. 15.15. And to this I the rather incline, because this here is recorded as a strange and miraculous victorie, whereas there should be no such wonder if he being affisted with many others had atchived i:.

CHAP. IV.

Veri. 1. ANd the children of Ifrael again did evil in the fight of the Lord] i.c. Notwithftending the manifold mileries they had found their fins had brought upon them, and the great mercy of God nad found their tims man of congine upon therms and the great metry of God in delivering them upon their repentance, yet no fooner was Ehud deal, but they returned to their worth, and finned more halnoufly than before. No mention is here made of Shamgar, who was between Ehud and Barak, because of his short time, and the few things done in his dayes, which tended onely to a preventing of such miseries and servitude as the Philiftims were ready to bring the Ifraelites into, and not to any perfect deli-

timis were reasy on the state on the 3:31.

V. 2. And the Lord [old them] See on th. 3:14.

W. 3. And the Lord [old them] See on th. 3:14.

Which was the head-City in the North of Cansan; and their kingles which was the head-City in the North of Cansan; about 100 library. chief in that confederacie against Ifrael, Josh. xx.1, whom Joshua vanquished, flew, and burnt his citty to the ground. But this Jabin who perhaps was Grand-childe or Nephew to the other, succeeding him, gathernaps was Grand-timue of 2 typicw for the county intercenting mini, gainered frength and re-built Hizor; and making war against litael, subdard them, and for their fins brought them into griavous servitude.

hing of Canaan] i. e. Either of that part of the land properly to called

ning of canaan 1 . e. Ettines or that part of the land property of that or of all the North-part of the country, because his city was chief and head of all the reft, Josh. 11. 10.

which dwelt in Haresheth of the Gentiles] This was a valt woody firong place, whither the relicks of the conquered nations reforted to be habit as being most fafe and defensible sgainst the Ifraelites, And it to ing (as the Hebrews report) of a large and ample circuit, they built in it divers cities and ftrong caffles.

V. 3. And the children of Ifrael cried unto the Lord 7 No doubt they v. 2. Ann 10c commercy 1 prace error une spe Lora 1 NO comp. of void long before the Lord 2 next chem deliverance, in the fenfeot that grievois milieries and oppeffions, but now with their hears, lite those, Hof. 7. 4. and all that while the Lord did not hear and deliver than 3 to now joyning with this cries, faith and unfained repentance, he faited that the deliverance. So the 10. 10.

chariots of iron | See on Joh. 17. 16. and imensic years he mightily oppressed the children of I frael] Not onty as a conquerour, but alle as a malicious enemy, out of bitter and flusp revenge, because they had formerly cast his people out of their inhiritance, siain his Royall ancestour, and utter ruined and burnt his royald tie. Moreover thefe his cruel oppressions were much embintered to the straclites, because they suffered them under the Canaanites, that curied as-

nealites, because they judiced them under the Cananalites, that cutton arises whom God had promised to oral our before them; for this year under the control of the control

the was prophelying.

She judged Ifraet at that sime] Not governing chiefly and properly as a Judge, whose office was to hear and determine caules, and in these times principally, to make war against the enemies of Gods and in mere cines principally, to make war against the enemies of use people for their deliverance; but, as a Propheceste, counfelling and directing the people that came unto her in hard and difficult causes, reveligible. ing into them the will of God by the fpirit of Prophecie. And of ber, who was of the weeker. (ex., God makes choyce to effect this great work of the proples deliverance, to manifelt his power in the weaknelle of the

of the proposed convenience, to maintean in power in the measurement of the proposed part of Benjamin, Joh. 18. 13. Neither was this that Ramah or Ramathaim is which Elkanah and Samuel lived, 1 Sam. 1. & 2. 11. For this was in

came up to ber for judgement] i, e. To learn of her the will of God [imperuous florm of hail, 15 Joh. 10, 11, & 1 San, 7, 10, unto which concerning things which themicives knew not, and at these times when Deborah alludeth, ch. 5. 20. concerning cutings when unswerves new two sum as trace times much published published by reason of opposition, sometimes silo V. 16. there was not a men left] i.e. In the field to make any refulf-for judgement in some difficult cases, sile being a Propher ance; but all were routed, scattered and slaughtered, Pfal. 14.3. & 13.

V. 6. And she sent and called Barak) In the authority of a Propheteste, fummoning him in the name of God, from whom the had speciall direct-

fon loto do, as appea eith by the words following,
ont of Kedeh-Naphali] There were three cities of this name one in Illechar, 1 Chron. 6. 72. a (econd in Judah, Joth. 15.23. and this in Niphtali. It was leated between the waters of Merom and the lake of Genefareth, and was a city of refuge and belonged to the Priefts, Josh. 19. 37. & 20.7. & 21. 12.

Hath not the Lord God of Ifriel commanded] By this interrogation Lord hath affuredly commanded. Sov. 14. & ch. 6. 14. Gen. 13. 9.

tie him to this number, nor to these tribes alone : for there came in to their affiftance voluntarily of divers other tribes, as of Ephraim, Benjamin, Manaffeh and Iffachar, and the reft which withdrew are reproved, min, parameter and measures and the test winter winterest are reported, were and remoti, that con accepted net work, and notice they are the fifth of his free grace pardoned her fin and failings in the carriage of it. ly, because they were more interessed in this warre, seeing they were under greater oppieffion than the other tribes, efpecially Naphtali, unto which

to give him affiltance.

V.7. And I will draw unto thee] Not by any force or outward to give him affilhance.

V.7. And I will draw wate thee] Not by any force or outward

V.19. for I am thirfly] To wit, through grief and vexation of heart, computtion, but by inclining his heart to make was against thee. So

Congruences, out of inclining are mean, to mean war against time, or Cant. 1.3, 10.6 44:
with his chariots and his multitude I Josephus relateth he had three thouland chariots, ten thouland horse, and three hundred thousand

V. 8. If then wilt go with me, then I will go] Hereby he doth not fhew that he had no Lith to believe her mellage from God; for the apofle commendeth him, with other Worthies, for his faith, Heb. 11, 32. but onely that his faith was affaulted with doubting, and needed this help but oney trust ms taint was ansured with consuming and needed this neigh-for its confirmation. And fectorally, he would have Deborah to accompa-ny him in this fervice, that being a Propheteffe fibe might on all occin-ons connfell and direct him, and also pray unto God for a bleffing spon his endeavours.

V. 9. Soull not be for thine bonour] i. e. Because thou dost hereby discover thy diffidence, thou shall not have that honour, that is due to a Generall for obtaining fo great a victorie, but a poor weak woman shall share with thee in the glorie of it, because out of thy fear and weaknesse of faith thou wouldft not go out to battle, according to Gods command, unleffe supported by a woman. Yea, but God had promifed, v. 7, that he would deliver Sifera into Baraks hand, if he would go out to fight against him; and how was this promise verified, when as Jack killed him? I Anfwer, There was atwofold kind of delivering; one, when he and his army were delivered by victory a another, when his perion and life were de-livered to death; and Barak should have had the honour of both, had it nor been for his diffidence; but for want of fash and affiance he was deprived of the latter, howsoever he had the honour of the for-

V. 10: to Kedefb] Here Barak was borne ; and here he muftered his army, as being neer unto mount Tabor, whither he was commanded to go, See on v. 6.

with ten thousand men at his feet ji.e. Who marched after him as their Generall in due order, and as it were treading in his steps. The like Hebraifme we have, Exod: 11. 8. 1 King 20. 12.

V. 11. Now Heber the Kenite] This digreffion is made to flew how Jacithe wife of Heber come to dwell in the land of Naphtali, and there did this exploit, feeing the Kenites dwelt in the lot of Judah, ch. 1 16 namely, because Heber , for some causes not expressed in Scripture, had fevered himfelf from the reft of the Kenites, and here pitched his tent in thetribe of Naphtali.

V. 13. Kishon] It ariseth out of the hils Tabor, and Gilbon , and afterwards divideth it felf into two parts, one whereof runneth into the midland fea, the other into the lake of Genefareth. See ch. 5. 21. Pfal,

83.9.
V. 14. Up] i. c. Prefencly fet upon the work, and fear not to enter

the Lord bath delivered Sifera 7 i.e. He will as certainly deliver him into thy hand as it it were already done. See on v. 9.

Is not the Lord gone out before thee] i.e. Most certainly the Lord is gone out before thee, as Generall of the army, to fight for thee and

V.15. And the Lord discomfred Sisers i.e. howfover he used Barries and the Lord discomfred Sisers i.e. howfover he used Barries and the Lord discomfred Sisers i.e. howfover he used Barries and influences as sixty his tak and the army of the Ifraclices as meanes and inftruments to ferve his of the three fields in great in the effected in Prov. 21. 31 partly by taking away the course in the effected in Prov. 21. 31 partly by taking away the course in the effected in Prov. 21. 31 partly by taking away the course in the effected in Prov. 21. 31 partly by taking away the course in the effected in Prov. 21. 31 partly by taking away the course in the effected in Prov. 21. 31 partly by taking away the course in the effected in Prov. 21. 31 partly by taking away the course in the effected in Prov. 21. 31 partly by taking away the course in the effected in Prov. 21. 31 partly by taking away the course in the effected in Prov. 21. 31 partly by taking away the course in the effected in Prov. 21. 31 partly by taking away the course in the effected in Prov. 21. 31 partly by taking away the course in the effected in Prov. 21. 31 partly by taking away the course in the effected in Prov. 21. 31 partly by taking away the course in the effected in Prov. 21. 31 partly by taking away the course in the effected in Prov. 21. 31 partly by taking away the course in the effected in Prov. 21. 31 partly by taking away the course in the effected in Prov. 21. 31 partly by taking away the course in the effected in Prov. 21. 31 partly by taking away the course in the effected in Prov. 21. 31 partly by taking away the course in the effected in Prov. 21. 31 partly by taking away the course in the effected in Prov. 21. 31 partly by taking away the course in the effected in the effe take agent that effected it. Prov. 2.1. 2.1 partly by taking away the courige and firength of the enemy, and polifying them with fear and aftonillment, and contrast wife by puriting courage and fortuined into the
fasters of his people 1 and partly (as Josephus relateth Antiq. 1, 5, by

Sphing against the Canasanites from heaven, fending into their faces an

sphing against the Canasanites from heaven, fending into their faces an

venging them on their mighty enemies; that they might less in

since the provided her called in Kings to be the auditors, and specified her called in K

V. 17. For there was peace between Jaben-and the house of Heber] i. e. No open hoftlity, Heber standing in a neutrality, in respect of martial undertakings, between Jabin and the Israelites, although he joyned with Gods people in the profession and practice of the true religion; So he enjoyed peace with both, but not with the Canaanites by oath and co-venant, for then Jacls act had been faulty.

V. 18. Turn in, my Lord turn in to mee, fear not] i. e. I will paffe my promife to bide and fecure thee from them that purfue thee. By which fair words the deludeth him, intending nothing but his utter ruine, as the the inforceth an affirmation ; as is utual with the Hebrews q. d. The fequele theweth. Therefore howforver her cause was good for the matter och matt autreror commission. See v. 14. Sen. 0. 14. Sen. 15. Sen. 1 of it, in that the fought to destroy an enemy to God and his Church, manner failed, carrying on her defign with lying and treachery. In which regard the same may be said of her that we say of the Ægyptian Midwives and Rahab, that God accepted her work, and bleffed her for it, and

she covered him with a manile] Pretending herein a double care, both to hide him from those that pursued him, if any happened to come into on greater opportunous on the context the superstangular opportunity and and, no being now in a great neat, to keep min from categories. The superstanding of this tribe and in good effects, they would be more willing fleep, that with more conveniency the might execute har dethe tent, and also, he being now in a great heat, to keep him from catch-

and she opened a bottle of milk] i. e. Either because it was next as and you opened a source of mine 1 . 6. Edited to reschize it was mile as hand, or to their unto thin the greater respect, or as fatter for him to drink than cold water, being in a great heat 3 but in her own intention to bring him the looner afteep, that the might fee upon her intended work. At this Deborah feemeth to aym in her fong, ch. 5. 25. as a special act of her wifedome and policie.

V. 20, thou ftalt (ay, No] This he requireth ; but the prudently gla veth no promife unto it

V. 21. Then Fael Hebers wife took a nayl of the tent] i. e. A long pin Pointed with iron, ufed to faften the cords of the tent, when they fpread is abroad, unto the ground, to keep it firm sgainft wind and weather, and

sorona, unto the groung, to keep a mining and make the man throng enough for her intended tile.

And finite the nayl into his templer] This aft proceeded from a fingular throng the may into his templer] zeal to Gods glory, and to the welfare of his Church and people, which had been cruelly oppreffed by this tytant, his counter any people, wincen to deftruction. Jacl was inspired in an extraordinary manner and meafure by Gods spirit, seeing the is so highly commended, and pronounced

belled above women, ch. 5. 24.

V. 22. Atel came out to meet him] Namely to congratulate his vided. ry, and to bring unto him the good news of Silera's death, who if he had lived and escaped might have renewed his strength, and raised a new wan against Gods people

V. 13. So God subdued on that day Fabin] i.e. By the flaughter of his army, the destroying at his chariots and florie, and the death of his Gearmy, the cetterying at the surrous and north, and the death of any General, that he was now fo farce from having any power to oppreffe Godg people that he was not able to defend himfelf againft them.

V. 24. And the hand of the children of I frail professed. Help, going

went and was heard, i.e. Prevailed to long, until they had brought him and his people to an utter and final destruction.

CHAP. V.

Verf. 1. "Hen sang] Aleet this great vildorle they sing praise unid God, the chief author of it; as Moles and Mirism did, when they saw the Saywisan strowned in the red its, Exod. 15.

Debrarb and Baras [] Deboras, as a Prophettic, sand a chief instructural outled y God for the obtaining of this vildorie, breaketh out to Gods oralies by since the same control when the same control was the same control with the same control was the same control w

into Gods praifes by finging this long composed by her, to the glory of God, who had subdued their foes before them; and Barak joyneth with her in this holy musick, as chief Commander when this battle was

the in this may minute as the community man the beautiful to the control of the c duing the Canaanites and their king Jabin, who had been for twenty, years grievous oppressors of his people

when the people willingly offered themselver] Hereby are chiefly under-flood the two tribes of Zebulun & Naphralisy v. 18. & ch.4.10.but with themalio the other tribes that came in to affift them in the day of battle ad

Chap.v.

n.x to glow in their own literagith, icetage it is Good alone that given victories on prefuming on their own power, ale cruelly and pride in their opperfilous, iceting there is one mighiler than they, who can give delivers ance unto the opperfilous, proposed of the control of

V. 4. Lord, when then wentes our of Seir] i.e. When the Edomites deriving the people passage through their country, thou didst cause them to the first and some passage in the second source in the se

on, or the nations inhabiting that part of the earth, i.e., the Edomites, Amorites, Cansanites, trembled for fear of the Ifraelites neer approach.

See Drur. 2. 25. John 5. 1.
the best: ns drapped] With extraordinarie showers and storms, Pfal.

your be cuen that Sinai] i. e. Even as Mount Sinai had formerly done, when carely gove and proclamed his law. Others conceive these words are to be stone. God give and proclamed his law. Others conceive their words are to be underflood of their human law. Others conceive their words are to be underflood of their human law. Others conceive their words are to be underflood of their human law. Other words are law. Of the law of their words law, and we have a fire product and a law of the law. Other words law, being of Sinai is here experticed, and lo Piel (82, 183, 184). The law of their conceive the law of the law. Other law of the l the deeper impression. As decembe this area, year and demonsty which present the principle of the properties of the principle reit upon the nations was not prophetical of, and promited at the giving could not come to draw without eminent danger. From which the first the live, which was long before, but when the literalities took their they are now wholly fecured by this victorie. See on Neajourney towards Cansan, and had passed over the tiver Amon. Deut. 2. 4 23. poorney rowards. Cansan, and had palice over the river ramon. Leur. 2.
24, 25, 111 Because we read of much fire, smooth and darkraftle at the giving of the law, but of no florms, dropping of the douds, and raining the law is the proble on their enemies, and delivering them from their opperving of the law, but of no florms, dropping of the douds, and raining the law is the proble on their enemies, and delivering them from their opperving of the law, but of no florms, dropping of the douds, and raining the proble on their enemies, and delivering them from their oppering the law is 5 V. this effectisily moves the me to be of his mind, because this gaing out of seir cannot be meant of Sinsi in this place, seeing God is never of seir cannot be meant of Sinsi, and the next words following that to have tome out of Sinsi, and the next words following do expound the former, and plainly thew, out of when place God tone, when the god tone, the second tone, the second tone, the second tone, the second tone of the second tone, the second tone, the second tone of the second tone, the second tone, the second tone of the second t

of expound the former, and plainly livew, out of wast place. Some two, hundly, Virkendownswebelf out of the field of Edom, then the early the field of Edom, then the early then field the field of Edom, then the early then field the field of Edom, then the early then field the field of Edom, then the early then field of the field of the field of Edom, then the early then field of the field of

were or east importance that they were needly were fairt to forfake the beaten roads, and find out feeret and unhaunted by-pathes, that the enemies might not difcover them , and that they

ple not daring to dwell in them, as being undefentible a-gainst enemies, were constrained for the sateguard of their lives and goods to retire themfelves and walled cities and places

in recursion. I Debroth erofe, that I erofe a mother in I frait] i.e. Till deter.

The a Convernment and a Prophenetic, teaching them Golds will, and with no latte ere teaching them good them is oring mother her dear this freeze deep, there good them is oring mother her dear this freeze deep, there can characteristic than the third with the continuous dearest the

trading, or execution of justice.

Was there a fiteld or fpear feen Bither because their enemies had quite Was there a flittle or spear seen. Hinter treasure trust entents that quite a standard them of all their weaponts and ammunition, 1 Sam. 13:10-3 afforther Benjatust 3 Some understand this as an appositophe to afforther School and the standard seen and the standard Levit. 26. 36,

Annotations on the Book of Judges. V. 9. My heart is towards the Governours of Ifrael 7

V. 101 Speak ye that ride on white affer] i.e. Such as were fat and

ye that pis is suggested, and way 1 i.e. 1c inst are chief Magistrares and Judges among the people, and we allo of the common for who usually well contone about your businesses, and travel in the highwayer, do you all joyn rogether in prassing the Lord for this great editwance, by which you have recovered all your priviledges 1 so they cannot be written to the control of the present the control of the present the control of the present the control of t verance, by which you have recovered all your priviledges 3 Sochastye, Princes, who were abased by Jabins tyranny, may now again tide in honour 4 ye, judges and Magistrates, who had all your power and authori-V. 5. The mountains milited] By these poeticals and hyperbolical expressions is the need how the nations were affrighted and amazed when by
the floors is the need how the nations were affrighted and amazed when by
the floor is the need with the floor of the power in proceeding his people as to your places, and have power to execute your office and jurisdiction;
they travelled towards the land of promise. So Psia, 68, 15, 16,
they travelled towards the land of promise. So Psia, 68, 15, 16,
they travelled towards the land of promise. So Psia, 68, 15, 16,
they travelled towards the land of promise. So Psia, 68, 15, 16,
they travelled towards the land of promise. So Psia, 68, 15, 16,
they travelled towards the land of promise. So Psia, 68, 15, 16,
they travelled towards the land of promise. So Psia, 68, 15, 16,
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they travelled towards the land of promise. So Psia, 68, 15, 16,
they travelled towards the land of promise. So Psia, 68, 15, 16,
they travelled towards the land of promise. So Psia, 68, 15, 16,
they travelled towards the land of promise. So Psia, 68, 15, 16,
they travelled towards the land of promise. So Psia, 68, 15, 16,
they travelled towards the land of promise. The provided the promise that the promise the promise that curely travell from place to place according to your feverall occa-

Patienter for the or the control of the control of

V. 13. Then he made him that remaineth have dominion over the nobles] Night fiche colors.

V. 13. Then he made him that remained have domining our the sabel in the remained of the children of lines, with the sabel in the remained of the children of lines, with the sabel in the remained of the children of lines, refued by this victoric out of the tyranny of the Cansanites, to have led towns lay waft and fortisten a because the Country prorefued by this victoric out of the tyranny of the Cansanites, to have

dominion over their nouses,

***be Lord made me have dominion] i. e. Me Deborah, though of
the weaker (e.p. he hath made to have dominion over the mightle, and by
luny counfel and incouragement to fubdue great Princes and Commun-

V. 14. Out of Ephraim] Here Deborah beginneth to relate how the feveral tribes acquitted themselves in this expedition, praising or blambered.

diens, have entoursge'd them to this war, which thath freed them out of all in the according to their metric ordenteit.

W. 8. They before God and his pure worthly and worfflipped institute. Debonths, a Ephrainties, and worfflipped institute of the calculation of the control field way in the calculation of the control field way to be control field with a proper control of the control field way to be control field work of the control field way to be control field more in this expedition against the Amazine's in this way. Of the control field way to prove with the Canannies in this way. Of the control field way to prove with the Canannies in this way. Of the control field way to the control fin ither was not in the gate.] i.e. Warre with the mileries thereof exrended no only to their ellisges and unwilled towns, but even to their
held no only to their ellisges and unwilled towns, but even to their
levels and place of thirleft itempt by see, their very gates, the place of
levels and place of thirleft itempt by see, their very gates, the place of
levels and place of thirleft itempt by see, their very gates, the place of
levels and coming in ter commerces and or their judicature,
their joing out and coming in ter commerces and or their judicature,
their joing out and coming in ter commerces and or their judicature,
their joing out and coming in ter commerces and or their judicature,
their joing of this war. Some will have the tribe of Judah to be her
meant, whole roas, or Southern part, extended to Amalck, ch. 1, 16.

one of Machies | 1.e. The Mansillies descending from Machie the and abode in his breachers Or, creeke Either from thence to follow his onely son of Mansilch, Josh, 17.1. This must be understood of that half of merchandis, or under presence of his necessary staying at home to mend

traces in their own country, and therefore very praife-worthy, for hard for the bigh places of the field 1 i. e. Describing from mount zarding themselves in such a dangerous expedition, or else such as were for the bigh places of the field 1 i. e. Describing from mount zarding themselves in such a dangerous expedition, or else such as were in the triver Kishon. To show the based begin the war, into the valleys for the based of the standard of the such places. fit for the place of Captains and Commanders, and therefore men most necessarie at such a time and for such a service.

and they out of Zebulun that handle the pen of the writer] i. e. No.

and they out of Zeomina 1822 manuary to pro 9 to 1871 to 1871 to 1872 to 1872

V. 15. And the Princes of Iffachar were with Deborah] i. c. Agreed with her to give her their affiftance when they were requir-

chitt Comminaer.

be wasfer on foot into the valley] i. e. Being to commanded by God, he left mount Tabor, a place of firength and advantage, and went down on foot late the walleys i. e. He with his army, being all foot men, were very willing so cake any pains in citie fervice, and content mine, were very maning on case any pains in time tervice, and content to fight with the Canasnites in a place of great difadyantage; for their iron chariots and hotfe-men were in the valleys of greatest

For the divisions of Reuben shore were great thoughts of heavs :] Or, For the daughous of scauters spore were great thoughts of pears; 1 Or, in the daughous of Readers. If we take the words according to the foruse treading, the meaning is "There were great relondings among the other treaders, the meaning is "There were great relondings among the other treaders and the treaders, and much muttering and humauring against Reuben. In that before a rich and powerfull write, they build defear their beactures, and with them the cause of God, either for love of cale or cowardly fear. But if we take the latter reading, then the meaning is. The Reubenites had reasonings and disputes one with a Breating as are accumentee man reasonings and unputes one with a nother 5 one party holding that they ought not to defert their betthren, and with them the cause of God and his true religion; 3 and the other, which were the firenger and more prevalent, that they ought chiefly and which were the stronger and more prevalent, that they night chit shy and have first his sector operation which come have the could not do. If they engaged themselves in this war: Those better warps of fervitude under the cruel yours, shought in the history warps of fervitude under the cruel yours, shought in the support of feeding themselves out of it. But the support of the sup and not to the production when it is also that the production of the filler and in the meantime to enjoy their each, with their wealth and pleafures in peace and fafety, and not unnecessarily run themselves into (anh depense hearsed. Others think they deterral the cause out of the policy of the production of the prod

of a woman.

N. 26. Why aboleft about among the fice-folds! i.e. Why didft thou, you will be the control of the gones and companies or tiere because, money points yet my therefore chooling eather by skying at home to be them continue (fill) under gelevous oppetition; than by affitting in this war or hazard; the lolls of all, in a cite the yearn persured; the Whiteham of the covered and the state of the control of the cite of the control of the deters the cause of Gods people, which was of such weight and confernment. See the like Luk 1 4.18.

W. 17. Gilead abode beyond gordan i.e. The tribe of Gad and the other half-reibe of Manastich, unto whom, together with Reuben, Giltad was given, Num. 32, 22, 40. Deut. 3, 12, 16. 10h. 3, 24, 25, 31. stayed at home under the fame pretences, and because 4). 44, 16, 34. Usey as at home under the fame presences, and pecunical living beyond Jordan they were no vye expected by Jabin, for like to be, undiffered by provided him by joyning with their berethern they war against hieter, which they might forbear to do under a fair presented, that they were (speated from them by the River, and in Juch a different dates they were (speated from them by the River, and in Juch a different dates they could not come time mongh to their affiliance.

describer sould not come time enough to their stifflance.

Applied Das sensition in figure 1 Dans inheritance by on deficielyoids of come time the stiff of the stifflance of

oney ion or interior more than a more more more more unit and or interior more presented in the present more presented in the pr for they are afterwards reproved for deferring Gods people in this warre, would be quickly enlarged, and put their country in danger of drown-

lander, whither one had tent parakto orgin the war, into the vaneys neer the river Kithon, to fight the battle, they greatly hazarded themfelves in the caule of God and for the good of his people, the plain champion being far more fit for Sifera his horse and chariots than for their foot-army: ch.4.10,14.

V. 19. The kings came and fought ji.e. Jabin and his confederate

in Taanach by the waters of Megiddo] Thele two were rivers, in the tribe of Manafich, which had two cities adjoyning to them called by their names, John 17.11. For Jabins army was so hugely wast and numerous that it filled all the champion country; and therefore though it is corn Iffachar and also Barak; i e. Not onely the Princes, but also faithing battle was fought near Tabor and the river to nough the agree part of the cribe-together with Barak, who was their General and chief Command. The Tabor and the river Kindma, ch. a. 6,7; chief Command and the river of Megiddo, both may will floud, feeing their phases were neer one another, though indivers tribes, and the battle might begin in one place, and through the retreat or flight of the enemy end in the other.

or flight of the enemy end in the other.

They took upgin of menoy? i.e. They voluntarily came to affilt Jabbi in this iteritee, not expeding inom him any pay, but meetly out of malice towards Gods people, from whole only they locked from moth fipolls but they atterly failed in their hoost; or they got much fipolls but they atterly failed in their hoost; or they got mothing by the bargain-but field all they had and themple very follow as wind, thunday, bull, as it were conflicted or work their came. See on chapts. Of it may be thay were terrified from heaven with the molified of an proposating arms, sate Pollifithms a Same. 4.4 and the

on cha4.15. Of it may be they were terrified from heaven with the nole of an peproaching stury, as the Phillithines a Sam.5.14. and the Syliam, a King.7.6.

the flart is beth excure frought gasight Siferal i. c. They in their flations, like Souldiers ranged in a battle, a sixth hold of Gody, with their influences railing thoms and horrible tempeths, conspired all together with earthly creatures, to work the ruine of Sifera and his army, by which kind, af theoriest expertitions the would they, the tance noely the Ifraellets, but even the Lord himself, both from heaven and our earth-hwell manner of means and creatures, did only assume them. See earth, by all manner of means and creatures, did fight against them. Sea

earth, by sli manner of means and creatures, on figure against mem. oen annoes, on Gens. 1.

V. 11. The river of Killons faves them ewer] i.e. This river fast onus (though not for greennells), very hor anuquisy did also help to defroy them, and invest them away, even as a broom, shift and slith out of an houle. And this it did after the vestion of the mighine form of an houle, And this it did after the vestion of the mighine form and hall being funded with a planton agree theighs, it drowed those who in their flight fought to paid over it; or freeling over its lanks, it did carrie and fraces away many dead houles that were fails in the it did carrie and fweep away many dead bodies that were flain in the battle.

Don't feel, these helf trodden down firength] By this spoiltophe to her foul Deborah exciteth her felf to glory in the Lord, who had heard her prayer, and given her vidrory and triumph over her proud enemies, who

peyer, and given her victory and triumph over ner productioness with gloyed in their own fittength.

V. 2... Then were the bard-hoof is token by the means of the prounding of i.e. Though they had many goodly hories, to ted and pumpared that for met; wantonnelle and getternfle of fight; they could not thand fall!

Upon the ground yet; they pegame undervice obje. a sad could not hard that the object of the could be the same of the could be the same of the could be the same of the sam their boofs, and foundred their feet in that hos, hard and from ground

ing the Maclices, by reason that through their point and thorse they brake their point, and founded their period their point, and founded their free in that her, hard and thorse some their point, and founded their free in that her, hard and thorse some their heir period their p PARME Application of the comments of the comme forded no affithence to their brethren.

V 24. Bleffed above women hall factor bee] i. s. She shall be maganified for this heroick act among all that shall hear of it, and God shall

Chap.v.

nor to glony in their own intengen, steinig it is Good mone that given victories not prefuming on their own power, the carely and pride in their opportions, tetting there is one mightire than they, who can give delict of the tribes, who differed themselves to be Capitains and curnot the opperficience which they are helpfeless and hopeless, each of the tribes, who differed themselves to be Capitains and curnot the opperficience which they are helpfeless and hopeless, each of the tribes, who differed themselves to be Capitains and curnot the opperficience which they are helpfeless and hopeless, each of the tribes, who differed themselves to be Capitains and curnot the opperficience which they are helpfeless and hopeless, the contract of the opperation opperation of the opperation opperation of the opperation of the opperation opperation

fubdued king Arad, Numb, 20. 21, & 21. 4.

1 be earth trembled] i.e. Bither the earth it felf, in a poeticall expression on, or the nations inhabiting that part of the earth, i.e. the Edomites, A-morites, Cananites, trembled for fear of the Ifraclites neer approach.

See Deut. 2. 25. John 5. 1. sbe beav:ns dropped] With extraordinarie showers and storms, Pla

. V. 5. The mountains melted] By these poeticall and hyperbolical ex

God gave and proclamed his law. Others conceive these words are to be sions. God gave and proclamed his saw. Others concert dure would all the underflood of those thunders, lightnings, earthquakes and tempefts where by God manifested his glory and M. 19stle at the giving of the law upon mount Sinsi, because then also he is faid to have come from Soir, Deut. 33. 2. and the shaking of Sinai is here expessed, and also Psal 68. 7, 8.
But leaving every man to his choyce, and submitting my self to better 33. a. and the linking of Sinsi is nere experience, and and relation, 7, 8., receiving waters, i.e. administry (i.e., yet more necessarile in those hose Bartesing every man to his choyee, and (ubmitting my felf to better and dry countries) by resident the typical country and hiding judgements. I fell trasher incline to the former interpretation, I. Because the former wonders were far more remote than these safety, which were but water with hidious our-cries and search also among the properties and the safety as the same properties and the safety as the same properties and the safety as the same properties. the former wonders were far more remote than their latt, which were but water with hiddens out-crite and factual strumns, took them priforers and of little, and being fill fresh in the peoples memories, were fix om the brought them into flavtry to rg. if the prifile force they could come for he deeper imperition. It. Because this street, see and trembling which neer, flow their arrows at them, wounded and killed them 16 as they fell upon the nations was not prophetically a premited at the giving could not come to draw without endeath adapter. From which the risk which was long brivers, but when the little little took their they are now wholly feutred by this viscosite. See on Neth-Joontey towards Canana, and had passed over the river Amon's, Deut. 2.

11 Heavis and seatural strumns, took them priforers and for the properties and factor and the properties and pourney towards Canann, and nas paired over the river Amon. Deut. 2.

4-32. It Becuive we trad of much fire, smooth and darkmelle at the giving of the law, but of no florms, dropping of the douds, and raining, but in go they have but of no florms, dropping of the douds, and raining, but ing his people on their enemities, and delivering them from their opperaving of the law, but of no florms, dropping of the douds, and raining, but in giving the people on their enemities, and delivering them from their opperaving of the law, but of no florms, dropping of the florest people on their enemities, and delivering them from their opperaving of the law, but of no florms, dropping of the florest people on their enemities, and delivering them from their opperaving of the law, but of no florms, dropping of the doubt people on their enemities, and delivering them from their opperaving of the law, but of no florms, dropping of the doubt people on their enemities, and delivering them from their opperaving of the law, but of no florms, dropping of the doubt people on their enemities, and delivering them from their opperaving of the law, but of no florms, dropping of the doubt people on their enemities, and delivering them from their opperaving of the law, but of no florms, dropping of the doubt people on their enemities, and delivering them from their opperaving of the law, but of no florms, dropping of the doubt people on their enemities, and delivering them from their opperations. of Setr cannot be meant of Sinal in this place, iceing God is never blad to have come out of Sinal, and the next words following caule leaft detenfolle, v. 7, but now by this videory fafe for habitation of expound the former, and splanly them, cour of what place God them, went, smally, VP Benthou markbeiff out of the field of Edom, then the earth specified of the Lord go down to the answer.

wen, in mercy, y occasion materials with the cities jail a rembled, 8c.

"W.6.7 in the dayer of Shangar J i.e. Though Shangar had begun a "rembled, 8c.

"W.6.7 in the dayer of Shangar J i.e. Though Shangar had begun a great cliurcance to y a wonderful y identic, the J. 3, 3, 1 and though Jac J, who great cliurcance to y a wonderful y identic, the J. 3, 1 and though Jac J, who great cliurcance to y a wonderful y identic, the might from cruel operation of the people of the which now the hach more clearly manifeted, in putting the fifty more than greats and damped sown to find little gives more different with year in the time at both of them, nowith that good indeating the properties of the first time at both of them, nowith the regord indeation of the control of

5, Ifai. 23. 1. Lam. 1. 4. &. 4. 18. And the travailers walked through by wayes] i. e. If their occasions med the traducter makes divings of any of the trade of th ted by-pathes, that the enemies might not discover them , and that they | 26.

ted by pathes, mixtue the entire imput in authors with the pathes, the pathes,

of Ateroph

until that I Deboth srafe, that I srafe a maher in Ifrat] i.e. Till dets.

The a Covernmelle and a Prophetelle, teaching them Gods will, and
with no last care feeling their good than a louing mother ther dear chile fevere
detens, have enclosing divinent on this war, which that breed them out of all
in the control of the c

bigged them with all the miferies of war, chap. 2, 10, and thers, but with leffe probability, take it to be Joshua an Ephraimice, who

Levit. 26. 36,

V. 9. My heart is towards the Governours of Ifrael] i. c

elei. 5. 8.

V. 4. Lord, when then weatch out of Seir] i. e. When the Edonoises

V. 4. Lord, when then weatch out of Seir] i. e. When the Edonoises

V. 4. Lord, when then weatch out of Seir] i. e. When the Edonoises

V. 101 Speak ye that ride on white affer] i. e. Such as were fat and

denying thy people passing through their country, thou didst cause them

fati, bright, flick and shining, upon which Princes and Governours used

the fati, bright, flick and shining, upon which Princes and Governours used

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the fati, bright, flick and shining, upon which Princes and Shining, upon which Princes and Governours

the fati, bright,

ye that fit in judgement, and walk by the way] f. c. Ye that are chief Magistrates and Judges among the people, and ye also of the common fort who usually walk on toot about your businesse, and travel in the highwho until y was on too about you buttered, and there in the lings, wayes, do you all joyn together in praifing the Lord for this great deliverance, by which you have recovered all your priviledges; so that ye, Princes, who were abased by Jabins tyranny, may now again ride in honour , ye, Judges and Magistrates, who had all your power and authori-V. 5. The mountairs milited] By their pottical and hyperbouncal ex- monour a ye, junger ann avagutance, muo name any our power and authority performs in the medium were affirighted and amazed when ty in executing fulfile and judgement taken his power in proceeding his people as 150d themed visible figures of this power in proceeding his people as 150d themed visible figures of this power in proceeding his people as 150d themed visible figures of this power in proceeding this people as 150d themed visible figures of the high water about your buffref for fear of cue-through 50d didners and robbers, may now feared. even that Sinai] i. e. Even as Mount Sinai had formerly done, when curely travell from place coplace according to your feverall occa-

V. 11. They that are delivered from the noyse of the Archers in the places of drawing water] i.e. They who were affrighted and indangered when they went out of their cities to their pits and Wels to draw and fetch-in water, (a commodity fcarce, yet more necessarie in those bot

forts of people, both citizens and Countrey-men, may have free com-merce one with another, and come without danger to their markets and

V. 13. Then he made him that remaineth have dominion over the nobles]

my counfel and incouragement to fubdue great Princes and Comman

V. 14, Out of Ephraim] Here Deborah beginneth to relate how the feveral tithes acquired themfelves in this expedition, praising or blameing them according to their metric ordement; was there a route of them againft admalet ?] Some take this rout to be

Subdued Amalek , Exod 17. 13. For the Authors scope here is not to then was not in the gate;] i.e. Where with the miferies thereof exiden was not in the gate;] i.e. Where with the miferies thereof excommend Johns for that which was done to long ago, but thole who
commend Johns for that which was done to long ago, but thole who
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commend Johns for that which was done to long ago, but thole who
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commend Johns for the which was to the long ago, but thole who
commend Johns for the which was to the long ago, but thole who
there are a single the long that the long and the long ago
the long ago, but thole who commend a rest, because Deborah welling among
there is not to long
the long ago, but thole who
there is not to long ago, but thole who commend the long ago, but thole which was the long the long ago, but thole which was
the long ago, but thole who commend the long ago, but thole which was the long ago, but thole which was the long ago, but thole which was
the long ago, but thole who commend the long ago, but thole which was the long ago, but the long ago,

Annotations on the Book of Fudges. ous of Mushir] I. e. The Menuflices descending from Machir the and abode in his breaches] Or, ereche Either from thence to follow his onely fon of Manalleh, John 17.1. This must be understood of that haif of for they are afterwards reproved for deferting Gods people in this warre,

ing.

some down governaure] i.e. Prime men, who were either Magi
some down governaure] i.e. Prime men, who were either Magi
traces in their own country, and therefore very pralfe-worthy, for has

Tabor, whither God had fere Barak to begin the war, into the valleys zarding themselves in such a dangerous expedition; or else such as were fit for the place of Captains and Commanders, and therefore men most necessarie at such a time and for such a fervice.

and they out of Zebulun that bandle the pan of the writer] i. e. Not onely such as by their protession were no to be Captains and fouldiers, but even Scribes and Scholars , men addicted to fludies , with unanimous confent joyned with the reft in taking up armes to fight Gods battles,

down on soot taxo the state yet i.e. the with his army, being all root-men, were very willing so take any pains in this fervice, and content to fight with the Consunites in a place of gest diffdynamage; 5 for their from chariots and horfe-men were in the valleys of greately

For the divisions of Reuben shore were great thoughts of heart :] Or, in the divisions of Reuben. If we take the words according to the former a nee daujons of Acuorn. It we take the words according to the present reading, the measing is "After were great readonings among the other tribes that favoued the cause, and much muttering and murmuring against Reuber, a In that being a rich and powerful tribe, they thould defeat their beathers, and with them the cause of God, either for love of ease or cowardly fear. But if we take the latter reading, then the meaning is, The Reubenites had reasonings and disputes one with ameaning is. The Rententee had reasonings and disputes one with amother a one pury holding that they ought not to defer their brethren
and with them the cause food and his true religion; a find the other,
which were the foreign and more revealent, that they ought childly and
in the first place to provide for their own peac and fatery, which they
could not on; but you of the religion is and which they
could not on; but you of the religion is the way: Those, being
sweary of serviced smoot the creat years, thought they floud the skeep the
apportunity of the great plant which is a first that they are
should can a dependent only the said to be the should can be dependent of the said the should can be dependent on the said to the should can be dependent on the said to the should can be dependent on the said to the should be said
for the said of the said the said to the said the said the said
for the said the said the said the said the said the said the said
for the said the said the said the said the said the said
the said the said the said the said the said the said the said
the said the the iffue, and in the mean time to enjoy their cale, with their wealth and pleasures in peace and setty, and not unnecessarily run themselves into fuch deferate hezards. Others think they deferted the cause out of the poide of their hearts, because they would not follow the conduct

V. 26. Why abodeft show among the focepfolds] i.e. Why didft thou, Y. 10. wry aposity some strong we perspour 1 ... very contenuous, O Reuben, defer thy berchen, and tay at home under fo poot and bases preened as sending thy flocks, because chous art rich in them and aboundeft in caste. Num; 22, 1, 2, 4. which must be carefully looked

abounces in caree. yours 3: 1, 2, 4. mincumus or carefully tooseed unto cope (erception from mileterings.

to bear the bleating of the flocks of the upbraileth them for biling, more effected with the obserings of their five plan with the courseyer grones and complaints of their brethren under Jabina yearing, and

upon, the Maditerraneany from whence they trailed with other country as, Which they prenated so whelly tooke them up that they had no leafured sift their cheering. Which they prenated so whelly tooke them to the they had no leafured sift their cheering. The contract the state of the Rabbins affirmed this to be too true cause which made them hold back, because our of convadile and state they durft, noce effect them against 16 powerful a years, but when thought of sleet why by size, having such store of hippings, if he should prevail up min streti-recturen; a chough theory they day will fall hould, be they are the properly the holy ordinance.

After committee they enjoyed the shot yordinance also lying for the most part and the leace of the local and they are the state of the properly the shot yordinance.

the most pare on the fea-coast, Jolh, 19,24,29, they pretended the like

oney in or manner, your 17.1. Ame many such accounts to the representation of the repres merchandife, or under preepnee of his necessary staying at home to mend would be quickly enlarged, and put their country in danger of drown-

neer the river Kifhon, to fight the battle , they greatly hazarded themfelves in the cause of God and for the good of his people, the plain champion being far more fit for Sifera his horfe and chariots than for their

Foot-army: ch.4.10,14.
V. 19. The kings came and fought; i.e. Jabin and his confederate kings of Cansan, or their Generalls and Captains under their com-

mous confire joyned with the reft in taking uparmes to fight Gods bastlets, and help their betwhere.

1. 1. And the Printer of Iffabor were with Deborah] i. e.

Agreed with her to give her their silitance when they were required to the respective of the cubes of the respective of

They took no earn of money i.e. They voluntarily came to still Jabin in this fervice, not expecting from him any pay, but meetly out of malice towards Gods people, from whose overthrow they looked for

of malice towards Gode people, from whose overthrow they looked for much food 1 but they atterly failed in their hopes for they got nothing by the bergain, but fold all they had and then pileva soil.

V. A.o. They foods from beause 1 i.e. The meteors from heaven, as wind, thundy, buil, as it were conspired to work their ruine. Sae on that 15. Or it may be they were terrified from heaven with the nolice of an peproaching samy, as the Philistimes a Sampi. 14. and the Syrians, a King. 7.6.

the flart in their cause is fugght agains Sifera 1 i.e. They in their stations, like Souldiers ranged in a bastle, as the hold of God, with their influences rating stoms and herrible tempetity, conspired all together which earthly creatures, to work her ruine of Sifera and his grow.

their inducates rating norms and neutrone compens). Computed an eogo-ther which earthly creatures to work the ruine of Sifera and his army-By which kind of rhetorical experitions the would they, then not profit the Ifraelites, but even the Lord himfelf, both from heaven and on earth, by all manner of means and creatures, did fight against them. See annot 2. on Gen. 2.1.

annosa, on Genaal.

V. zi. The river of Kifhen fuept them away] i. e. This river fair mous (though not for greatedlie, yet) for antiquity did also help to defend them, and swept them away, even as a broom, dust and hith our of an houle, And this is did when by reason of the mightle storm of rata and hall being suddenly pissons a great height, it drowned shole who in their flight sought to pale over 1: or swelling oversteaning.

It did service and second wave made shoules have were shall in in the it did carrie and fweep away many dead bodies that were flain in the

Ony [oul,thou buff trodden down firength] By this spoltrophe to her foul Deborah exciteth her felf to glory in the Lord, who had heard her prayer, and given her victory and triumph over her proud enemies, who gloryed in their own strength.

gloyed in their own fleength.

V. 23. Then were the borle-boof; seeken by the means of the prauming of

i. Though they had many goodly hories, to fed and pampered that
for ment wantonnesse and grannesse of spirit, they sould not fland thill
injuncting counts yet they begann unfervice the; , and could not hure
the likesties, by reason that through their price and storage keep brake
their boofs, and sounded their feet in that hos, that and show ground
with rules austiness and urunifuscon. Chalers take it that they be to be feet.

some effected with the blassings of their free them outline of the process and complains of their becthern under Jubian regrency, and therefore, chooling eather by faying as home them contained their becthern under Jubian regrency, and therefore, chooling eather by faying as home them contained their becthern under glating the process of the process of their becthern under Jubian regrency, and their becther process of their becthern under glating in this war of hazard the corrections of the process of their pro Metor, 1 sturing was agreet earlier and house near many and house projected from pulling-near highest, it is added that it was backed by Ji-line subacity; and pronounced by the decreased an angel, seem the agel, of the posterous, beine Christ, which was been asked to the current and of the posterous, beine Christ, was a Some think defreq was the cuit of his Church See (th.6.11, & 3.1. Some think defreq was s. name (sanfouned to agnific oblevrely forme city sas Mic.1.10,13,12,13).

or, that the three conformats, M,R,Z, were the initial letters of the names of there cities that beeing near to the place of this battle, yet afforded no affiftence to their brethren.

torace, no austi-ince to their precuren.

V 24. Rieffed above mones fast statement bee] 1. s. She shall be maganified for this heroick act among all that shall hear of it, and God shall be made to the statement of the shall be made and the shall be a so the shall be made and the shall be made to the shall be made and the shall

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in the rent] By his is meant either that God would multiply his bleffinge upon her in her tent, i. e. in all domesticall affaires; or, that the dwelling in a tent, as all the Ken ites did, fould be bleffed a-

more fecure under her protection.

in a tordly difo] i.e. In a rich and fair bowl befitting a man of his honour and dignity; or elfe, so large as that the might drink his fill out

V. 26. and with the hammer [he smote Sisera] Heb. She hammered bim, i. c. with the hammer the ftroke the nail through his tem-

V. 27. At ber feet be bomed, be fett] Here are rhetorically expressed the postures and motions of a man that hath received a mortall wound t Not that every particular could be faid of Silera in the very pounts. Not the every personne count or san or steer as the every personne place to the long fathred unto the earth with a pln delven through his temples, he could northin, and bow, and fall; but that in the pange of death he did fomething in reight of the liablance fuitable of eal thete, that is, he lay profitne as Jacks feet having the convultions of death upon

pim.

V. 18. The mother of Sifera J Here we have another figurative amplification besitting a poeticall hymne, whereby is supposed how it was likely that Sesen's mother and her Ladies behaved themselves in their words and actions upon this occasion of his not present commings i.e. She looked out of a window, expecting his approach; the cryed out, when the could not discover him, as one impatient of his delay out, when the could not differer him, as one impatient of his delty and reasoned with her felf and her Laides what the easile might be why the flayed so long: And then is thewed what was likely to be spoken, by the Laides on the sile, to be side with the sile with the sile with the sile was the sile sile that the causes of his thay were the fruits of his victory and the dividing of the sile with the sile values we have a livery and a noment reportenession of price and estimation considerace, prefunding of fuceficit in enterprities upon feepfusil grounds without any respect to Gods power and providence.

27 19. Have they not feel 1 is. They have furely feel and cotained the victory, and therefore cannot come to foon, because they must

have some time allowed them to divide the spoyl.

needle-work on both sides i.e. Both sides alike, and of equal

peauty V, 31: be as the Sun when he gotth forth in his might] i.e. As the Sun when it rifeth in glory and brightnesse, and from the morning to high moon therein increases the more and more 3 fo let them this love the Lord increase daily in glory and happinelle , Prov. 4,18. Pfal. 37.6. 2

Sam. 3.3.4. Din. 1.3.

And the land had reft fourty years it.e. Unto the fourtieth year, reckoning from Bhuds death, or thoic eighty years mentioned ch. 3.30. Sec en. 1/11. S. Mari

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Veria. A Nid the children of I feach tid evill in the fight of the Lord 1 i.e.

They provoked God to just dipleature by their other fines the chiefly by their Idebury, which was that eminent eyil, flow which they are reproved v. 10 and for which God infiliated upon them this pre-

fent judgement,

as the Lird deliwired shem] From this expression and some others,

that follow, some gather than their they were now fallen into so deep

a degree of spossasse and Idolatry as themselves formerly and their fathers a weapon of spontane and anothery as unconserved struttery and predictions before thempson of the they were now fol forered population at in time; palt. For it is not faid, as chi.3.8. & 4.2. that God fold them, as flaves and bond-men to the Midshnites, but only that he different fatter, i.e. to withdrew his proceediors and efficience as that they prevailed against them, and pillaged their Courty. Neither did he fuffer them to by: them, and pillaged their Country. Neither did ne isufter them to lye under their operflionisher eightener or wenny years, 30 ch.; 4; 8; 4; 3; but only for feven. "And for their fan, it is not faid that they added mon their fermer wheightenfies, and correpted themselves more than they faber, as ch. i.g. but simply, that they did will only; into the hand of Midlan! The green anceftor of this physic was Midlan to for the country flatter by the country flatter by the country flatter by the country flatter by more flatter for a characteristic flatter flatte

ora. I am insernie the pottertry arce in m were cause and injury, there is a lipporal Moles wife was born; and the Kenites the lifefended from Jethro. And this (as fomethink) is the Country from whether those whom we call Grypher do come. In those divise they dwell in Tents, and liyed upon the fooll of other nations, removing themselves, their

multiply his bleffings upon her above others, as a gracious reward of this | Caves remained unto Sauls and Davids time, I Sam. 13.6. and, it is

very likely, long after.
V. 3. the Midianites came up, and the Amalekites, and the children of the east 1 i.e. Northe Midianites alone, but also the Amalekites, who were of Elaus pofterity, Gen. 36, 12, and alwayes malicious enemies to the Ifraelites and with them also the children of the Bast; that bove all the reit.

V. 3.5, the brought forth batter J. i.e. Bither cream, in which the butter is a cyclic, after the had given him milk to dirlink, the gave him allo butter to ear. All which kindnesse the used to make him reit the solution to the state of the stat them their wives, families and cattle, before their corn was ripened, partly that they might live upon the ipoil as long as it latted, or they lifted; and partly out they might live upon the lipoil as long as it latted, or they lifted; and partly out of malice towards the Ifraelites, ipoiling all which they could not fend, and carrying away their face, oxen and silts, that they might have no fuffenance to live upon when they

were gone. V.4. till thou come unto Giaza] Lying in the utmost border of Cansan neer the Mediterranem: whereby it appeares they wasted the whole Country, even from the cast, on which they bordered, to the

wrote Country, even not use at the set, on which they contently of the very horders on the west-fide.

V, s, and they came at grashoppers] By which hyperbolicall expression is noted their multitude, their Army consisting of an hundred thirty five thousand able fighting men, besides women and children and the common raicality that followed the camp, ch, 8. 1 o. and withall', thehorrible fooyl which they made in the country seeing like graftoppers, they fell upon every place, and where they came devoured all, and left nothing behind them.

mithout number] An Hebrailme, i.e. So many that they ware hardly to be numbered. So ch.7. 12. Whereas a small company is expressed by the contrary plurase, that they are men of number. See Gen.

As 3.6. and the children of Ifraet cryed, unto the Lord] i.e. When all the means in which they had truffed did fail them, and their dens and device coughd not protect them, then feeling their folly they fought unto the Lord their only took and retige, and returning unto him by true repeting the type of the Lord their office of the two thin for help and deliverance, Y 8. the Lord (first, Perpoler) Heb. A stars, a Prophet. Before he would give them deliverance, be first the time for it, by using the

he would give them deliverance, he nexten inem for K. p young use the Ministery of a Propher, being in hem or openance. He is liad to have been amen, a Propher, that it might not be shough he was an Angel. For Angels in Scripture are not called Prophers, though Prophers as called Argels, Mal 3.3. And it may nobably be thought that this Propher was from tumo them before they cryet on the Local, freight winds may be read in the more than properfect carries of the Local freight profess, they have been properfect than the profess, thus, 250 Local for the properfect carries of carbon them to provide the properfect of the

penecs, time, 200 expanses sens a request, namely, to exhort them to repentance, and to cry unto the Lord for pardon and help.

[fringly you up from ext gypt] This he first mindeth them of, as being the prime and principal benefit upon which depended all the rift

following ...
V.9, and out of the hand of all that oppressed you] i.e. Not only the Agyptians, but allo all those nations which railed was agained you in the wilderneffe, as the Amalekites, Arad, and the Canaanites, with

and drave them out from before you] i. e. The Amorles and Ca-

V. 10. Fear not the gods of the Amerites] i.e. Do not worthip and ferve them, out of an opinion that they are able to do you hurt, feeing they are but stocks and stones, and are able to do nothing against those

they are but tocks and toncies, and are able to de nothing against towe by ferving me only are under my procedion.

Y. 11. And there as me as Angel of the Lord J. i.e. The Angel of the Covennar, the Lord Christ, the eternal lay on of God. For he is called globouth, v. 14. and the Lord, v. 16. and to him Gldon built in lay, which is peculiar to God, v. 24. So chap. 21. Grant 81.76.

A 3.1.5. Thus Christ of old yield to take upon him the thope of a man are the control of the control to typific his incarnation. And here appearing unto Gideon as a man-he allo, refembleth a man in his postures and actions? For as a wany travaller he cometh with his staff in his hand, and reposeth himself un-

invalier be cometh with his fast in his hand, and reported himsificated as area to reth him.

In Obrah? There were two Obrahs, one in Benjamin, John 1s., in Obrah. The were two Obrahs, one in Benjamin, John 1s., and this in Mannifelt, graphing objectively, 1.5. Of the Ramily of Abiters, and of her tilbe of Mannifelt, John 1s. See v. 1s. 1s.

It be of Mannifelt, John 1s. See v. 1s. 1s.

It be of Mannifelt Angel fast. After one poperarch the fungileity and humility of those where the Angel fast. After one poperarch the fungileity and humility of the first of as fast the fast; flat each having many fermats at his command, v. 2s., thought it no flat programm, to work with their own hands; and imply themelves in hopeful honours.

The Middle of Yoms the Othikanites Heb. To sayle it to fee; to will out of the Middle hands again, and the work of the Middle hands of the Middle hands of the Middle hands. The which english the feet to will out the Middle of Yoms the Othikanites Heb.

of the Midiantes fight, that they might not find it. To which end it made choice of this ferrer place, and there did not beat out the corn from

and liped upon the fooil of other nations, removing themility's, telect of the control of the co

rhou mighty man by valour] This is spoken not so much in respect
of that fortived that was naturally in him, as of that courage and valour
wherewith the Lord would now endow him, that he might sit him for so
wherewith the Lord would now endow him, that he might sit him for so
where with the Lord would now endow him, that he might sit him for so
where was thus affrighted, v, 25. Some conceive he thus spake as he was in

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V. 13. If the Lord be with us, why then is all this befallen us?] i.e. Why hath he exposed us to all these miseries, and for taken us in them? V. 13. if the Lord be winn us, why men k at time begines and [1.6]. Why hatch he expedied us so all these indicates and notificate us in their extrement. Which is the usual complaint of Gods dearest children in their extrement of the febreroes usually septembly the photos.

1. & 73.1—14. & 77.1—9. Ier. 12.13. and wind the febreroes usually septembly the photos.

2. & 73.1—14. & 77.1—9. Ier. 12.13. and wind the febreroes usually septembly the photos.

2. & 73.1—14. & 77.1—9. Ier. 12.13. and wind the febreroes usually septembly the photos.

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4. & 73.1—14. & 77.1—9. Ier. 12.13. and wind the febreroes usually septembly the photos.

5. & 73.1—14. & 77.1—9. Ier. 12.13. and wind the febreroes usually septembly the photos.

5. & 73.1—14. & 77.1—9. Ier. 12.13. and wind the febreroes usually septembly the photos.

5. & 73.1—14. & 77.1—9. Ier. 12.13. and wind the febreroes usually septembly the photos.

6. & 73.1—14. & 77.1—9. Ier. 12.13. and wind the febreroes usually septembly the photos.

6. & 73.1—14. & 77.1—9. Ier. 12.13. and wind the febreroes usually septembly the photos.

7. & 73.1—14. & 77.1—9. Ier. 12.13. and wind the febreroes usually septembly the photos.

8. & 73.1—14. & 77.1—9. Ier. 12.13. and wind the febreroes usually septembly the photos.

9. & 73.1—14. & 77.1—9. Ier. 12.13. and wind the febreroes usually septembly the photos.

12. & 73.1—14. & 77.1—9. Ier. 12.13. and wind the febreroes usually septembly the photos.

13.1. & 73.1—14. & 7

of seven years and therefore me a fighe that the takies which me I To wit, that we not the try sanny and therefore, it may be, it was chosen the rather thou set sent of God thus so specific with the training the set of God thus so specific with the training the set of God thus so specific with the set of G

thou set that of Good thus to fpeik unto me, whereby I may be the beet the enabled to undertake this shapetous expedition withingood coinciance, as being called whose by God, and with refolution and courage, and considered the constraints of the constraints of the constraints. W. 18. 28d bring forth my preferred 10 r. maca-wifering. And the word may fightlie both, and to is directly taked in divers places 5 but it caintoo there be indefined of the latter lends, suspenset by the things which are preferred, namely, a boyled Rid, and the broth in which it was done, if odd for a wear virweller, but no or being do in the dot for a wear virweller. fod, fit food for a weary traveller, but not to be ufed in meat-offerings; belides, here is no mention made of the fat, flower or oyl required unothers, neer is no mention made or the ing, nower or opit equired unit; people, which were the caules that moved God to give them up to their, to others, Lev. 6.1.1.14. For Children thinking this period to be divide a trystanty.

inan, he defirest to give him foch enternalishent as was fit for a travail.

V. 26. And built to after one the Lord thy God Teleshidolarry mult

factifice, feeing here is no mention of divers things necessarily required 21.

memer, terms never no monature array and the second of the

1 Kings. 18 33334.
Vis. there refer the date of the rock with employed the field. So that this great work.
Wis there refer the date of the rock with employed the field. So that this great work.
The ordered place Or, in an orderly manner. Let. Litther, in the ordered place. which cloton intended for a trait was by the larger intractionary outlied into a kind of burn-foffering, that thereby Giocons faith might be conflored in this affirming, that thereby Giocons faith might be conflored in this affirming, that thereby Giocons faith might be conflored in the substitute of the conflored in the form of the conflored in the form of the conflored in the conflored in the form of the conflored in the form of the conflored in the conflored

V. 2.1. Alsa word interest precision are well as the state of the literal properties. The properties of the literal properties of the literal properties of the literal properties of the literal properties. This office was property the Briefle in and office a born-farrified. This office was property the Briefle in and office a born-farrified. This office was property the Briefle in the state of the literal driftight-interest when God gave visible figures of his preferee, were gratly the guilt of this born corruption. [16, 57] party God purity and gold p

deparcing from him.

Peace be unto thee] i. c. Life, health, and all happinesse; all which

wonders he formety did in the deliverances of our foretaners. I but our felves in this our militerable considion can have no experience of them, or reason to hope that he remainesh the same to us that he was to them.

V.14. And the Lord lorded upon him] i. e. Nor in an ordinary namere, but virtually and efficaciouily, as he did upon Peter, Luk.2-1. 61. by his spirit (peaking powerfully to hit heart the same things which let uttered to hit is ear.

Go in this thy might] Which I now give thee, and with it my pro-The tutered to fiss ear.

Go in this by might]

Which I now give thee, and with it my promite to affilt thee in this great work which thou are to undertake at my command; namely the deliverance of my people out of the Bands of the command; hance; the curvetance of propose on our anneador with the management of the propose of the anneador with the distribution of the distribu

as this here, fee, Exod. 17-15. Let. 23-16. Excl. 48. 35- then afterwards
V-15. O my Let's, wherewith fluid I fave I free!?] These word
V-15. O my Let's, wherewith fluid I fave I free!?] These word
V-15. O my Let's, wherewith fluid I fave I free!?] These word
V-15. O my Let's, wherewith fluid I fave I free!?] These word
V-15. O my Let's, where where when the fave I for the search of it;
V-15. The why fabre raying bulled, each the search for fave I for the search of it;
V-15. The why fabre raying bulled, each the search fluids. And if it is, then two were commanded to be though he would not perform what he had promited, but as a man appropriate the word of the search of the search of the search of the words and what means the districted direction how to carry or called the feeded so only med divertily gettle as; a hecause thick he had were the search of t So Luk. 1.34. Jūd. 3.2. bebedd, my femily is power J Hele, my thousand it is the meaness. I. e. A bullock was dethinsted, nor for Joah his private service, but for the 1 am week in my self, so also In my triends and allies. See Exod. 8. publick will sell in the peoples Holdertons worthing the meaner production. See Exod. 8. publick will sell in the peoples Holdertons worthing the meaner production. See Exod. 8. publick will sell in the peoples Holdertons worthing the production of the sea facility of the sell of the people sell of the peop I am weak in my tent, to succountry incomes many i. e. As eson, because having pulled down Basle altar, he had facified this bulled.

V. Yo. then field finite the Mildiniter as one many i. e. As eson, because having pulled down Basle altar, he had facified this bulled.

Say as if thou hadde to do but with one man, and not with a great ason the altar which himself lad builty. 28,320.

of fewn spaces old] Bred the fame year in which the Mildinites beof fewn spaces old] Bred the fame year in which the Mildinites beof fewn spaces old.

an end, and threw down the altar of Badashar thy father hath] I.v. Granding in his ground, as in an eminen placche being a chief has pitrace, and and down the grow that it by in I Dedicated to the both of Bagair thy calling with the rosting our of industry, and rethering or Gods true worthing is, the for them useful go on again the Middlantes who dischere, choirage, and hope of victory, when wholl hath begins retrommedience, chirage, and tope of victory, when wholl hath begins retrommedient to the interest of the surface of t

man, no deutent to give min und cateriaument as was he for a travel-ler, namely, by fetting meta before his, as a konstant, Lee, and Missish p. Lee, and Missish before Gods trave will be about the before Gods trave will be considered by an inchi his lake cité did, they 13.15. Girli 8.5.—8. & 19.3. Secon in the find together, feeting will be about the before Gods trave within a considerable before Cods and the first repetition of the will be about the before Gods and the first repetition of the will be about the before Gods and the first repetition of the will be about the before Gods and the first repetition of the will be about the before Gods and the first repetition of the will be about the before Gods and the first repetition of the will be about the before Gods and the first repetition of the will be about the before Gods and the first repetition of the will be about the before Gods and the first repetition of the will be about the before Gods and the first repetition of the will be about the before Gods and the first repetition of the will be about the before Gods and the first repetition of the will be about the before Gods and the first repetition of the will be about the before Gods and the first repetition of the will be about the before Gods and the first repetition of the will be about the second of the second of the will be about the before Gods and the first repetition of the will be about the second of the second o

necequites, that the masses with the most energy many contracts and the most energy many contracts for the most the field and cakes were monthered with the first both, the leffe spe they were to be confound with the first. So Elijah for promiting in speeple differentiate from the Mister year. So middle to preventing in speeple differentiate from the Mister year. So middle to the promiting in speeple differentiate from the Mister year. So middle to the promiting in speeple differentiate from the Mister year.

Homes first miss assuming, that the territe time which would be seen that the state of the seed of the

coning it. For me can not act this work in it is required by the long conscience which have been when but done it, telering that be could not perfishly be long conscience which had so many hands in the acting of it.

V. 30. Then the men of the City full aim reford, Bring out thy for the be many dre! With a lopin work they complained to Joshi, as the lotter, Magiltarac, of his forn, and would by no other means be faithful. ethan by his death, because the injury he had done concerned the publick state, the Idol of Baal, the altar, the grove, and the bullock belonging in time, the tool of Bail, the alars, the grore, and the bullock belonging in common to the whole people and dryn, howforest they were in the existency of Joath, as being chief amongh them. Nothing can ferm unrestrainable on more randprored with an idolaterous range, as we fee in the example of the Epherians all in a confude uprore about their goddelf Dians, Act, 3-18, &c. and in their men here; who in their billed 'seal to Basil, would have the life of Gideon before they would have what the rould (are for billiotic). he could fay for himfelf, and required that the father should give up his own fon to their rage and violence; having herein no more respect to Joafh , though a Magistrate or chief man amongst them that if he had been

tion (as the town-clark the Bphefians, Act. 19.) by telling them that if there were a fault committed, it did not belong unto them to punish the offendors, being private men, but to the Magistrates who were to

be that will plead for him] Namely, in this tumultuous way which di-Rurbeth the common peace.

let him be put to death] Josih himself had been a worshipper of Baal, but now it (cemeth his mind was changed by hearing from his ion (as may be probably thought) that God had appeared unto him in that wonderfull manner before related, and had commanded him to do all that which he had done: Or else his naturall affection exceeding his ido-latious zeal maketh him thus to plead for his son to preserve his

whileft it is yet morning] i.e. Prefently and without any further de-

lay. if he be a God let him plead for himfelf] i. e. If he hath fuch a divine Ty no e a Geager um pecas for umpers) 1. 6. It is that the art the power as you I magine; he is able to maintain his own caufe, and to right and revenge the wrongs that are offered him: but if not, then he is not worthy to be defended by you, who is unable to defend either you

V. 2. Therefore on that day he called him Fcrubbaal] i.e. Joafh called his fon Gideon by the name of ferubba.l. For ferubbaal lignifieth, Let Baal pleat for bimfelf. He is called ferubbefleth, 2 Sam, 11.

F. 33. and went ever To wit, Jordan. For they came out of the Eaft

to invade Cannani, See ch 7.24. and proceeding of young of service I neter was two of this space; only in Judain, John 14, 36, sight this upon the borders of Iffacher and Mannfeth, John 17, 16, 86, 19, 18, on the other fide of mount, Gilbos, and ending at the City of Jeweel wellward; where the Kings of Ifrael had

a royall Pallace, a King. 2.2.2.
V. 34. But the Spirit of the Lord came upon Gideon And us it were clothed him with wildome, zeal, and fortitude, and to fitted him for this work. So 1 Chron. 12, 18. 2 Chron. 24, 20. Luk. 24.

49. Abierer] i. c. The Abicarites, which were the posterity of Abie-zer ; of which familie Gideon lumielf was; In which respect they were

unio Alber, and unio Zebulun, and unio Napiba'ie] Which three cribes lay together, and were neereft to him. and they came up to meet him] To wit, Gideon with the Ablezrites and

V. 36. and Gideon faid unto God] i.e. By fervent prayer de-fired him to give him snother figu. Unto which Godgave him no verball answer, but heatkened to his suite in a reall and effectuall man-

ner.

If they wilt few Ifreet by my hand] He defireth not more fignes out of infidelity to tempt God, but being fertible of his own, weakneffe, in all humility he defireth these helps for the further confirmation of his fish concerning his calling from God to this prefent work, and the good iffue and fuccatic of it. For though the Apostle commendeth him for his fish, Heb. 11, 32, yet he did not awain to the height and strength of it all at once, but by degrees, as he was more and more confirmed by God, and in the mean time he needed all thefe helps to support bim in all his weakneffe and wants, and to ftrengthen him againft all his difindence and doubtings. Some think he required these last signs, not le much for himself, as for those who followed him in this expedition: And it we fay, that it was both for them and himfelf alfo, I think we come neereft to the truth.

fachers houshold were much corrupted with Idolatry, in a provident fear | dew, which at first fell upon the sleece onely, and after upon all the ground, tanners noumed were much corrupced with society, in a provincinical consymblation and care to avoid danger and tumults, he doth feerely in the night what food had commanded him, that he might not be hindred whileth is was folding it. For he did not act this work in the night table in might not finding it. For he did not act this work in the night table in might not finding it. For he did not act this work in the night table in might not find not act this work in the night table in might not find not act this work in the night table in might not find not act this work in the night table in might not find not act this work in the night table in might not find not act this work in the night table in might not find not act this work in the night table in might not find not act this work in the night table in might not find not act this work in the night table in the night was a find not act this work in the night table in the night was the night was sometimes and the nigh was extended to all other nations, and the Jews onely for their ingratiude and impenitence rejected and excluded.

V. 38. for he rose up early on the morrow] i.e. As one longing to fee a return of his prayers, and also because he might have a more sure triall of his experiment, by coming to the place where the ficece was fipread before the Sun was rifen, which otherwise might have drawn up his morning dew, Hof. 6.4.

and wringed the dew out of the fleece, a bowl full of water] Which quantity made the tigne more wonderfull, feeing in a naturall course so much lew could not tall in the imall compasse of a sleece of wooll.

V. 29. Let not thine anger, O'c.] Sec Gen. 18.32.

CHAP. VII.

Verl. 1. A Nd pitched beside the well of Harod ; i. c. The Well of ter-rour; so called from the feer which seized either on the two and twenty thouland Ifraclices, v. 3. or on the Midianites, v. 21. or upon King Saul, 1 Sam. 28, 5. &t 29. 1. This Well lay upon the bor-

by the bill of Moreb] i.e. One of the hils of Gilbon , fo called from the feafonable rains which used to fall there, 2 Sam. 1.21. or, as some think, from the arehers that wounded Saul, I Sam. 31.3. in the valley] To wit, of Jezreel, ch. 6.33.

V.2. The people that are with thee are too many The whole army of the Itracities confifted but of two and thirty thousand, and the Midisnites were at least an hundred thirty and five thousand, yet though they were above four to one, the Lord faith the Ifraelites were too many for him to give the victory unto them ; and the fame is faid when the number was abated to ten thousand, ver. 4. and the reason here is given, Because otherwise the Israelites would have boosted that they had gotten the victory by their own hand, i.e. their own valour and ftrength, and so have robbed God of the glory which was due to him alone. So prone men are upon any good fuce effe to glory in themfelves, rather then in the Lord from whom they have it.

In the Lord from whom they have the

V.3. Wholeover is fearfull and afraid, let him return 3 According
to the law, Deut. 20.8. left by the example of the cowardly and, fearfull
those who were in their own disposition valiant might grow faint-heartest as is ufuall in warrs and bardes.

and depart early] i. e. Berimes and with all speed, as the word signi-

from mount Gilead Or, as the word may fignifie, towards mount Gilead, beyond Jordan, whence the half-tribe of Manalith comes chap. 6, 35. and which did lye over against Gideons camp. Others think there were two mounts of this name, one beyond Jordan, frequently mentioned in Scripture, the other in the tribe of Manafith within Jotdan , neer the valley of Jezceel, where the Midianites now lay, this (if there were any fuch Gilead) is likely to be here means, feeing Ifraclices of all fores and tribes raight depart from this place, where they were now encamped all together 3 but it is not fo probable that all thefe two and twenty thousand departed to Gilead beyond Jordan, seeing the mot of this number were of those tribes that dwelled in Canaan. Of Gilead fee on Obad.19.

and there returned of the people twenty and two thousand] Who though before they were willing to fight for their liberty and deliverance from their grievous opperfions, yet now feeing the mighty army of the Midistites, and the paucitic and weakness of their own party, were grown fearfull and faint-hearted.

V. 4. And the Lord [aid unto Gideon] i.e. Bither by vision,or sp parition of an Angel in humane shape.

bring them down unto the water] i. e. Bither some water running at the bottom of the hill, or to the well Harod mentioned (as some think) for this cause v.1.

and I will try them] Or, purge or furifiethem, as metalls are tryed by the fire and separated from their drosse, i.e. I will give the a sign whereby thou mainst try them, that so the fearful and faint-hearts. may be fevered from those valiants whem I have fitted for this fer-

V. S. Every one that lappeth of the mater with his tongue, as a dog la peth] i. e. Who bending his body a little, teketh up water in the hollow of his kand, and so putting his mouth to it, catcheth or sucketh it up in some (mall quantitie, as a dog la peth, he fiell be fet spart to go

likewife every one that boweth down upon his knees to drink i, e. Who infering every one man postero artim upon to praces to article 1. Per fift falleth of own upon his knews, and theh per falsing himself that put tech his mouth into the water, and loo dinketh as an extro fiscap, then to his fall, he fhall be of their later with depart, as un fist on his levier, to will this were not onely a meer fign which. God ordered at his plasture to fever the fem men, but had fome reality and tealon in fell inter the A figure at lifecond through the men and the in be halfs. fpect of mens different dilpolitions , then we may guelle it to be this and it welsy, that it was both for them and himself also. I think we meters the for them well becarbe biffed it. Q.O. all the floore round which couldnot leave till it had drunk its fill, the other, more competent to the waste of the property of the prop abour the decession der falling upon it, but on the fleete only. By the rance, being contented with a little, and more fleength, courage and

Chap.viii. eagemail: in profession being intention and defign; upon which they pedendy fall again as ioon as they have a little relieved their perfent nevellity. See Real at 0.7. Some gather hence allegoricall observations as. That this only are fit to follow the Lord and to fight under his colours who out a real to his feytes, like Gildons three hundred foolings and the scholars show Mills have formed to the control of the colours who out to the formed to the colours who out to the following and fee who have show Mills in feel. diers, curb their fenfuall appetite, and (as thodogs about Nile) ferfle nosthemicles to drink a full draught of the pleasures and profits of this life, but only lap and tast a little thereof as they passe along, rather our of pure necessity then any great delight, still uling this world as if they uled it not , 1 Cor. 7. 31. Again , That Chrittsiflock is buta little' unes it may a Cont. 7,55. again a nurs continuous it but a itele ones. Luk 1,1245. That manware called, but feet chosen, March 16. & 2 1,14.

16. & 2 1,14.

17. That few fluid be faved, If a 6,77. 3 fer 3, 14. March 17. 4. Eule 3,14. & 18.8.

V. & 1,100 the people] a 1. 6. The three hundred cholen

sen. took victuals] f. c. So much as was needfull for fuch a number and fuch an expedition and ibeg prophets i.e. So many as that every man high have one,

i.e. three hundred in all 3 some of which they had of their ownsatid the

certain of victory as it already upon hadit obtained it.

Vi.o. But if then for r vige down! L. If thou fretch to go down to fugle against the Milliamers, in regard thy momber is for final and they for many and mighty, then first goodown privatly unto the host, where though this hear foundation which shall confirm thy faith, and frengthen both thy hands and heart for the understaing of the enterpolite. Where the Lord lendwing out harman feelily and faint-hearted safe, of his own free larvests, without Ciddons to in offerent unto this. nelle, of his own free largefle, without Gidaons fult, offereth unto lifm nother help for the strengthening of his faith.

gotheli with Phurah by servant 1 i.o. If thou art afraid to go alone

for lear of the Scouts and watch, take thy fervant with thee; who though not able to protect three, yet may be some comfort by bearing thee com-

pay, 11, thine hands full be firengthened it.e. Thou their further be incouraged to fight against them, unto be out fide of the armed men Or, ranke by five i.e. To the first Sensitials of the control of the sensed men of the sen

Sentifists of the holf.

V. 13. [life gridespeers] See on ch. 6, 5,
and their (Speatis) Their nations abounded with Camels; effectably
them, that they might fee at the their camels now with
them, that they might fee after them in Ca nasa and make up of ethic between
them bout whileful they were there for carrying of burdens, effectably
their tens. from place to always and discharge constant and the second services and the constant and the second services and the second services are services are services and the second services are services are services are services and the second services are services are services are services and the second services are services are services and the second services are services are services are services and the second services are services are services are services and the second services are services are services are services and the second services are services are services are services and the services are services. their tents, from place to place, and alfo for carrying away the spoyls of the Ifraelites, when they should leave Cansan and return back into

tuer own Country.

at the fand by the Sac-fide for multitude | An hyperbolicall expression,
usuall with the Hebrows. Secon 16a, 48.19.

V. 13, and by a case of barty-bread tumbled into the bost |
The ana-V. 13. das 0,6 acque o pary-oreas ramous amo soc oup. I me suc-logic and finalizate observable in this detam standards has; That as it were a great mixacle if op one a staining as barley-darfalled down the avel-photolet caus, should overturn and ruine it, so it was so less won. a well-pictuca tent, inouto overeurn and ruine it, to it was no inte won-derfull that to contemptible a man as Gideon, held lately under fuch was allage that he druft nor flew bis head, with a finall handfull of despited aliage that me quint not new nex nead, with a final manoism or occupied figgitter gathered together, should roue and ruine fuch a huge Army as that of the Midhanites; yet as he saw thome done in his deman of the other repreferred by it should as furely come to

palle, W. 14. This is nothing the Divine dreams are alwayes either clear and evident of themselves, or elfe opportunity interprised for the bene-

V. 15. when Gideon heard - he worshiped] 1, e. He praised God for confirming him thus in his calling, and prayed unto him for profeto continuing and could be three bindred mon into three companies That

V. 16. he divided the three hundred mon into three companies That

they might furround the Camp in several places, as if they were enviand be put a trumpet in every mans hand] As though every one had s

and the stranges in every man somal As though every one that a whole Iroop or Regiment accompanying or following him. with early fitteers, and Luny milbit the pitchers! Asmely, to keep them from being blown out by the wind and weather; and from being blown out by the wind and weather; and from being blown out by the wind and weather; and from being blown out by the wind and weather; and from being blown out by the wind and weather; and from being blown out by the wind and weather; and from being blown out by the wind and weather; and from being blown out by the wind and weather; and from being blown out by the wind and weather; and from being blown out by the wind and weather wind weather when the weather weather weather when the weather weather weather weather weather when the weather w

ften of the enemy till they hadoccasion to discover them. V. 17. Look on me, and do likewife] i.e. Expect not any verball directions, which cannot be given on a fudden all at once, and in such diffance as we shall be one from another ; but let my example serve for

V. 18. and fay, The fword of the Lord, and of Gideon i. r. Of the 10. and 197. Lee pures of the Lera, and of Otacon 1 1. F. Ot the Cot as principal segant 3 and of Gideon, as his indument: Where he admisses the whole glory of the videory unto the Lord, but withful would have his own name uted, because he perceived by the introperation of the dream that his very name was grown terrible to the enemy.

V. 20. And the three Companies blew the trumpets] Thereby making Thew that a great Army was come to furprize them. and bruke the pitchers That they might certifie their enemies by that and orange to puters.] I not they inight current that entermises by man fudden myse of breaking and delathing.

Mad beld the tamps to their left bands? That they might affright them. manucia to camps in their sels along 1 Line tury inight and the with those nisny lights fiddenly appearing, seeing they might well think

with those thany highes fuddenly appearing, leeing they might wen think there was a great Army come upon them, that needed the guidance of fo many lights; hearing withhl that loud cry founding in their east, The found of the Lord, and of Gitton.

V. 21. And there flood every man in his place? To flow that the Lord only founding the charge and the allowed the control of the contr V. 31. Ann torre from every man thou punc; a onew tout the Anne only lought the battle and got the victory, as Exod. 14.13. 2 Chron, 27.17. And withall, to make the Midlanites think they flood there to give light to that Army which came with them to enter upon and furprize their camp.

prize their camp.

1. A 25 and the Lord fer every mans found againg his fellow] i.e. The Lord fruckshem with such inadden verrous and anagement, being frighted out their dead fleep, that this mean not being the dead fleep, that this mean the think they did no core flewhelight for the control of the contro

1.e. three hundred in all 1 (one of which they had of their own, shift the eff from them that were diffinition).

1.e. the first of them the were difinition of the first of the of the hill.

1.e. 2 (thron 10.13) and the holf field to Buth [hinted] i.e. Out of the Plain where they jay.

1.e. the quiffy [1] of place delivered time the band [1] i.e. 1 hou maift be as cittain of victory as it already than that obtained it.

1.e. The like to this is related, 1 Sum. 14.15 and the holf field to Buth [hinted] i.e. Out of the Plain where they jay, and the holf field to Buth [hinted] i.e. Out of the Plain where they jay, and the holf field to Buth [hinted] i.e. Out of the Plain where they jay, and the holf field to Buth [hinted] i.e. Out of the Plain where they jay, and the holf field to Buth [hinted] i.e. Out of the Plain where they jay, and the holf field to Buth [hinted] i.e. Out of the Plain where they jay, and the holf field to Buth [hinted] i.e. Out of the Plain where they jay, and the holf field to Buth [hinted] i.e. Out of the Plain where they jay, and the holf field to Buth [hinted] i.e. Out of the Plain where they jay, and the holf field to Buth [hinted] i.e. Out of the Plain where they jay, and the holf field to Buth [hinted] i.e. Out of the Plain where they jay, and the holf field to Buth [hinted] i.e. Out of the Plain where they jay, and the holf field to Buth [hinted] i.e. Out of the Plain where they jay, and the holf field to Buth [hinted] i.e. Out of the Plain where they jay, and the holf field to Buth [hinted] i.e. Out of the Plain where they jay, and the holf field to Buth [hinted] i.e. Out of the Plain where they jay, and the holf field to Buth [hinted] i.e. Out of the Plain where they jay, and the holf field to Buth [hinted] i.e. Out of the Plain where they jay, and the holf field to Buth [hinted] i.e. Out of the Plain where they jay, and the hold field in the plain [hinted] i.e. Out of the Plain where they jay, and the hold field in the hold field in the hold field in the hinted [hinted] i.e. Out of

12. And the men of a freet gathered themselves together] i. e. Hearing, of this defect and routing of the Midianitish army, they came ggreatly in co slift Gideon in the purious, as they cally might, being to later y disbanded, and as yet haply but in their return to their own Country or at least but newly come home. And therefore slill airmed and is feed. or at least but newly come home, and therefore still armed and in ferdineffe to fight.

V. 24. And Gidson fent meffengers throughout all mount Esbraim Noc. A 4-2 And Crosses, from region great correspons as months a personal party only to have their affiliance for the complexing of the videory's but all foot of this humility and mostlety, that they might three with him in the binner of the day's not being willing to Ingrofic the glory of the

victory to minicus some state before them the waters unto Beth-Barab] Which lying neer range state before them the waters unto Beth-Barab] Which lying neer range [Jordan, as Jome conceive, but short of it, the Midianites must need palle before they came unto it. And here it may be Orch and Zoeb palic before they came unto it." And here it may be Oreb and Zoeb, were taken in their flight; and many others with them. Others think the here are meant the foods and pathigs of Jordan even to Beth-backarl. Unto which I rather incline, because we do not read of any fuch, great trivers neer Jordan as could finder their passage. Some think this Bett-barah to be that Bethbarra mentioned, John 1, 28. But that feems the state of the s eth to be or this fide Jordan, and this is faid to be beyond it. See an John

3.10. V. 25. And they took two Princer of the Midianties, Oreh and Zeeky Plat 83.11. Ila.10.16. Thefe riames thew the nature and disjointion Pin. 83.11. 118.10.20.

Ancie manes men me mane and maponime of their tyrams, the one fignifying a mafter or deffroyer; the other a

Ilew Oreb on the rock Oreb; and Zeeb they flew at the wine-press of Justo Oreo on soc rook oreo; and accounty just as the monty present.

Zeeb] Places to called in after-times upon this occasion and lying at the Baft-end of mount Ephraim neer Jordan.

ne Batteene of mount Expiration neer Jorgan.

and broughs the heads of Oreb and Zeeb to Gideon It must not be unand orough the near of Over and Leep to University as from as they had derilood that they brought then unto him prefently as from as they had flain them, but afterwards, when Gideon was passed over Jordan to llain them , but atterwards , when Judeon was paned over Jordan to purfue the remainder of the Midianites that were fied over with Zebah and Zalmunna, ch. 8, 4. But it feemeth to me, that here and in the and Zalmunna, en. 4. Due references to me; true nere and m sue beginning of the next chapter to verfe. 4. there is some transposition in the order of the flory as it is here expelled; which was done it may be to the order or the nory as it is here expressed a must was done it may be to this end, that the acts of the Ephraimites might be continued without any

nateruption.

Some do wittily and profitably allegorize on this victory, as typifying

Chrises conquest over fin and Saran, with all other our spiritual end-Christs conquest over in and Satin, with all other our spiritual end-mies: For which they have good warran, seeing the Propher him-less, propherying of Christs victory over them, doen elegantly and large-tic prophery of the control of the control of the control of the techniques one with another. The Midiantees, in respect of their manufactures are supported by the control of multitude and malice, refemble the many and malicious enemies of our multitude and mailice, refemble the many and malicious enemies of our failwation; Chriff, like Gildeon, overcoming and triumphing over them; of the chair, pickers refemble the breaking of his body with the forrows find the chair, and his crucifying on the Croffe, Ida, 33,5; Heb. 24. Model in the large wheet the pichet; were broke, night glory of his Godhead glorioufly finning forth, after he was broken by death; in his refunction, North 1,4. Now the benefit of this victory by Chriffs death and refurrection is conveyed untou us by lifer of the Golpels which is hid in nichese or earthen veifels, 2 Cor.4.7. And the Miniwhich is hid in pitchers or earthen yelfels, 2 Cor. 4.7. And the Miniwhich is hid in pichers or earthen veffels, a Cor. 4.7. And the Miniflets of the Word y lifting up their voyces like trumpers, pools in this
are again four fipritual leaves, and pur into our hands the fowed of
of the Spiris, the word of God., whereby we put all our centeries of light
and obtain the vickory. Eph. 6. 17. 2 Cor 10.4. Their crying our,
the word of the Lord, refemblesh our fervent prayers unto God, by
the fine the side of the core of the core of the core of the core
whole the core is also move do prevail and their flanding fill in their plaicos, our waiting and expecting fairvation from God, a knowledging
that we have no fleeneth in our felves to refit and over come for many to of the decan that his very name was grown terrible to the enemy,

V. 19. In the beginning of the middle match J. c. At midnich, when
he wanche still of the changed, And of this time he made choice,
he made then the Army were funded a fleer, and therefore most filled to tear and any were funded a fleer, and therefore most filled to fear and any were funded a fleer, and therefore most filled to fear and any were funded a fleer, and therefore most fill configuration of the configuration of the form of the configuration of the form of the configuration of the filled the configuration of the form of the filled CHAP

Chap.viii.

CHAP. VIII.

Verf.; A Nd the men of Ephraim faid unto him 1 i. e When they brought the beads of Oreb and Zeeb unco Gideon on the other fide Jorthe neas of Ureo and Zeob noto Gisteon on the ones not given and think before he had vanquiffed and flair Zebh and Zelm-nina with their stray, because the doubt no mention due victory v. 1.3; which would have made him equall with the Ephraimites in the number of Kings Ilin, who will siready much fugerious to them by his routing, the whole hold, and for exported him requester grows. Thus if they had of Kings Usin, who was aiready much fuperious to them by an securing the whole hoft, and fo exported him to greater early. But if they had come under the beyond forden, and their anges were appealed by his himshie (peech, it is more than probable they housed here accompanied him in his forced expedition (which they did not 3) leting this quarted was because they were not called to suffit him in the former.

Why baft thou ferved us thus?] Heb. What thing is this that thou baft done with ur? They were not contented with Gideons victory, in which they had equal behelit with the rest of their brethren, being delivered tiey had equall teheke with the releof their brethern, being activeted threeby from the tyranny of the Middlaniters, because they were not flus-frew with him in the glory of it. This their pride and ambition did strick gairly from the greathest and possess of their three pricipity and precedencie that they had above. Manafelth by Jacobs blefting, with allo fa their encapsing Num. a. b. 3.0. where Manafelth is startfulled under the flushfath of Deptain. Macrocreat is probable they afforded no first life the distance of Deptain. Macrocreat is ground by the famous former of the flushfath of Deptain. Macrocreat is ground by the famous former of the flushfath of Deptain. Macrocreat is ground by the famous former of the flushfath of Deptain. Macrocreat is ground to the famous former of the flushfath of Deptain. Macrocreat is ground to the famous former of the flushfath of the flushfa Generall of the Irrelites, defeened from their ribe, and for having the Tablinatie and air feated at Shiloh, in their inheritance; and no doubt Tyberfracte and mir fenient at Shilohin their inheritances and no acuse like where now extraordinately profit on with the good function they had fit hopping yind flaying the Middanites whit their two Kings when they fought a partiag of the Middanites whit their two Kings when they fought a partiag with fit for the state of the partial profit of the state of the state

like I Sam. 1941. Wrait with ar hamble and meck antwer, Prov. 15.18,23. 8c.25.15.

ithit within haithle and mete aniwer. Prov. 15.4.18.3.2. & 3.7.15.

Is so the gleaning of the grapes of Ephrain J. e. 1 and your sich pithinks to be better etherend than our poor vinnage? In which allegory is ethically the fight and the fluorest of it to a vinnage that which allegory is the right of the fight and the fluorest of it to a vinnage that with allegory in the first probability of the grapes at least in the Ephrainnies etternished that before the third probability of the grapes at least in the Ephrainnies etternished that is the first probability of the grapes at least in the Ephrainnies etternished that is the state of the two Sings and fain the mysteld had elegoped out of this banks, And withall, by the very name, the state of the state mes occude ato the appraismes, mas taken their two augs an them, which had eleaped out of his hands. And withship the very namfale of the afford it this expedition, it profits and Abieger, he ferment to shape the description of the approximation of the shape and visualities and exact them as a great and famous tribe, and to abase and visualities and exact them as a great and famous tribe, and to abase and visualities and exact them are great and famous tribe, and to abase and visualities and exact the same and the same are the same and the same are the same sulgrifile and excel them as a greet and famous tribe, and to some an ve-life bit own party, it for inging out of the poor family of Abiter; the As-V. 4. yet printing them 3. 6. Zeban and Zalmunna, with fifteen thouland of their arily, that were fled, and had gotten over Jordan to-

wards their own country.

V. And be [sid unto the men of Succeth] Nor that Succeth in the land of Physic Rx00,1 . 37. Num 33.5. but a city in the tribe of Gad, Josh. 32.7. Studate at the River labbek neer Jordan so called because Jacob coming homewards from Laban built his booths there, Gen. 33.17.

for they be faths] He inforceth his request by two ftrong arguments ; I. Because he and his followers were faint and weary, and therefore it would be a work of mercy to relieve them, though they had been strangers and not beether, in such distressed I. Because they were in pursuit of the common enemy; and therefore it would be a work of juffice to firengthen

their hands in fuch a defign. See on Gen. 14.18.

V.6. Mid the princes of Success faid 11.6. They refused to relieve them partly because they faw such weaknesses and wearinesses in Gideons few party occanic tine) has usen wearance and weariness in Gideons rely son, and fuch number and fivength in the army of their enemiestand, partly because they feared the Midianites would, after they had recruited their army, return again, and revenge themselves upon thems for relieving

Are the bald of Zebb and Zalmunna now in 1by bands] q. d., Are they already in thy power as thy priloner, that we flould respect these as victors and not rather fear their revenge? Thus they income Gideon by rejeding his rought with contentious (genn-See the like 1 Suns 3.10. V. 7. I will tran] The, threft, i.e., I will revenge this foul form

V. 7. I will train Heb, breft, i.e. 1 will tevenge this soul toom and proud concerns which you have upon me with extreamy, yet just, feverity, feeing you refule to relieve my faint and wearied followers fighting in a common caute gainful Gods acongive, and berein grievouily fin signific God, the Common-wealth, my fell, said all my followers your brettern; sind do all this in a proud, feornfull and contracting meants against my and in tayour of our syrannous ene-

your flesh with the thorns of the wildernesse] i. e. Lying between oue your felt mith we tower of the mineracy 1. 1. c. 1/mg; recurrent out and pently, at the brook jabobos, G. 11.3. 1.3. 1.3. 5.6. is called all fos the milderingle of Suthwallon, as lying neet unto it, a Sami, 7.27.35. This mittenness for shounder with thorns and beiers. This Theraming of docton denounced against them, being as confident through Gods stifftance it years thing against his nemines as it arealy he had obtained the visitories. V. 8. And the ment my theme to Penulti A. City also in the wiber of Sadjatest the front labobos, for Called by Jasob, because there have God and wrestled with him. Gen. 3.2.50. 1 King. 12.25.

and the men of Penucl answered bim at the men of Succoib] i. e. Denyed his request with like foots and contempts And this they the rather did, preluming on the strength of their tower, which caused Gldcon to threaen the pulling of indown, when hie returned with victory.

V, 9. when I come again in peace] i.e. Safe and victorious.

V. 10. in Karkor] & City beyond Jordan towards the east, an bundred and swenty thou land men. To wit, those which were flain

that drew fwerd] i & Able men for fervice in war. So chap. 20.15,

7,25,46. 2 Sam 24.9. 2 King 3, 26. V.11. of them that dwelt intental i.e. The Arabians, who were called

V.1.1.9 | turns was must meeted | 1.0 | the ALEDDAMS, who were called by the Grecious Scenific, that it, tent-desilient. See Jet. 45.3.5.

Nobal, and Joghthal | See Numb. 21.2.5.42.

for the boly was fewer | Not feeing themselves pursued by the Istalities, not feating it, Seeing they were now come to far on the way towards their not feating it, Seeing they were now come to far on the way towards their

own country.

V.12. and discomfised] Heb. terrified, i.e. Coming upon them on
the suddain, they were stighted routed, put to flight, and so shaughtered

and atterly ruined.

V. 13: Beforeshe Sun was up] Whereby is implyed that he came upon V. 131 Bejoresoe ann was wil Wucteoy is impyred that ne same upon them in the night, as he had done before, ch.7, 19, and fo being awakened out of their dead ficep, they were frighted and amazed, fo as they could not fland in their own detence: Which could not have for fuckeeded, if he had attempted them in the day : for the light would have discovered the weekneller of Gideons army and their own trength.
V.14. and he described unto bim the princes of Success Heb, writ. i.o.

He gave to Gideon their names in writing who were chiefly gully. For in fo weighty a matter he would not trust his memory, least he might hap-

punish the innocent with the guilty.
V. 14. Bebold, Zebab and Zalmunna] q.d. I have purposely reserved. them alive, and here brough: them unto you, to convince you of your confidence in the arm of deth, and your disindence in God, as though the had not been able to have delivered them into my hand in respect of their firength and my weaknesse. V. 16. And he sook the Elders of the city, and thorns] Hereby is means

V.10. And action, pp haver of you cary, and movers! Merchy is mean that heccurrice them to death with their chorns and hisrar, yo yearing them to be caft nated, and for mimpled upons, or dragged them smooth them, and the control with them till they deed. For being each in gulle with the man of Penaud, their panishmene was a like capital with

with them be saught the man of Succoth 3 Or, be weefelt ; or, he mide o know. i.e. By this fevere punifhment he made these Princes and Elto again. 1.6. Dy ma seaver gunnument are states under transit and in-deets an example to all the reft, and for sught them more wit or experi-mental inowiced for the time to conse, then to commit again the like size which were to hainous and offentive against God and their bruthers. best depts the tower? See on 1 King 2.25; V. 17, size like with one most pick city] 3.6. The Princes and Elders, who

were chiefly or onely guilty? as v. of.
were chiefly or onely guilty? as v. of.
the first of the Stance of their death sor elle hearing that the Midlanites had flain divers of the Ifractices in those holds and caves of mount Tabor where they had of the Interactics in those Boils and caves or mount a Book where they make the third level, 6-2, and milling bis betwhen, and not knowing whether they might not be in the number of those who were there flain, be putted; these kings to describe what manner of mentilely wice, and upon their description indeth they were his brethers.

at Tabor] See on Jofh. 19.12. at a town Jose on Join 1912.
At thou arth, were they I, d. They were like thee, and both thou soft they like the children of a King, good has and Majellical perions. And this they laid (as its like) to humor him and get from they laid (as its like) to humor him and get from 1919.
V. 1.9. If ye had [and thomaline], would not [lay you] i.e., Had they been ancestical unou his betternowhere they fell into their hands it would

have been lawful for Gideon to have pardoned them, not being canaanite hough they were enemies; but now he could not, feeing by the law of God be was bound, being next of blood and also a Magistrate, to punish

A Spon are was some great of those and allo a Maguitate, to passine them with death that had murdered his brethern, Numb 3:3-3.

V. 20. And be fail used gether his full born, Mp., and Mg. then 1 hedden hearten him to proceed signific Gods enemies with all feverly; and allo to make him that with himself in the honour of the victory.

Oun 10-14.

But the yauth drew net his fword] Not out of negled of his fashers
command, but uncerly out of fear, being but a youth.

This they defire, I. That they
might dye nobly, by the band of one like themselves, and not by a boy, in an ignominious manner. Il. For a more quick dispatch, which could not be made by the weaker hand of a boy, who would have hagled them with many blows, and to put them to more torment, whereas a man of ftrength friking them would quickly rid them out of their pain.

and took away the ornaments that were on their Gamels necks] Ot, 4144 ments like the meen. Their Camels (on which in those countries men ride, as we here do on horfes) being according to their dignity adorned with chains and jewels, he feized upon them as a lawful prize taken in

was said as an enign or memorial of his victor.

V. 22, Rukethow over 11 Namely , as a King that hath fovereign power, and leavest is successfully to his posterity.

V. 23, And Gideon said, I will not rule over you] s. e. I will not take

upon methe place and power of a King over Gods people, nor intaile, it to my children after me; but the Regal rights shall fill, for me

Chap.ix. Annotations on the Book of Fuages.

Chap.ix. walsh, v. 28, 823, Seconv.23, 8ch. 2.6.

Walsh, v. 28, 823, Secon

Chap.ix.

Hebrew word isufed for both. See Gen. 14. 22,47. & 35.4. Neither doth he defite all, but that every man should give him one of thole which he had gotten for his prey , as the Flebrew text hath

because they were Ishmaelites The Midianites and Ishmaelites were to intermingled both in their habitation and also in their conversation and intercoute of dealing and trading, that their names are promise yoully and intercoule or desuing and treating, that their names are promise, outled, self they had been both but one nation. See Gen. 37. 25,28,36.

These frequently used, to wear golden care-frings; which is here rendered as the reason how there were so many of them taken as a

V. 26. a thousand and seven bundred shekels of gold] See Gen. 24. 22. & Numb.7.14.

V. 27. And Gideon made an Ephod thereof] An Ephod was a vest-ment that covered the shoulders and compassed the breast, like a short firsic coat without fleeves, put utmoft upon the garments to keep them first cost without fleeves, pur umoft upon the gaments to keep them dole. And there were two fores of them 3 One, a richt parmet; pealist to the high Prick made of blew, purple, fastles, and winner inner, canningly wrought and shrowdered without the high prick place before the price of the

ASAM. 0.14.(1) the former for was this rich Eppod writen Oracon to always to be made and for up.

and put in his City, even in opposed). In which himself was born, and dwelt; a manlely, that it might there remain as a monument of this great vilcoty and deliverance. Now if herein he sained as Godd on not him to great vilcoty and deliverance. Now if herein he sained as Godd on not him posterily the manufacture it immentanced as an affective of the saint and the posterily in the saint and the saint and the posterily in the saint and the saint an operpetuate his own fame. Howforver it is mentioned as an afperfion cast upon the glory of his former acts, whether we consider the thing catt upon the glory ol his former acts, whether we contider the thing done, or the event and fillice of fi. For, I. An Ephod was no fit mobium that to represent a relictory, but reather a florie or pillar recreded to this end; v Samp, '14. II. There could be for right or I sayful die of fuch in Ephod in flich a place, feeing it was proper for the Tabernale and the utics of the high Prieft. And it may be that he'fer it up in his own. City, shart there upon all occasions he might by fome Prieft during this Ephod enquire of God without going to the Tabernale, a so ft, \$5.56. The confidence in that this was a revisible as believed in more the high Prieft. an Ephod In thick aplace, feeling twest proper for the Tabernick and the use of the high Prick. And henry be than kefet in up in his own City, that there upon all occasions he may than kefet in up in his own City, that there upon all occasions he may be the refer to upon the thing this phot enquire of God without points of the three transitions, and peculiar to Aarous Ephod and bottle jau too the high Pricts alone, and peculiar to Aarous Ephod and bottle jau too the high Pricts alone, and peculiar to Aarous Ephod and bottle jau too the high Pricts alone, and peculiar to Aarous Ephod and bottle jau too the high Pricts and the many the University of the thin and Thummium, III. Because two second with the way to the definition of the peculiar to Aarous Ephod and bottle jau to the high Pricts and Falling; in that it moved God in his just displacence to make the work of the transition of the proper to good the largy; and besides, in that it moved God in his just displacence to make the same to dear the respect of more than the proper to good the largy; and besides, in that it moved God in his just displacence to make the same to dear the respect of more than the proper to good the first and failing; in that it moved God in his just displacence to make the work in the trib ower. I make the work in the trib ower. I make the work in the trib ower. I make the work in the history and he will want to the trib ower. I make the work in the trib ower, I make the work in the work of the work her the trib ower. I make the given his proper to the tribute of the work in the trib ower. I make the given his proper to the tribute of the work in the trib ower. I make the given his proper to the tribute of the work in the trib ower. I make the given his make the work in the trib ower. I make the given his make the work in the trib ower. I make the given his make the work in the trib ower. I make the given his make the work in the trib ower. I make the given his make the work in the trib ower. I make the work in the trib ower. I make naty; and benees, in that it moved God in his just displeasure to make it a share to Gideon and his whole family, both in respect of sin and of punishment, steing it was the cause of their superstition and of their ru-

and all If act went thinker] i.e. After the death of Gideon they did grofty abute it to will worthin inperfittion and idolatry, either reforting unto it to inquire of it in all their doubts and difficulties conetrning Gods will, or using it as the place where they offered Sacrifices, at least peace and mean-offerings 3 or being taken with the glory and beauty of the sacrification of t beauty of it, they used to fall down before it and worship it; and in probeauty of st, they used to fall down before it and worthip it; and in pro-celled oftime growing worse and worse, they abused it to the groffelt ide-lately in the worthip of Bash, prg. 3.8ce Lev. 17.7. & 20.5.50 was Moles 4 whom see they are the second of the second of the second of the 4 whom see they are the second of the second work the second of the second of

recovered fuch strength as to be able to invade and vex the Israilites in

And the country was in quietnesse] i. c. The inhabitants of the country injoyed peace and prosperity, and were not disturbed and disquired with the noyse and clamors of Souldiers, the founding of trum-Pets and alarms of war, the clashing of arms and weapons, the shouts of the victors, and the hideous out-cries of the vanquish-

fourty years] i.e. Unto the fourtieth year , reckoning from the death of Barak, or from those fourty years mentioned ch. 5.31. to the death of Gideon. See on ch. 3.11

is proved to be a fast omen and a stast name to all his family. Here it is practically an introduction to the following floor of Ablimelechs uluration and syramy to the unter ruine of Glideons house. V3. Aged in a good at age j. 1. e. Lived our his time illusted unto him in the courfe of nature, being not our off by an immature and unnatural death a sign lobs life were prosperous, accompanied with health, through, riches, fonours, and the reft of Cool beffrings, which make the life rule value in the health of the order of the prosperous and the reft of Cool beffrings, which make the prosperous and the reft of Cool beffrings, which make the prosperous and the reft of Cool beffrings, which make the prosperous to the cool of Cool beffrings. life truly vital and to be defited . See Gen. 15. 15.

life truly vlad and to dedited 1 See Gen. 15.15;
V.33. And pack bedieved 1 See Gen. 15.15;
V.33. And pack bedieved 1 See Gen. 15.15;
fignifying the lived of the containt, to called it may be, when making choice of him to be their idely god they did pitter into coverant with himso do him fervice: and fo by adhering to kinnipely brake their coverant with God, and postfluxed themfelvesto commit lightnuss whoredome, which the Lord haid to often and earneftly forbidden, and to feverally particular.

nifhed.

V. 34, *remembred not the Lord their God] Neither his goodnedle in multiplying his blefflings upon them, nor his just judgements in pundhing their former fins, especially their spotfaste and kilolatry, nor his merclest in giving them deliverance out of their opperfions, when they turned unto him by true repensance: but either pollured his pure worship by wordinping God in idols, or by joyshig them together with him of which he is impartent, as not induring any corrivals; or finally they were 10 befored with idolatry, that they wordinped idols only, and for gast the only true God slogether, and wholly neglected his fervice.

V. 35, *thirthy flowed they kindsaffe to the boule of fernibasal] i.e.
They did not requite his love with love, nor thread themickees grateful unto him according to his deferts, in feeking the good and welfare of his posteriy.

CHAP. IX.

the one amount, mortaing merit manas in the blood of their breaters, and fleathing their (words in their bowels, To this end he giveth up Abimeléchto be ruled with an evil spirit of ambitton, whereby he thirsted mielechno be tuled with an evil fipite of ambition, whereby he thirtied after foweraginny, and Regal power, which having beta offered to his no-ble father for his well-degring of the Common-wealth, had been by him modelly redured. For the atteinment hereof Abbimelech perfently after his fathers death an enterties gorth to Shetheria, the Clay in which he was born, having no hope to compale and effect his project and defign by the yaing in his father all yamong his many bettern, the meanth and youngeld of them having a better tile time Regal power then himselfs Although indeed neithle the why had any tighe to it, feeting the Lord had citabilished the prefens of when have then him her possible himselfs; and keps all this Royal rights in his low hand. Unto him the people, were to refort in all cash has in his low hand. Unto him the people, were to refort in all cash as his bis with the prefens to the death of the himself and the Royal rights in his low hand. Unto him the people were to refort in all cash as the surface of the means of the himself and the Royal rights in his better the proposed of the himself and the Royal rights in the low hand. Unto him the people were to refort in all cash and the surface of the himself and the Royal rights in the low hand. Unto him the people were to refort in all cash of the himself and the reform to the results of the himself and the reform to the results of the results and the re retort in all cates and caules of moment in which there was difficulty, and were therefore to be bedrered by the judgment of Ulrim and Thummith; and in ordinary matters, more plain and of left weight, by those Judges whom whe beliefed he extraordinarily raifed up and furnified with wildome and fortitude, to administer judice and judgments, to protect them from their centures, and to give deliverance when for their fine they constrain under their constraints. The sourcement was a conducted to the constraints. they groaned under their oppressions. This government was to continue till the Lord himself was pleased to change it. And when he thought fit till the Loren minner was preased to ensure to.

Find when we monthly to place a King over them, he retained power in his own hands to shooke one according to his own mind's and would not leave it to the peoples choice, much leffe permit any out of their own ambitions to affect and a

spire unto boveralgney.

anto bis mothers brethren, and communed with them] He made danko of Gideno, de on ch. 3.1. to the danko of Gideno, de on ch. 3.1. to the same of the communed with the communed wit

V.2.5pake;

ing this butineffe is not to be carried on by a few, but by the common vote of the whole people, communicate your reasons, by which they may be

ling his butinetile is not to becaretted on by a tem, but of necessary of the own of the whole people, committees your resions, by which they may be relevated to further my full, surno all, one as well as another. Whether is better for past afters that all the lone of greunbast, sphich have the 'left care and ten perfous, religne worty ma, or that entering a very very left in the first place the length of the transition of the performance of the they fought to preferve their own flates from the intrusions of an ambitious neighbour, or were themselves ready to increase upon

then.

Remember also that I am your boas and your stells I spoken some times of a whole nation who lists descended from the same grand & common parent, as I stell from I keob, t Chro. 11. Comercisine of the same chap; in which oftentimes brether and kindered co-inhabited, as I think here it is to be undershood; sometimes of kindered who were of the same blood, as Laban and Jacob, Gra. 29.44. David and Amaporable 18. 2 Sam. 19.13. and thus namy of the Sechemites were of Abimelecks sight and bone. And this argument he uten to persist when to rethy make him their King, sefend they mish there much sometime and amy idealt with the second of th of the famet blood, at Laban and Jacob, Gen. 29.14. David and Amsfa. 2 Sum. 19.12. and thus many of the Sechemics were of Abimelecht fields and bone. And the Jacometric Leuter between the properties of the felly many the second many of the sechemics were of Abimelecht fields and bone. And that argument he utilet to perfivate their contract of the felly might when sat it was not dismark blim their King, feeling they might have much thonour and many
petvilledget above others, who had a King to rule over them with the
first the feeling they might be a feeling they might be a feeling the properties of the feeling the properties of the feeling the properties of the feeling generally. In this practice, for their section, partiality, and unfinerfly to be a King, who ought to govern and
secure uplittee and judgment equally to all men without respect of properties of the feeling the feeling all the free the feeling and the model of the model's and glefons or relations.

V. 2. And that known the feeling that the model's and gletimes of the feeling the feeling the feeling the feeling the feeling that the model's and gletimes of the feeling the feeling the feeling that the feeling the feeling that the feeling the feeling the feeling that the feeling that the model's and gletimes of the feeling that the feeling that the feeling that the feeling that the model's and gletimes of the feeling that the feeling

V. 3. And their hearts facilized to follow Abimelech i.e. To choose him before any other to be their King, because he was their king-

here mentioned was referved there, either because it was raised out of oblations to the idds, or because that plate was the Cities treasury. For in some places they did in those and after ages make their Idol-temples their treasure-house , as the Romans did the temple of Saturn. Here it Is observable, that thele monies which were consecrated to idolatrous uses, through Gods providence became the instrument to bring upon the idolaters the punishment of their fin, by imbroyling them in a civill war

starts the punishment or text into yo autoroxing text in a syrat were; which caused their uter trulin.

**mberconito Attindible bired visin and light perfant i a. A desperate beggett and raically crew, fons of Bellai, who had no fate of God. And nope but such were fit to extent fuch a barbarous and bloody design and fuch an horrid mallacre as Abimelech intended. So 2 Chron. 13.7. See

V. S. flew his brethren - being threefcore and ten perfons The whole number deligned to the flaughter is named, though one of them, namely Jotham, efcaped. And this is usual in the Scripture. So Gen. 42.13.

Num. 4-23-23-1 Ccr. 4-5.5

spoute fore They were not killed in feveral places as they found from place to place to keep all in good order.

V. 1. [hadd I for faller me (writing) and my good fruit) When not had not place. Which formalisy flowed that Abimelach caused it be done under from peter cost justice, as if they had conspired with the cost of the the whole flate. See the like cruelty and ambition , 2 Kings . 11, 1

V. 6. And all the men of Sechem gathered regelber] i.e. They and all their friends whom they could perfunde to joyn with them out of other tribes: Neither is to likely that they durft prefume of them felves to make a Klog without the confent of manyothers, especially feing it was an act expectly contrary to Gods Word, he having appropriated this choyce unto himself, Deut, 17.14,15.

prince and convection intelligential 14.15.

and all the boule of Millo] Hereby fome understand some small clips adjoining to Sheckim; ethers, the strong hold spoken of v.zo, 46,49 used for the town-house, where the Elders and full County. fel met together to debate of and order affairs of State, being guarded with a garrifon for their better fecurity in those troublesome times.

Ea winn germon was germon when the seek a Sami, 50; and make Abinaleh king] Whereby I conceive, that howforder the Schemites intention, was that he should reign over all lired, yet being but one City, though backed with unny friends, they durk yet less but one category it at the first, but chole sim onely for their own King, to rule over that City and the parts Jying about it. For the reston moving thesito heating to his full reached no turkers, I am pair home O'yan figh. yet being but ont-City, though backed with many friends, they duril friends that they fall the parts lying about it. For the reason moving the min their King.

1. So the reason moving the min their king.

1. So the reason moving the min their king.

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1. So the reason moving the min their king that make the min and him king over the men of Scathan, the min the min their king.

1. So the min their king that make the min and him king over the men of Scathan, the min they have attained unto it; like a bramble, which years the min their king.

1. So the min their king that the plant and him king over the men of Scathan, the min they have attained unto it; like a bramble, which years the min their king.

1. So the min their king.

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1. So the mi

Insp.1x.

V. .. Speck I proposition the ears of all the time of betchess it is. Section in the ears of the whole people committees your resions, by which they may be given the unimple of the whole people committees your resions, by which they may be given the proposition of the whole people committees your resions, by which they may be given the proposition of the whole people committees your resions, by which they may be given the proposition of the whole people committees your resions, by which they may be given the unique the cities of the proposition of the whole proposition of the whole proposition of the pro

faid to have reigned three years over I frael .v. 22.

So the Plain of the Pillar Or, by the oak of the Pillar i. e. In that field by the reason give runary Or, by necounty the runar 1.e. in that held areer Sechem where Johns a recided the great flone under an oak; it beling the cultome of those times to shown their Kings in some famous noted place by reason of some tree of countrial, or stone erected stora monuments, for the more solemnity of the action. See Josh. 24. 26,

27. V. 7. in the top of mount Gerfrim 1 See on Jofh. 8. 30, 33. Of the top of this mountain Jotham made choyce, because it seemeth the sechemles were assembled as the boxtom of it to inaugurate their new-cho-them. ien King, and because speaking aloud he might from thence best be heard and make an escape if he were pursued.

lift up his voye, and creed, and faid unto them] By divine infpiration and the fifth of prophecy, as the event flewed.

Heavier unto me, ye men of sechem] Namely, who am fent of God to convince you of your hainous fin in committing these horrible marders and maffacres, that fo you may repent, and avert Gods heavy judgments

which hang over your heads. which nang over your nead.

that God my beatfer into jou! To wit, when you call and cry
unto thin in the time of your defirefit: Which he will not doe if you
go on in your fins, thutting your cars and hardning your hearts when by
list melicoger he given you warning to turn unto bim by unfained repen-

nament and mis promer, who rettee consonted with the Solution, and did never ambibitionly affect or affect or more Kingly Specialism.

I.I. He through the pride and ambition of Abimbleth, who, though wicked and worthfulff, to thirfled after tighthis the made way of more through a field of blood. I.V. He force light the maintfold miferies and mifchlets V. 4. pletes of fliver] See on Gen. 20.16.

as field of blood. IV. He forete lleth the mistifold infertes and milelities are mistifold to the seed of Bast-berind; i.e. The idolatrous temple of this which both he and the Sectionnites would bring upon themselves in the season of the basic of Bast-berind; i.e. The idolatrous temple of this which both he and the Sectionnites would bring upon themselves in the season of the bast of the section of this worfull tragedie. See the like parable, a Kings, and the section of this worfull tragedie. See the like parable, a Kings, and the section of the section o

and they faid unto the office tree] By the Oliva and the reft of the fruitfull and ufefull trees here named are meant both, the Judges who ruled in former times, and also Gideon and his fermty long , who never affected , but unterly refuled, this Kingly govern-

V. 9. wherewith by me they benour Gold and man] f. e. By fine cyle which cometh from me, God is honoured, feeling oyl is used in his service, which tendeth to his honour, both in oblations and serifices, and allo for the nourthing of the lamps and lights in the Sanctuary.

And men allo are honoured by it, feeing it is uted in the anoming of

Kings, Priefts and Prophets, and its profitable unto all forest and onditions, both for meta and medicine, food, face, and feature, Pfal

104.15,
go to be promoted over the treet. Or, go up and down for other nets,
The Kingly office is no easy calling but obligath to great pains and care
for Kings, like the Sun, mult of wish the regions under them, and go

from place to place to keep all in good order.
V. 11. Bould I for fake my freesnesses and my good fruit When men

goonnie.

V. 33. which cheereth Gol and man] Not that God uleth wins, as man doch, to cheer him by drinking offit, but because affeit was used in Sacrifices and oblitions, in which Gold delighted, as being dutiet of his fervice. But man is chereth by it within temperately used, as being a fingular means to renew and refresh this spirits, especially when they fink with forrow, or droop under the preffure of any great calamity, Pial

104.15. Prov. 31.6. V. 14. Then faid all the trees unto the bramble] i.e. A bafe, worth V. 14. 100m pain an use refer immune commune; 1.6. A pairs with the file and fruit-file firstly, good for nothing but to flop gaps, find with the pricks to keep men and beafts from entring into the pleasant fields, and afterwards to be burned; and with its blace to infule a fire. By the Brainble Joham meanth all ground and ambitious men, and particularly the product of the price cularly Abimelects, who was base in his birth, vicious and wicked in his life, barren in all grace and goodnesse, and tyrannicall and cruel in his disposition and nature; and by the trees, the Sechemites and other

ferestheth off his wool and teareth his skin, when destring to be at his lifersteam on his wood and rearem his sain, when defiring to be at his liberty he would go from under it; Or like a Rider, who defiring to back a wilde skittish horse, clappeth and Broaceth him at his getting up; but fourth and galleth him when he findeth himself fure in the faddle, And such an one was this cruel tyrant Abimelech, and also Nebushadnezzar, Dan. 4. 12.

Chap.ix?

Let fire come out of the bramble] Some write that this firub beeing wolently shaken by the winds, is, by reason of its dry substance apr to kinviolently finken by the wines, 15, by teaton or us any montance ape to kin-diffo it felf and burn, and that thereby fometimes whole woods are fet on fire. See Beck. 19, 14, Jan. 2, 5, Plai, 78, 9, and devour the [edars of Lebanon] i.e. The most illustrious Nobles,

and chief Elders and Magistrates, when they stand in his way, and refuse to be instruments of his tyrannie & cruelty. These are compared to the cedars of Lebanon, because they were the goodlieft and talleft in all those

V. 16. Now therefore] In these words he unfoldeth and applyeth the

arabic. if yee have deals well with ferubbaal] i. e. If you have gratefully requited him for all the benefits received from him.

bis bouse] i e. His sona and posterity. V. 17. adventured bis life far] Heb. cast his life, i. e. Neglected and despited his life for the common goods So chap. 12. 3. and 5.

V. 18. because be is your brother] i. e. Not because he was the son of Jesubbaal, or for any goodnesse in himself which might make him worthy of such an honour, but meerly out of self-love, because he is of your kindred and alliance.

V. 19. then rejoyce ye in Ablinelech] i. e. Live happily and joyfully with him, as with a King juftly elected, and let him bave all joy and content in you, as in his lawful and loyall fubjects. This Jotham witherth, nor as thinking fuch happineffe would befall them, (for he knew they had done wickedly in all their proceedings) but by way of ironic and reproach.

V. 20, let fire come out from Abimelech]. That curfed bramble fit for nothing but to be burnt and to burn others, and let fire come out from the men, we, i.e. Let a wicked spirit of dissension, hatted and revenge possesse them, and carry them on to ruine and destroy one ano-

V. 21. And Fotham van away and fled, and went] This variety of words expressing the same thing implyeth his great haste in fly

ing.
to Beer] This some conceive was a town in the tribe of Ephraim; oto Beer J. Aussions conserve was a torns in the time of Epinasin 3 o-thers, and that more probably, think it was Baslath-beer in the tribe of Simeon, as being in a greater diffrance from Shechen, and fo further our of the reach, and it may be out of the power and government of Abi-

of the teams and it may be one or the points and government of Additional Property of Addit V. 2. When Abbutleto that respect three years] To wh, as a usuplug years, and nor as a Judge delivering the people from their enemies
or exerciting judgement and justice among them, or doing any other
good to the Commonwealth 3 Then, when he least thought of it, as
supposing that he was fecurely fetted a his governmen. God Jegen to
accute upon him the curie threatened by Johann, and to make him an exmake of the government was the three its measure. ample of that common maxime, that there is no tyranny of long coati-

over I[rael] Not that he had the same dominion over the whole nation that he had over the Shechemites, but some autority and sway he might have over all, being looked upon as the heir and fuccessour of Gi-

deon. See on v. o.
V. 23. Then God fent an evil spirit between Abimelect and themen of Strebem] i.e. Either Savan himself, the chief author of all disorders and divitions in a common-wealth, as. 1 Sam. 10. 9. & 19. 9. or the evil affections of malice, envy and differed. And this he did, not by infufing ancestons or manues erry and ancount are the one one, not by mutuing a more to Caal, as a jud Judge punishing their there that cleaved fill former wickednelle, especially that horrid massacre of Gideons sons, he Zebul as his officer. gave them up to their own vile affections and the devils temperations, to be harried on in wicked courses to their own mutuall ruine and utter destruction. Deut. 2, 30, 1 Sam. 2, 25, 1 Kings 12, 15, and 22, 21, 21. 2 Chron, 18, 19. & 20, 32. See on Hof, 10. 2.

and the men of Shechem dealt treacheronffy with Abimelech] i.e. They brake their covenant with him , and rebelling against him thook off the yoak of his government. V. 24. That the cruelty done 7 i. e. The just revenge of that cru-

V. 25. And the men of Sheehem fet liers in wait for him] i.e. Refolthat to rebell and caft him off from being any longer their King, they lide plot by way of ambush to surprize his person, if he hapned to come

and step robbet all that came along] Chiefly those whom they knew to be of Abimelechs party, thereby to weaken them, or ternge themselves upon them for their masters sike 307, if others with them. them; then to supply their present wants whilest they lay there in

wat, and send some of his army into those parts, which restrained the Shechemites from going out of their eity to gather their vintage, till Gast came in to their affistance.

Gail came in to their anistance.

V. 16, And Gail the fon of Ebed | Who this Gail was appeareth noc, but it feemeth he was fome famous Commander, feeing the Shechemites put fitch confidence in him that they made choice of him to be General

with his brethren] i.e. He, his kindred and alles, came in to their affiftance, with an intention it may be, after he had overcome and cafe

our Abimelech, to take the government upon bimelef.

V.27, they went out into the felde, and gathered their vineyards.] To V. 27, 1009 went our sno toe pistar, and gamered inter vineyards 1 to flew how much, our of their confidence in Gaal, they now flighted Abimelech, whom before they formuch feared that they durft not go out

and made merry] Or, sung songs; as they used to do in the time of

ana mace merry J est, pung pong, y es incy une to do mitthe mare of vintage, fair, 64-60-61-24, 30, Pall. 4.7, and went into the boule of their gad] Namely, so praife Basl-berith found elivering them from the yook of Abimelech, and to offer facrifice, and feaft in his temple, as it was the custom of those times.

tent in us tempte, as a was the custom or trote times.

and city fat Ablimelech In their metric mood they revited Ablimelech,
withing him all mitchiefs and misfortunes.

V. 28. Who is Ablimelech, and who is Sheebers I i.e. How base is he and unworthy of Soveraignty? and how wifit is it that to ancient and famous a city as Shechem should be enflaved under his tyranny? thers think this is not spoken of the city Shechem, but of Shechem the fon of Hamor, who in Jacobs time was governour of it, Gen. 34. and On of Framor, who in Jacobs time was governour of it, is sten, 34, and make this to be the meaning 1 What have we to do thirt with the one of the other, feeing neither an isy any justified or claim unto it? Mos Shechem, or any of his polerity; setting they are call out; and their inheritance given to God people; nor Abineteely, who hash que the inheritance given to God people; nor Abineteely, who hash que the foversignty over it by his own syranny and usurgation, which in it self

toversignty over noy meown syranny and murpation, which is a set. is a free city, and to be governed by no other than its own Magiffrance. It not be the fon of fernibalt? I His fon by a concubine and to bath feficiale unto it than any of the reft of his fons that came of his wives. teneruse unto a tenna uny or tue texto on 1010 una came or un waves. And though primbasal was worthly effected for his worthy acts, yet what is this to Abimelech, feeing he trafield note king when it was of-fered unto him? And yet his very name gerichest may make his memory of leffe efteem, who being bur a mean private man got his name by that act of his, in destroying the altar of your God, whom you now

vorihip and ferve with unanimous confens.

worling and terve with unanimous copiers.

"and Zebid be (filter!) Whom he in his ablence hash conflicted his
Deputy. This he (peaked to operate his of their base frevious) e. (e.,
ing they had now only enlived themselves to a biuncted the (no of a concubine, bursile to Zebid his freyenr, and (a to a my other whom he in his proud humor should be pleased to set over them. And of this he purposely mindeth them to work Zebul out of favour, that they might caft him out of his government, and make choyce of him to rule in his

Serve the men of Hamor the father of Sheebem] This he speaketh by are we man of riamer ner janore of Steeders 1 This he (prefert he) way of it rout and focus; of, d. if y will fliceds snake your circus; who are a free people; to become bondonn and flave; , you had better feel out forme of the progeny of the noble and anchern lords of this city then will be the progression of the noble and ancher he will be the progression of the steed of the steed washing your felves to fuch a bafe and new upflars as a bimedich. And valishing your teres to unen a me unen un unter a summere. And thus pertivating them to make chole of finer one of Humous progentle fonce think be pointed at himfelf, whom the pretraded to be designeded of him. Others, more probably, thus, if ye will neck freve, then choose fuch as will not tyrannically rule over you, like Abinnelen i, but in a fatherly manner, as Hamor did of old.

in a staterty manner, as rations unou or one.

V. 29. And would wiged this profile were insider my hand) i.e. Under my fole government. Whereby it appeared that howforere many, adhered to fails, a harbug great confidente in him, yet there were options that cleaved fill to Ablincheth, and were content to fubmit unto

then would I remove Abimelech] i.e. I would quickly dispatch him

to me wome a remove animate of 1.6.1. I wome questly supera man out of the ways and not fuller than may longer to the thirty over you. And be fail to distincted, interest the percy In a bold, bragging and Intrafinical manner the feached must bim being soltent. Subset thy left as firong as thou can't with all thy alics and dylands, and then come out and fight with me , for hereby my victorie over thee finall be fo much the more glorious.

V. 30. And when Zehul] when he had heard Gast reproach his lord.

and their blood be laid upon Abimeletb 3 i. e. The guilt and pandhanen of their blood with the mountainty of the state of their blood unjufty fled. So 2 Sam. 1; 16, 1 Shechmelets in their course grant Abimelechyer now have so much tiped in their mutual marters, we it for came to pail to be just the state of the stat

incented with coasts innovence, that he could no tenger isourcaims our faileth, though feererly, to practike gaginful him.

V. 31. Frivily] Left being diffeovered to be whelly for Ashineterly, the Shechemitte should rife up sgaith thim, and either sell being, whole by each him out of his place of government, and afte that the state of the st ly can min out or my place or government, and and that they me knowing of it, Abimelech might come upon them fuddenly and findithem unprovided. Hebr. eraftily or, to Torindo. And fine conseive Tormab to bethe name of the city which v.as. is called drumab, where Abimelech dwelt.

V. 32. Now therefore up by night] That thy coming may not be dif-tovered; and lay (ecretly an ambuth against the Shechemites, that they ma them, them to supply their present wants whilest they lay there in fall into kin the morning, when some of thy company specifieng the said it was told Abinelech] i. c. That the Shechemites had re

but come with those than haft already, seeing they will be sufficient to

execute this delign. V. 33. as thou shalt find occasion] Heb. as thine hand shall find ; it e.as

fall into the ambushments that were laid by the other three.

V. 35. and the people that were with bim] i.e. One of the four

companies.

V. 36. And when Gaal faw she people, he faid to Zebul Who came in hiscompany, counterfeiting, blunfelf to be of his partie, that he might encourage him to go out and fight, and fo fall into the hands of the liers

Thou feeft the hadow of the mountains as if there were men] He jeereth and derideth him, as though his fight fo failed him that he could put no difference between mountains and men, or rather that he was fo fainthearted that he was afraid of very fladows.

V. 37. by she middle of she land Heb. Navil: a meraphorical speech

borrowed from the refemblance : For as the navil frandeth out above the

belly, forthe mountains above the ground about them.

V. 38. Then faid Zehill unto him, Where is now thy mouth j i. e. Thy former great brags and boatlings when theu faweth no enemy? q.d. Is thy courage fo foon qualled, that that thy heart sainteth and faileth thee before those comeft to fight ? And with these scores and reproaches he putteth him on to seventure the fight for very fhame, and not dastarly to return linto: the city, and there ftand on his de-

V. 39. And Gaal ment out before the men of Shechem] Being partly put forward by Zebuls foorns, and partly conceiving tome hopes of prevailing tipon fight of Abimeleths small Army, supposing it to be no more but those two Companies which he had discovered, whereas indeed two

others lay ftill in ambush. V. 40. be fled before him and many were overthrown i.e. More were

And the City and t refresh themselves after their fight, or to get some better opportunity of

Zebul thrust out Gast and his brethren] Taking the advantage of his defen, which had wrought him out of the hearts of the people, because they thought it had hapned either through his cowardife or his ill manag-

out Gaal and his breithers, as thinking his infufficience to aft the part of General to have been the caute of their great defeasible having made choice of a new Commander; in whom they had more confidence, and choice of a new Commander, in whom they had more connectice, and recruited their stray; go out again sgainf. Abimelech or tevenge upon him their former foffe, and, if it were politible, to drive him out of the country that they might not fill be indangered by having to malicious an enemy fo neer a neighbour.

N. 42; and divided when into three cempania?] Appointing two of it them to fight with fuch as fullted out of the cities, and keeping the third is with himself, he lay in ambulan ent the gares of the city, that when a third himself, he lay in ambulan ent the gares of the city, that when a third chief fitting the cities of the city and the cities of th V. 43. and divided them into three cempanies Appointing two of

provoked by the reproches and infolencies of their enemies, not onely to rafe their cities, but also to fow them with fait, in fign of an unter valtation and perpetual defolation. For falt is taken to be both a cause valuation and perpetual deforation. For fait is taken to be both a cause and fign of battennesse, Deut. 19. 23. Ptal. 107.33, 34. Zeph. 2. 9. Yet I have heard there are some kind of soyls, even in our own land, of that nature, that they use to manure them with falt, as with dung or marl, and by experience find it maketh them fruitful. But sale had the quite contrary Operation in those hot and drie But tait nad the quite contrary Operation in those are an afte countries, making the earth more hot and dete; and therefore Abimelecth used it as as a fign of barrennelle and atter defolation. But herein he failed of his and 3 For Shechem afterwards was re-

And the geoslet that is with thee it. Stay not to gather more forces, and the geoslet that is with those thou hast already; (eeing they will be fufficiented by the company the defined by the company the company the company the company that it was able to hold our against the enemy the company that it was able to hold our against the enemy that it was able to hold our against the enemy that it was able to hold our against the enemy that it was able to hold our against the enemy that it was able to hold our against the enemy that it was able to hold our against the enemy that it was able to hold our against the enemy that it was able to hold our against the enemy that it was able to hold our against the enemy that it was able to hold our against the enemy that it was able to hold our against the enemy that it was able to hold our against the enemy that it was able to hold our against the enemy that it was able to hold our against the enemy that it was able to hold our against the enemy that it was able to hold our against the enemy that it was able to hold our against the enemy that it was able to hold our against the enemy that it was able to hold our against the enemy that when all the city was taken 3 even as also the temple was the strongest hold, unto which the Jews reforted when Jerusalem was belieged by Titus Velpalian.

V. 48. mount Salmon] This lay Westward from Shechem , towards Jordan. On it were ftore of trees, and fnow that feldome melted, Pfal.

What we have feen me do, make hafte, and do as I have done] This he did, knowing that Princes examples are more prevalent with the people

V. 49. died alfo] i. e. Were all burnt and destroyed, as well they in he facred Fort as they in the tower.

V. 50. Theber] Situate in the territory of Shechem Northerly , beween the mounts of Samaria and Gilboa. Some think it was the place where Elijah was born. See on 1 Kings 17. 1.

V. 5. and fint it to them li.e. Made fast the gates with locks, boles and

V. 52. fought againft it] i. e. Befieged and affaulred it.

V. 52. Jougus agains 11-31-10. Energies and anisative it.

13.3. And a certain woman east a piece of a millione "Which, with the
like matrials, they had purposely carried up to the top of the tower to beat
off the affailants. So Pyrrhus was flain by a woman casting a tyle upon his

head at the taking of Argos.

V.94. that men fay not of me, A woman flow bim] Thus his wicked
life was stiended with as bad a death. For with a fouldier like bravery he took care for his credit, but none for his foul; yet all in vain : for by this means whereby he thought to imother it was the more divulged a 2 Sam. 11. 15. See the like passage, 1 Sam. 31. 4: V. 55 the men of Israel i.e. Which followed Abimelech in this ex-

V. 56. the wickednesse of Abimelech which he did unto his father]

V, 6, the wickestelle of abuntum which he did unto his father I in murdering his ions, his own betthem.

V, And all the cuit of the men of sheebers I i.e. Their affilling Abuntuch all his bloody prefiles against the house of Gideon: Wherein they thered themselves as implous against Gods, to burbaroully ungareful towards Gideon for all his wel-deriving. Their shouting-bur wrongs and oursegs: God flurply revenged both upon him sade the wrongs and oursegs. God flurply revenged both upon him sade them according to the prophericall curse denounced by Jotham V. 20.

CHAP. X.

Verf. 1. To defend Ifrael Heb. fave, or, deliver i. e. to preserve them in peace, liberty, and purity of religion against all that did or.

pote them.

Tola J Some think he was not, as the other Judges, called extraordinatily by God, but after the death of Abimelech choice by the people to be their Governour, because there is no mention made of any enemies that oppressed them, out of whose hands he should deliver them. From whence oppreffed them, out of whose hands he thould deliver them. From whose they also gather, that throughous all his time they lived in paces. But feeding it is stud, v. 2. be judged I freet, and cleing all the former Judgest were called extraordinarily by God to deliver the people when they were under opprefilions, and being delivered to govern them in paces, to abbiliful dolarty and to reflore Gods pure worship, I conceive that he had the like callings, though not immediately, as Giddon, by personal speparance yet by inward inflinich and the collation of herolesil gifts, as convey and fortitude, wildows, real, and the refl. Nathers doth ance yet by inward intimes and the constitution rectains guits, is courage and fortitude, wildome, zeal, and the reft. Meither dolt it. followheist they had no enemies, from which Tola delivered them, because none are mentioned, seeing there might be encourage. nterm, because none are international seeing use mign of our miss and opportions, though not for interest and porteriors, though there had been none at all, yet the position in those times needed a Judge, to reduce them to the former government, which was supported by Abimelecks tyranny, to abolish idolating which much raigned and increased in his licentious, profane and anarchicall Monarchy, to restore religion and Gods worship to its native purity and perfection, and vindicate the feat of judgement from arbitrarie injustice and oppression.

And he dwels in Shamir 7 A town of Islachar bordering on Ephra-

im. There was another Shamir in the tribe of Judah, Josh. 15. 48. Or suppose this Shamir was in mount Ephraim, as it is in the letter of the text, yet Tola, though of another tribe, might inhabit there, being Judge, for more convenience, as being neer the heart of the land, and not far from the Tabernacle. Though I incline rather to the former exportion, feeling its expectely fall he was allo build be the control of the control ried in Shamir, v. a. which firongly implyeth that it was in his own cirile, and bordering onely on mount Ephraim, feeing it was in his own of those times to be buried in their own inheritance. See on Josh:

Dut herein he failed of his and 3 For Shechem afterwards was rebuilt by Jerobsama 1 King, 13-15, and inhabited, 2 Chron. 10. 1.

Jer. 41. 5. After the captivity it was named system. Seen John 45.

V. 46, they curred into an bold of the bode of the god Berirol 1

V. 46, they curred into an bold of the bode of the god Berirol 1

Evaluated 1 Line 2 Line 1 Line 2 Line 1 Line 2 Line

V: 4. And be had thirty font, that rade on thirty affe-colts] This is ad | Onely make trials of us this once, by giving us delirerance out of the ded to thew that he was a man of great wealth and worth , and that his fons were also of an honourable condition, seeing riding on affe-colts was a token of dignity and authority. See on chap. 5. 10, and on Exod. 13.

Chap.ix.

13. Havvoth fair]. Oc, the villages of Fair , to called by Jair the fon of Manglich , Numb. 32. 41. and continued by this Judge in the famo

V. 5. in Camon] A city belonging to Manafich, in the land of Bashan

lying Nossh from moune Gilead.

V. 6. ferved Baslim and Afbiaroth] These are especially named above the reft, because the chief and most common idols. See on chap,

and the gods of Syria] This is added to tax the Ifraclites of their abominable idolatrie, who were not fatisfied by committing spiritual whoredome with one or two idols, of this or that people, but gave themselves up to commit unsatirable: uncleanness with all the idols of every nation that lived about them. So Exek. 16, 25, &c.

weathouse until of Maca, 10 2, oct. After See ch. 2, 13, and the god of Mach.] i. e. Chemoth. Kings 11, 33, and the god of the children of Ammon] i. e. Milchom, or Molech,

and the gods of the Philiftims] i. c. Dagon, 1 Sam. 5, 2, and Afina-

and for fook the Lord, and ferved not him] i.e. They were to addicted to idolatry that they joyned not idols with God in his fervice, or ferved him in idols, like their fore-fashers, but utterly renounced Gods fervice, and gave themselves wholly up to the worthip of i-

V. 7. the anger of the Lord was hot.] Sec. on ch. 3.8. and he fold them] Sec on ch. 2.14.

V. 8. And that year they vexed and oppressed [or crushed] the children of Ifract eighteen yeares, all the, &c.] That is, as formethink, in that year wherein they fell from the true worship of Godfro this idelatry, they vexed them s and fo from that time to the end of eighteen years. Others reckon these eighteen years from the death of Jair. But this cannot fland with the chronology. I king 6, 1. Others read, they occasion that is, the eight centre, or the lift year of the eight centre, the chronology is king for the lift year of the eight centre. But this is strength that is, the eight centre, the lift was chronology as, the other above in. The right fenic of the places I take it, to this That the Philiftims & Ammonites vaxed those two tribes &c a half that lay without Jordan for the space of eighteen years, with inrodes and incursions into their country, wafing and poyling all that came in their way: The greatest parce by the law of God were forbidden to come into the many which time they living under Jairs government, their enemieralli by the tenth generation, Deut. 3, 2. Which is not for to be treen strongly much the transfer was bester our again. But now in that year | they were not to be prefent in the affemblies met together for Gods pubwherein lair died, growing more bold and prefumptuous upon the death of the Judge, they extend their vaffations and opprefficus, and make them more general, and universal; contensing themselves with the spoyls of the Bracities that dwelt beyond Jordan, they entred also upon the land of Canaan, and diffreffed Judah, Benjamin, and Ephraim. v. 9.

of Canada, sen circurcio justin, prinstain, sim apmenia. Special in difficult of the control of the circumstance of the circum joyned with true repentance , feeing they ftill continued in their groffe idolatry ; but now they repent, not onely of their fins in general, but alfo of their special and bosome fins, their neglect of Gods worthip and fer-ving of idols, and humbly contests them with detestation. So chap,

V. r.r. And the Lard faid] i.e. Hither the Lord Christ appearing in humane fhane, as ch. 2. 1. & 5 23. & 6, 23. or by fome created Angel, or fome Prophet, fent with this meffage ; or finally by his oracle related unto them by the high Prieft.

from the children of Anmon] Divers of thefe deliverances here ex prefied we do not find related before in this holy historie; whereby it appearest this people received at Gods hands many more favours and bleffings than are here recorded.

V. 1 2. and the Mannices] Some read, the inhabitants of the land, to wit. Canagn. Others underftand hereby the inhabitants of a City called Mann, upon the South of Judsh, Joft, 15. 55. to which the wilderneffe of Maon adjoyned, 1 Sant. 23. 25. From whence the Canaanites which did inhabit it, and in the time of Chushan-rifhathaim it may be did afflict and oppreffe the Ifraclices, are here called Maonites.

V. 13. Wherefore I will deliver you no more] This threatning was not absolute, as the sequel theweth, but conditionall, namely, if they did not forfake their Idolatty, and imbrace Gods pur e worship i unto which he provoketh and quickneth them by this threatning. So Jer

V. 14. Go and cry unto the gods which ye have chosen] This is no reall command, For the floty and righteous God dorth never require any man to chimin thin) but an ironical upbraiding of them for their foly in commining idelatry, which now they found for fruitleffe in their greatest need, their idols being no wayes able to fend them deliverance, though they did cry unto them never foloud, So Deut. 32. 37, 38. Thus Elijah derideth Bzals Priefts, 1 Kings 18. 27. Scoon Jer.

V. 15. do thou unto us subatsoever seemeth good unto thee] i.e. Pu-nish us hereastic as thou pleasest, if we do not persist in thy true and

hands of our enemics.

V. 16. his foul was grieved] Heb fortned, contracted, or firaightned V. 16. htt juit wat greeved | Heb, portreat, contracted on freightned.
For a sich here it dilated and enlarged with joy , foi it is contracted and
firatined with grief. Not that God can properly be fail to joy or grieve,
who in his fimple and perfect nature is free from all human pallions;
but this we may the better conceive of his dealing with as by a figure
special grief is a facilised to him, as if he acted after the manner of men,
the challenge was in millers before they also home had who usually grieve for those that are in milery before they give them help and deliverance. See on Isa. 63.9.

V. 17. encamped in Gilead] Which they now challenged as their an-

clent inheritance, ch. 11. 13. and also because it was neerest to their

in Mie peb] The Hebrew word fignifieth an high place convenience to fet watches or watch-towers upon, both to fee and to be feen a far off, like our Beacons feated on the top of high hills. There were many pla-IRECOUR BEACONS BEAGE ON THE COPOL INGRAMMS 1 A DECEMBER WHICH DESCRIPTION BEAGE OF CLESS Of this America, as in Judab, Joffn. 15,38. in Benjamin, John. 18,26, of which fee on ch. 20. 1. and Mitzpelt of the Moubites, 1 Sam. 22, 3, But this did by upon mount Gilead, ch. 11.29, Gen. 31.49. See on Hof.

what man is he that will begin to fight] i.e. Who will undertake to be our leader in this expedition against Ammon? and for his better incouragement, he shall ever after be our Generall, Judg and Governour, ch. 11.8,9. And when none would accept of it, as thinking the fervice dangerous and desperate, they resolved to send unto Jephthal being of known valour and a skilful Commander. This is here tooken as an inroduction to the following ftory.

CHAP. XI.

Verf. 1. Now Jephihab the Gileadite] See on ch. 10.2. He isfaid to be a Gilcadire, not because his fathers name was Gilcad but because he was born in Gilead. But of what tribe he war, it appearbut because he was born in Gilead. But of what tribe he was, it appears the not, shought is bevery probable he was of Manafith, feeing the greatest part of that country was in their position, and the old Gilead was the fon of Machin, John, 1, 1, 2, 1, Chron, 7, 14, was a mighty man of waders]. Both in rejectof forcitude of mind and frength of body, whereby he was inabled to archive noble acts, and to tudure those hard-labours that are incident to a warske profession.

and he was the fon of an barlot] Heb. A women an harlot. Baftards they were not to be percent in the automotics met together out took pub-like worfhip, but that they would not be admitted to any publike office a cither facred or civil, though they were the balands of Pfichts or Printers. But this case of present necessity dispensed with the strictnesse and rigour of this law, the end and equity whereof was only to flew how much God shorred whoredom and uncleaneffe, that the people might avoid it , and not to inflict a punishment upon the person thus begoven, if he ab-horred and for look his parents sin, and served God in holinesse and right-

and Gilead begat Jephthab] i. e. One of the posterity of Gilead men-

an arrives ergal yenness it. The state of th folly thated. And this he counted as a wrong done unto him, and that nor acted in a violent courfe by his brethren alone, but also in a legal way, being countenanced and affifted by their Elders and Magilliages, as he chargeth him v. 7.

as he chargetn turn v. 7.

V. 3. insheland of Tob] A part of a country lying along mount Gla-lead, nor far from the Ammonites, at the entrance of Arabia the defart; Sam. 10. 6, 8. Some think Tob to be a proper name of the man, who

2 Sam. 16. 0.5 s. some times a one to exproper name of the many man was owner of that country. See 1 Macces, 1.3. & 2 Macces, 1.2. 27. value men. f. f. Idle fellows, that had no calling nor means of maintenance, or fuch as were in debt and danger, and in a desperance condition.

tenances or luch as were in debt and danger, and in a depresse chiefston, 1 Sam. 3.a. Unito just Romulus opened influents; and just lius Coaire faid furth flood int need of a civil war, Seconchag, and seven early birds. Jamely, as table 7 Jopanin in military respectitions, to fetch in prey and booty, on which they might live, wanting other means; and it is lively from the Ammondates; and that which fach good fuccelle, that the Glicadites were moved to think him the first manner of the second of the se tell man to be their General , baving already approved himfelf in thele wars against them. See the like 1 Sam. 27.8.

V. 4. The Elders of Gilead went to fetch Tephihab] i. e. Bither by Gods speciall command, or some extraordinarie inftinct, or in regard of present necessity , for otherwise a bastard might not bear any publike office See on.v.t.

V. 7. expell me out of my fathers boule] i. e. Gave sentence against me at the fuit of my brethren, that I should be expelled.

and why are jecome union netway q. d. You never inside me any amends for the wrong you then did me, nor would do it yet on; if any refered of judice or love cowards me, but all ye do is out of mere inceeding, because you are in diffrest, and no body else will run the danger to help you out of it. See the like Gen 26.27.

V. 8. Therefore me turn again to thee now] q. d. We calinot deny Pure worthip, and utterly rensunce our idalacty and all our falle gods: but that thou dolt justly accuse us of unjust proceeding sgainft thee; blub.

Chap.ix.

Chap.ix.

and be our bead over all the inhabitants of Gilead] At first he was choicn to be their General onely; but afterwards, having fo well acquitted and approved himself in this warlike expedition, he was chosen to be

red and approve all lices], ch. 1.2.7.

V. 9. [half | be your bead?] I. e. Not onely your General in this fervice, but allo Judge and chief Magliftate over all your countrey for ever after, or as long as I live. This he doln not foods as a man that ambiting the country of the oully thirfted after rule, but out of meer equity and honefty, that having adventured his life in fuch a desperate and dangerous service, he might be fixe of that just reward which of their own free accord they had offered unto him, and being become a publike performight no more be exposed to the injuries of his beethen.

V. 10. The Lord be winteffe between ut J Heb, be the bearer between us.

v. 10. Luc Lora to witherely correct ut. I IXEO. of the enter persects ut.
i.e. We call God as a winette, who is prefeat every where, and hearth all out difficurte, and is a just Judge to punish us if we do not keep our covenant with thee, that we will be unto thee as good as our words, and make thee our head in time to come as well as now.

Y. 11. and Jephibab untered all bit words] Which had passed between him and the filders of Gilead in the land of Tob.

before the Lord in Miqueb] i.e. In a folemn and religious manner as in Gods presence, before the whole assembly of the people encumped in Mizpeh, ch. 10, 17. he repeated the covenants agreed upon between them, that hereby they might be the more strictly bound to observe and keep them.

V. 12. And Fephihab fent meffengers unto the king &c.] i. e. Pco ceeded according to the law of God, of arms, and of nations, which require first to feek peace upon lawfull conditions before the proclaming of a just war, and if this cannot be obtained, then to proclame it before they made an entrance into it. This was the custome of the ancient Ro manes, and, before them, the practife of Jephthah in this place : Deut

What haft thouse do with me ?] i. e. What juft caufe of war haft thou against me, and of invading my country? He speaketh this in the name of all the people, as their Generall. See the like expression, 2 Sam.

come against me to fight in my land] i. e. The land which is now under my protection, being intrufted unto me by the general confent of the people, who have chosen me to be their Captain and Gover-

V. 13. Because Ifrael took sway] This was a false claim , seeing he had no right to the land he challenged : For it belonged first for the most part to the Moabites and that part which the Ammonites had the more part on the Production 5 and that part which the Authorities have say on from them by the Amorites, in whole positifion it was by right of conquest until it was gotten out of their hands by the Ifraelites, who had now held it in their possession for a long time, not onely by right of conquest but also by Gods, free donstion, who being Lord of the whole earth hath power to dispose of it according to his good pleasure. See Numb. 21. 24, 25, 26, 29, &c. Deut. 2. 19, 37. & 3. 11. and on Jofh,

my land] Speaking in the name both of the children of Ammon and Mondy, over which it feemeth he at this time reigned as their king. See on

from Arnon even unto Jabbok, and unto Fordan] i.e. That trade that lyeth upon thele rivers, from mount Gilead Baftward unto Jordan

V. 14. And Jephibab fent meffengers again] i. e. Further to clear his cause, for the quicting of his own conscience, when he was assured that he fought in a just quarrel, the incouraging of his army, and the convincing of his enemics, that their war was unjust and

"N. 15, If set 100k not away the land 3] chutch his yeth open the untruth of the King of Ammons plea; and livewich that the Ifraelities at their coming, one of Rigyre did neither meddle with the Musbites nor the Ammonites hand, God having expertly forbidden in Datu. 2, 9, 19, V, 16, Kadb 3] Called also Zin, no difference is from Kadeli-bannes,

Num. 13: 26. & 20. 11, 14. & 32. 36.

Yum. 15: 20. 30, 11, 14. 66 33: 30.

V. 12, Then Ifrael feat meffengers unto the King of Edom] Numb.
20, 14. Jephthab relateth their ancient pallages, to shew how fairly the
Itraelites had carried themselves to all the nations round about them, when they travailed towards the land of Cansan, nor had offered no wrong to any of them...

and I frael abode in Kadesh] i.e. They quietly bare this unkindenesse

and injury, and did not feek to revenge themselves b, taking up arms.
V. 18. Then they went along through the wildernesse, and compassed i.e. They put them clees to a redious and troublefome journey by com-paffing about their country, that fo they might enter into the promited land, rather then they would give them the least cause of offence.

and bitched on the other fide of Arnon] But were fo far from invading the Moabites country that they would not make entrance fo much as within the border of it, Numb. 21. 13, 24. & 22. 36.

V. 19. And Ifraet fent meffengers unto Sihon] When they could not prevail either with Edom or Moab for obtaining a passage into Canaan, they in a fair course assaied Sihon.

let that be forgotten, Seeing we are now come to make thee amends. For | King of the Amorites | So called , not because he was King of all tet uns or rogoretts scening we can not so the state of t ruled were Amorites.

unto my place] i. e. The land of Cansan, which God hath given me or an inheritance. For unto this only they pretended, and by this right ; and therefore laid no claim to Sihons country, which lay without Canaan, but in a peaceable manner defired only a passage through his

V. 20. but Sihon gathered all his people together] i.c Not onely denied them pallage, but also in an hoftile manner came out against them , the Ifraelices not having provoked by any injury which they had offered to him or his people.

V. 21. So Ifrael poffeffed all the land of the Amorites] i.e. Having vanquithed them in a lawfull war, they had just title unto it by law of

arms, as being gotten by conquest.

V. 22. And they possessed all the coasts of the Amorites] i. e. All that region which now the Ammonites unjustly challenge, or all the country within these coasts; Arnon on the South, Jabbok on the North, the wilderness of Arabia on the Bast, and Jordan on the West; Deur.

V. 23. So now the Lord (God of Ifrael] This he alledgeth as another argument, that they had right to this land , Because God the owner and Lord of the whole earth had given it unto them, and that not only in an absolute way of interest and right, but by giving them victory over the

Amorites in a lawfull war, Deut. 2. 30, 31, 33.
Vi 24. Wilt not thou possesses which Chemosh thy God] So he calleth him, not because he was a God in truth, but only in their opinion. He was the God or Idol of the Mosbites, Numb. 21. 29. 1 Kings 11. 7. ler. 48. 1 3, over whom he feemeth that the King of Ammon now reigned, and in that respect Chemosh is here said to be his God a For other-wise Molech or Milchom was the chief Idol of the Ammonites, 1 Kings 11, 7, 33, & 2 Kings. 23, 53.
givet thee to possess. The Lord hath given unto the children of Mo-

ab the Emims land for a polleffion, as the land of the Zamzummims to the children of Ammon, Deut. 1. 9, 10, 19, 20. But they aferibed their victories to their Idols, and possessed their land as their

So whemforver the Lord our God shall drive out 31.e. As that thinkelt thou mails justly possess all that which thy Idol Chemod (as thou sailly conceived:) hath given thee, so much more may we lawfully possess all, that Ichovah the only true God hath given une

V. 25. art thou any thing better than Balak] i.e. Haft thou bente right to this land, or more power and policy to maintain it, than Balak who never yet made any such claim unto it? And this he useth as snother reason to evince their right to the land , seeing they possessed it not only by right of conquest in a lawfull war, but also by long prescription of divers preceding generations.

of diverspreceding generations.

Dila bevor Pitus egainfi [feet?] J.c. Though he hired Balsamo Curle Heed, and, if that had inceceded, would have raifed was againfum, thinny, thinking (though failed), that they inneed to Inwade his land yet when the Hiredites had conquered the country of the Amorites, and were feeled in its sether julg Poliffium, he never warn about to record it out of their hands, nor to much as made any claim unto it , notwithflanding it did in former times belong to the Mosbites , Numb. 21. 24,

26, & 22. 2. Deut. 23. 4. V. 26. While I frael dwelt in Helbbon \ He reckoneth up some chief places of the country which the Ifraelizes after they had conquered it did peaceably poffeste, and by them understand all the reft. Hefhbon was the Metropolis and chief city of Mosb, in which Sibon dwelt, and Arotts another city towards the Balt of this land. Of thefe See on John 13. 91

three hundred years] The time in a just computation, taking it from Judge to Judge, came not to so much by above thirty years. But it is usu all in the scriptures to make the summe round, and not to respect odd numbers, more or lesse: And of this custome Jephthah here made use it being for his advantage to speak of the longest time when he pleaded receiption. But some conceive Jephthab reckouch from the departure out of Egypt, seeing there began his narration, v. 16, and then his second rather falleth short of, then exceedeth, the just num-

why did ye not recover them within that time 7 i. e. If he had any fuch right to these towns and country as ye now pretend, why did ye not all this time challenge and plead it, but fuffer the Ifraelites quietly to enjoy

V. 27; Wherefore I have not finned againft thee] To wit, by detaining thy cities and land from thee, seeing I have a just title unto them, by lawful conquest, by Gods donation, and by legal prescription allowed of among all nations.

but shouldoff me wrong to war against me] To wit, by picking against me an unjust quarrel, that thou maist by war sast me out of my lawful noffestion:

ponention: the Lord the Judge be Judg J i.e. Shew himself a righteous Judge in determining this quarrel between us, by prospering the innocent and giving them victory, and punishing them that offer the wrong by bringthem to utter destruction.

Ve 291 Then the spirit of the Lord came upon Jephihah]i. es The spirit of prudence and fortituder See on ch: 3. 10:

Annotations on the Book of Fudgesi be paffed] To wit, with all his army. be 1916 a 1 to with with and his minute.

and Aleasifed 1 i.e. Bushan i in which half the tribe of Manssith invoced of men could not be redeemed, but must be put to death

V. 30. And Jephihah vomed a vow] i. e. Before he undertook the exwe so, and reputation where we will also a solution to the solution of the sol him toproper nus expension. Ann was must sunning transm months of the proper number of the proper of

V. 31. what soever cometh forth of the doors of my house to meet me?

Shall surely be the Lords, and I will offer it for a burnt-offering] Or thus; or I will offer it for a burnt offering, This wow feemeth to confift of two branches; the first generall, That he would conferrate and devote it to the Lord howloever , the fecond more special , intimating the nature of the subject and the manner of devoting it namely , That if is were fit for faccifice, as clean beafts, and the curtle-dove, and young pigeon, then he would offer it up for a burnt-off ring. Or if his intention was to limit his vow to a humane creature, as is imposed, then his meaning was that it should be devoted an i consecrated to the Lord, but nessing was transit mound by derived and contestants to the Lotty out quot in the way of a burnt-offering; which was abominable to God, but let spart; and lequestred from the world, in a speciall manner to perform unto him more ipecial and religious fervice. For if he meant by these words, shall furely be the Lords, that it should be tacrificed for a burntoffering, then are the branches of this you both one and the lame, and no difference between them. But take this yow in what lenge we will, we must needs confesse, as it is here propounded, that it is very confused and perplexed, rash and unconsiderate. For howspever it was most likely that an humane creature should come out first to meet him, yet it was possible that a dog or some other unclean creature might have done to and to have offered such in facrifice, or otherwise devoted it unto Gods fervice, would have been abominable. Concerning the performance of this vow hash rifen a grand question amongst the learned, Whether John bow soul rises a grand quetton amongst the learned. Whether Aphtheh offered his dushker for a source-offering, or onely confecrated, here to the fervice of God in a flate of virginity. And furely the parties are every flong on both fides, both in their parts and proofs. Of the for-mer opinion we have Joighnis, most of the ancient Rabbins, the best of the Latine fathers, as Ambrofe, Augustine, &c, with divers learned and godly men amongst our late writers: Of the later we have divers and gody men amongh our late writers: Of the later ne have directs of the later Rabbins, and many indicious divines above exception. It were therefore well worthy our pains, it therethy we could add fome light to the deciding of this interient and difficult quieffition. To which, purpose i, will a little more largely infill upon it, than will well fland with our increded brevity. And I will fairly premise from proportions, as spifulars and necessary counties, a geometric one propositions, as spifulars and necessary counties, and catality and chatigy, which being granted will mixel tend to the clearing of the point in controversite. The first its; That we do not involve Jophitah in a deeper degree of fin than the Scripture doth exidently charge upon him. On a searance his faults by unevidently charge upon him, nor aggravate his faults by un-grounded furmites. And this I suppose will amount to no more gonation, infinitely, includes a logogie will amount to no more than to render, him blame-worthy first for making an inconfidence you, out of blind Ignorance, and fuperfittious development of the logogie will be a logogie with the logogie with the logogie with a logogie with the logo ford us to clear min to the state of the sta bath been pleaded to much to nonour him as to stroll him amongst his greated worthies a and to eternize his name for his excep-plary faith, Heb. 11, 32. These being graftirel, as I cannot excuse him for his making and keeping a rash your, chough the best end, have their failings, and there is not one who livest and singless. not) (o I cannot but acquit him of that horid act of offering his daughter for a burnt; offering; and that upon these reasons. I. a his had been fuch a wickednesse as is not onely condemned with all deteflation in the word of God as the most beinous and transcendent kind of idolatry, but also is against even the light of nature, and there-vines, had to nonary you and no against vent in sign or insure, and there is a short of by the very heathers a faving from few who were for the state of th that which is good. And if the thing vowed feemed good, but af-towards proveth evil, they do not bind; but as it was a fin to make them, fo it is a greater to keep them, the one proceeding from rafineffe, the other from mature deliberation. Again , God son tessue of the control of the con though he were, yet he had time enough between the making 13.19. Job s. 20. and executing of his vow to have informed himself, if not by his paper reading, yet at least by asking comsell of the Priefts, which is the nor any way probable he would negleft, when it capperned my great victory as humbled and depressed with his fed and unexpected him to neer as the prefervation of his only child. And whereas a scident, whereby I am become unterly hopeless of any positivity. From his gettionate the prefervation of his only child. And whereas

Lev. 27. 28, 29. and that this was it which might bring Jephthah into his errour s to this it is answered, That the things there spoports and great commissions whether who are the property of the place contents of the place contents of the place contents of the place contents of the place the place that place the place the place that place the place the place that place who was, as it appeareth, an innocent and plous virgin. III. v. 3.1. Waspered sometime for own, along the ullimited to any intifits is perjuded and confuted town, along the ullimited to any intiject, faving that it feemeth he intended fome reasonable creature; for
none elle could propound to its felf this end of coming forth, to meet
the word might be taken not onely conjunctively, and I will of-There is nothing clearly expressed in the text which may make fer, but allo disjunctively, or I will offer. So it is used Gen. 26. 11. Exod. 20. 10. and 21. 15. and in divers other places. And if any whote the word may be so taken, then surely charity it self bindeth us to take it so here. And then the sence of the yow will be no more but this, If it be fuch a thing as may lawfully be effered, then I will offer it for a burnt-offering; or if not, it shall howsoever be consecrated unto God. But by the law not onely humane facrifices were forbidden, as abominable, but all things that were unclean, Leve 27. 11. 12, 13. Deut, 12: 37. liat. 65. 3, IV. It was not in Ichichaha power to have offered up his daughter as a burnt-offering, unlefte he could have involved others also in the fame wickednesse: He could not have offered her up himfelf., feeing it belonged only to the Priefts to offer facrifices : and what probability is there, he could perswade the Priefls to joyn with him in such an horrid action? Again, what legal power had he to kill an innocent, and take away the life of leget jouer und ne to suit an sunocent, som user entry ou me on his dere doughet wishout any offence by her committed against God, or man? Or chough it stoud (which indeed ought one) bei uppyfied be might do it, having a right to diffore of his daughter as this pleasure, yet how could be have offered mother, if a nother had come out to meet him; over whom he had no fuch colour of right, as his wife, or the wife of one in hie familie? Or doing it, how could he be excused of wilful murder? But it is objected, that if we should understand his vow to be a devoting of objected, that it we incure uncertaint his you to be a devoting or his daughter to Gods fervice in a frate of perpetuall virginity, it would much countenance Monasticall yours of fingle life, for which we find no warrant in Scripture before or after the dayes of of Jephthah, yea, the clean contrary in Samuel, who though devoted to Gods service yet had wife and children. And this I conceive the chief reason that hath induced godly learned men to think Jephthahs yow should rather be understood of a burnt-offering than of devoting his daughter to perpetual virginity. But why may they not as well fear, that if we take it in their fenfe, it night be abused to countenance humane factifices, which were far more frequent then the other? For in truth there is no berground from hence to countenance this rather than that. For ces ground from monet to councenance must make mak. For feeting there is in Scipture neither precept nor precedent for this Monshital you of virginly; this example of Jephaha can be but a poor (andy foundation to build it upon; who lived in times of inperfittion and ignorance; and was himself infected disrevaids. In which respect to the council of t which respect as example may wen be inought much niter to ferre as a few mark to make us keep off from falling upon these tocks and sands, than to be a precedent for our similariton. On the crassons and objections might be added, but feeing we shall bave eccasion to consider them in the latter part of this chap-

> V. 33. And be smote them from Aroer] See on Je-thua 13. 9. 16. Here Jephrhah began to invade the land of Amto Minnih 3 A towner beyond Arnon Esstward, in the borders of Ammon, neere Rabbath. See Ezec, 27. the plaine of the vineyards] Or Abel, a city in countrey of the Ammonites famous for excellent

V. 34, his daughter came out to meet him with timbrele and with danit was the cultome of those times for women and maids after great victories to fine longs of triumph, Exod. 15, 20, Judg. 5, 2, 1 Sam. 18. 6, See on Pfal. 68, 11, 25, But though many came out with her, yet his yow reached not to

pattionase grief of Jephthah fome conclude fife was offered for a burne- nion I had of your valour, which was in fuch a cafe to needfull for us, I called you in to our aid: but you helped us not, thier out of your negoscenng, and not only devote to terre God in a last of virginity. But if we consider how great a blefting it was counted in those times to be fruitfull, and how great a surfe the barren womb was eftermed, and that all hope was cut off from Jephah, the chief Magifrate in the Commonnet uope was cut off from Jephana, the enter wagnitate in the Commonly wealth from living, in his pofterly, we cannot but confelle he had great caute of bitter gittle. See Gen. 30. . 33. t Sam. 1. 6. Luk. 1.25.

I baue opened my mouth unto the Lord] i. c. I have vowed.

thole dayes of ignorance and superfition that the law of God gave him liberty in this cafe to have redeemed his daughter with thirty fickels of

had fuft acquainted her with the nature and substance of his

do to me according to that which hath proceeded out of thy mouth] 'i.e Seeing thou haft confectated me as holy to the Lord, to live a Virgin and seeing mou nait concerate me as more of the Long-to three a virgin and a Nozarke all my dayes I willingly spece unto 15, and ratife my yows, devoting my felf wholly unto God. So. Anna , Luke 2, 36. Set a Core, 7, 49, 56, 37. Neither canlwe probably think, that : I pelathal, commended for his faith, Heb., 11, 23, should offer his daughter for a commended for his faith, Heb., 11, 23, should offer his daughter for a commended for his faith, Heb., 11, 23, should offer his daughter for a commended for his faith, Heb., 11, 23, should offer his daughter for a commended for his faith, Heb., 11, 23, should offer his daughter for a commended for his faith, Heb., 11, 23, should offer his daughter for a continuous should be considered for his faith, Heb., 11, 23, should offer his daughter for a commended for his faith, Heb., 11, 23, should offer his daughter for a commended for his faith, Heb., 11, 23, should offer his daughter for a commended for his faith, Heb., 11, 23, should offer his daughter for a commended for his faith, Heb., 11, 23, should offer his daughter for a commended for his faith, Heb., 11, 23, should offer his daughter for a commended for his faith, Heb., 11, 23, should offer his daughter for a commended for his faith, Heb., 11, 23, should offer his daughter for a commended for his faith, Heb., 11, 23, should offer his daughter for a commended for his faith, Heb., 11, 23, should offer his daughter for a commended for his faith, Heb., 11, 23, should offer his daughter for a commended for his faith, Heb., 11, 23, should offer his daughter for a commended for his faith, Heb., 11, 23, should offer his daughter for a commended for his faith, Heb., 11, 23, should offer his daughter for a commended for his faith, Heb., 11, 23, should offer his daughter for his faith, Heb., 11, 23, should offer his daughter for his faith, Heb., 11, 23, should offer his daughter for his faith, Heb., 11, 23, should offer his daughter for his faith, Heb., 11, 23, should offer his daughter for his faith, Heb., 11, 23, should offer hi burnt-offering, feeing that would have been much more odlous to God than to have offered unto him Swines blood, or a dogs head, Ifa, 65. 4. and was expresty forbidden as most abominable , Deut. 12. 31, and feeing God required that the firft born children, which were his, Exod. 13. 12. and 22. 29. (hould not be offered , but redeemed. Numb: 18. 15. Exod. 13. 13.

xod. 13. 13. V. 37. Let me alone two months]: Why, fay fome, doth the defire two moneths, if at the end of them the was not to be offered up in the flate of virginity, seeing still living the had time enough to do it asterwards? Because this lamentation was then most sensorable when she was first defigned and adjudged unto this condition; and now ready to enter in-

ibus I way go op and down upon the mountains] As being folious places, and therefore the fitter for mourning and the expressions of their grief in bet bitter, and possionate lamentations for this great afficiation last upon and therefore the fiver to mourning and the expections of the griff in bet biver and peffonnte lamentations for this gets affidion laid upon birs, which cut off all boye of having any peffeiting. Capellus, Develop 1, 5. And the Gliddleite took it epilograph of the period of the per daughter wandering on the mountains. He fheweth alfo that Jephibah

or relating.

CHAP. XII.

Veil. 1. A Má the men of Epbraim gathered sheinfelvet ségether] Heb.

A note called 1. e. Bling, moved with vain-glory, and envying Jephchala and the Glieadites videory and good fuccelle, as they had
done Gibeons. th. 1: and on the falme ground, because they were thanked
fries, whom they enulated, and diffainted that that they floudd in any
thing be preferred before them, in a tumuluous way they afferable them,
felves together to quartell and taske wire against thieth, where is they
had not been wholly transperred with those victous and beliffs furies or
wholly transperred with those victous and beliffs furies or
whole and entity, they would with all thankfullentles have consentationed
where the survey of the standard of the standard property of the standard of the standard property of the standard of the standard property of the st

material with their many into chiefa (, white may on the xouth of zero phralin), where the phralin (x) exce n.a. Sam, 18.6. of the many into the phralin (x) except the phralin (x) exc without making us acquainted with it? I has was out a fully quarter, had it been true; leeing herein they had been the more beholding unto them, for doing the work themselves; and faving them the labor, and freeing them from the danger of ht. But they backed their infolencie and ungrather them. titude with a lie: for v. 2. Jephthah telleth them he had at the first called them unto their affistance, and had they come, they might have accomparried them in the whole exdedition ; but they refused,

V. 3. I and my pople were at great frife] i. e. The quarrel was chief from annals a lybeween the Ahunonites and us, and not between you and them 3 2 Sant 33, 30.

lect of us, or elle your fear to run the same hazard with us.

V. 3. 1 put my life in my bands T. Heb. in my palm. i. e. I exposed my life to great danger. A metaphor borrowed from one that certifieth a precious jewel in his open hand, which is eafily institled away; or a gloffe, that is opt to fall out of it, and be breken, So 1 Sam. 19, 5, and 28, 21.

aule of bitter griet. See Gen. 30. 13, 1 Sam. 1. 6. Luk. 1.25,
If have opened my mouth into the Lord Ji. c. I have vowed,
and I cannot go back Ji. c. I dare now break my vow y nock knowing in
lost days of ginerance and ingerfiltion that the law of God gave him
blevty in this cafe to have redeemed his daughter with thirty fluckels of
levery in this cafe to have redeemed his daughter with thirty fluckels of
levery Lev. 7.2. Man (he fald unto bim? Namedy, in all probability, when he
left the control have this the power and find one of the fall unto the fall unto the power of find one of the fall unto the power of find one of the fall unto the name of find one of the fall unto the power of find one of the fall unto the power of find one of the fall unto the name of find one of the fall unto the name of find one of the fall unto the name of find one of the fall unto the name of find one of the fall unto the name of find one of the fall unto the name of find one of the fall unto the name of find one of the fall unto the name of find one of the fall unto the name of the name of the fall unto the name of the fall unto the name of the name of the fall unto the name of the fall unto the name of the name

zard of a dangerous war.
and ibe Lord delivered them into my band] i. e Confirmed my calling

and the Lord delivered, them into my hand? i.e. Conferred my calling by ctoshning my attempts with victory: And why then do you, having not resign for it, quistred seganth my prefetedings, which God himself that approved by giving me tuch good therette.

Vid. Then Typhthat's gathered regularly 1, e-When no perfussions with the property of the control of the contro in in gwin akticie. Die why did not Jephinhis specti privati with the Ephinhim ca well as Gilderon's Zurely i wessero the due it was left ephinhim ca well as Gilderon's Zurely i wessero the due it was left ephinhim can be desired to the care of the second of the care of

Te Gileadites are fligitives &c.] f.e. The refule and foum of Ephraim and Manaltch, and fo a minigrill generation out of the mixture of both, and therefore cit out of Carash, as unworthy the privilege of dwelling there, and to fain to have your habitation upon the paflagetof Igrdan, juft beiween ihele iwo tribes, but with no efteem with eiller. And in this regord we ought not to have undertaken a matter of fuch importance as this war was, without our knowledge, you

firmity of lifping or fluttering might fo have perified.

V.7. in one of the citles Hebr. in the citles The like Ellipsis we bage 2 Chron. 35. 24. 1 Sam. 18. 21. Plal. 1. 3. Zetch, 9. 9. John, 1. 5. Match. 17. 44. John 6. 45. Rev. 18. 17 16.

V. 8. And after bim Ibran of Beth-belom There were two chiefs

had not been wholly transported with those vicious and hellish furits of pide and cavite, they would with all thankfulness here congratulated their victory, whereby they as well as others were delivered from the victory, whereby they as well as others were delivered from the victory, whereby they as well as others were delivered from the victory, whereby they as well as others were delivered from the victory of the victory thing is recorded of them sonely they are thought worthy to be melyi-ored as Judges, because they administred it fire and judgement

> V. 12. in Alfalon] Where the Moen floed fill, Joh. 10. 12. in the country of Zebulun 3 This is added to difftinguish it from the cities of the lame name, as that in the tribe of Dan, ch. 1. 35, and tome others, 1 Chron. 6. 69, and 8. 13. and 2 Chron. 11, 10, and

and out of my refect to you, as befing our beethren, and out of the opi- | V. 15, in the mount of the Amathetes | The Amalekites own land by

without the borders of Cansan South-east, over against Egypt, at the Rei sea, by the desert of Havilah, as we may see by comparing 1 Sam, 15.7. with Exod. 17.8, but it seemeth some of that nation had their dwelling in Ephraim, if not, as some will have it, till the dayes of Saul, ver at Italt before the conquest of Canaan. And hence this mount bore their name. Some gather from chap. 5. 14 that the inheritance of Bphraim extended to the Countrey of the Amalekites.

Chap.xiii.

CHAP. XIII.

Verl. 1. Did evil again] Heb. added to commit. i. e. apostatized from Gods pure worship, and tell to Idolatrie. See on ch. 2.11. & 3. 7. & 4. 1. & 6, 1. & 10. 6.

into the hand of the Philistims] To be subdued , vexed and oppressed by them.

forty years] These forty years must not be so computed as to make an interregnum of that space between Abdon and Samson ; for that would not stand with the chronologie 1 Kings 6. 1. See the Preface to this book, & on ch. 3. 11. Neither can they be all meant of Samions time, who judged Ifrael only twenty yeares, ch. 15. 20. But one twenty of them being allowed to Samfon, the other twenty must be taken out of the times of other Judges. And some will have them taken from the years of the precedent judges and to the account reacheth upward to the fifth year of 16zan. Others, more probably, make them run down into the times of Eli & Samuel; For which they have these reasons: I. The o ver-numbers in this book are still reckoned to the following Judges, who delivered the people from their troubles and oppressions. II. It must needs be that the Ifraelites fin, for which they were delivered into the hands of the Philiftines forty years, was after the daies of Abdon , feeing it is fo the Phintines forty years, was after the date of Abdon, the children of Arael did evil a-plainly faid, after the death of Abdon, the children of Arael did evil a-gain. III. Under these three last Judges it seemeth the people fell nor into idolarry or troubles but lived in peace, and were not delivered into the hands of their enemies; Whence it is that there is no mention made of any war in their times, nor of their victories, or deliverances of the of any war in tour times, nor or their victories, or denverances of the people. IV. It is manifelt that the Ifraelites were under the oppressions of the Philistims a great part of the time wherein Bli judged Ifrael, even of the Frankline of the fill after his death Samuel succeeded him, 1 Sam, 7.9, 10, 11, 12, There is yet another way of computing these forty years of the Phili-There is yet another way of compating time noty yet in the sub-diminstrating, and that perhaps no field probable then any of the other, namely, by making aken to be in at the fourteenth year of Jair, and end at Sminons weedings, ch. 14, A first which account waterny years are no part of their forty, but immediately fucceed them, and all that is related in this chapter happened in the dayes of the former

Juages,
V. 2. Actrain man of Zorab] A city on the Well-side of that hill
which parteth Judah and Dan, Joth. 15. 33. and 15. 41. in whose fields
or territorie it seemeth Manoah dwelled, and not in the city it self, v. 25:

of the familie] i. e. Of the tribe. So Amos 3. 1. Jer. 1. 17. & 8. 3.

of the Dantier J. Who bordering upon the land of the Philiftims were molt subject to their incutsions and oppressions, and therefore the Lord molf (abject to their incutsions and opperssions, and therefore the Lord raiset up a Judge out of this tribe to defend their Country, and to quell site they always the my wife thall do with the distribution of their enemies; Which he did with such course, and incresses that of the course of the

V. 3. And the unged of the Lord appeared] Some think he was a treated angel, because he would not have Manoah sacrifice unto him, but to the Lord, v. 16. Which reason is not good? For he faith this nor because he was not God, but because Manoah conceived he was but a man. So our Saviour taxeth the man for calling him good , because there is none our swrout rakets me man for change um gone, recognitione a mon-ged bin Ged, Matt. 19, 17, pleaking according to this opinion of hins, who though thin to be a meer man. But it is very probable this was the Angel of the covenant, the externall Word of his Tather, who usually in those times appeared in humann thapper. For he is afterwards alled Elbim by Mansah, and his wife called him febouah, v. 23 and himself faith his name was feeret or wonderful, which is one of the names or titles given to our Lord Chrift , Ifai. 9.6. See on ch.

Bebeld now, thou art barren, &c.] i.e. Unfruitful and unfit to bear or conceive a child in course of nature ; but thou shalt have a son by vertue of Gods promise and covenant.

need toods promise and covernant.

V. 4. and ear not any ninetian thing.] Unclean means were forbidden to all, Lev. 11. but wine and strong drink, and all that common of the things promothe order, from the kernel, from the hursh, were forbidden to the Nuzarites, Numb. 6.3, &c. by which was fig. nified their renouncing of all fenfuall pleasures and worldly delights, that they might wholly devote themselves to the service of God. And these meas and drinks were forbidden to Samions mother, both while the was with childeof him and while the gave him tuck, because all that time he had his nourishment from her, and God had called him even from his conception to be a Nazarite unto him , unto whom such meats and drinks were unlawful. By which is implyed that he himself much more should abstain from them when he came to

V. 5. no rasour should come on his bead] This law was given the Nazarites Numb.6.5. 1 Sam.1.11, that the hair, which was alwaies in their fight, might still put them in mind that they were consecrated to God, and therefore must not do any thing unbefeeming their cal-Jod, and intercore must not do any thing undeterming their exiling and also to fignific that they were mortified to the world, and contemned all earthly delicacie, and neglected the trimming and tricking of their bodies, that they might wholly intend Gods spirituall

For the child shall be a Magarife] The word fignifieth one separate, i.e. such an one as is separated from worldly and earthly things. that he may in a special manner attend Gods service. The name Pharithat he may in a special impanier attents to use strived. The name Evari-fee is of the fame fignification, but not give as of Sod, but arrogated out of pride and hypocrity. Now the Nazarite was thus devoted either perpetually from the beginning of bis life to his death of onely for a time. The former fort were fet epart either by God himfelf, as Sam-fon in this place, and John the Baptiff, Luk. 1, 15, or by their parents, as Samuel. The other were confectated by their own speciall yow onely for a time, as some moneths or years, at their own choyce z. And of thele those laws soncerning Nazarites , Numb. 6, are chiefly to be underflood. In both we may observe the legal ceremonies required to cheir consecration , their outward carriage in their calling , and a moral equity confifting in this, that in special manner they did dedicate themleives to Gods fervice; and this did perpetually bind them to all due ob-fervance; even to the end of their life. Now Samfon was a Nazarite by Gods special resignation and command, that he might begin to save his people. And herein he was above all Nazaritrs a fingular type of Chrift, and that in many respects. I. He was called, sealed and fandified even from and in the womb, Luk: 1.35. Heb. 7. 16, Il. The end why he was thus fer apart and defigned was, that he might fave and deliver his people out of the hands of all their enemies, Matth. 1.21. III. He performed (like Samfon) this work of falvation in his own perfonal firength alone, without the help and affiftance of any other, Ifai. 63. 1, 2, 3. IV. As Samíon prevailed against his enemies in a manner without arms or weapons, fo did Christ as was foretold, Hof. 1. 7. Ve Christ resembled Simson both in his birth and also in his death. For as Samons birth was above the course of nature, by virtue of Gods power and promise: so Christ also was born of promife, conceived in a supernatural and miraculous manner by the Holy Ghoft ; and as Samfon flew more of his enemies at his death than he had done in all his life-time : So likewife did Chrift. See on Matth,

and be shall begin to deliver I fract out of the hand of the Philistines anno or journ organ reaction; space on of incoming the compenses. Samfon did only begin this deliverance, feeing the Phillithrate did Lord it over the Israelites all his life, and it was continued by Samuel and Saul, and not perfected before Davids time. See a Sam, 7; 13. 2 Sam. at. 22. 2 Kings 18, 8. So Chrift at his first coming began to redeem us from our enemies , at his fecond he shall complace his victorie, 1 Cor. 15, 25, 26, and our redemption, Rom,

V. 6. A man of God] i. e. An holy Prophet fent of God. For the scriptures usually honour Gods Prophets and messengers with this title, Josh. 14, 6. 1 Sam. 2, 27, 1 Kings 13, 1, &C. 1 Tim.

very terrible] i. e. Glorious, majestical, and fearful to frail man-

us more fully and perfectly how we shall order the child when he is

V. 101 And the woman made bafte and van] i.e. Knowing how earnefily her husband had defired and prayed, that the Angel, or Prophet, should come again to give them further instruction how to carrie themselves towards the child according to the will of God, now when he appeared unto her sgain, the made all possible speed to acquaint her husband with it; that he himself might come and speak with him

V. 12. Now let thy words come to paffe I This is a prayer of faith laying hold on the former promises,

V. 14. Allibat I command her let ber abservie] i. c. Let her abstain from all those things which I forbad her whileft the is with child and giveth suck, and asterwards take care that her son refrain from the given must and anticwayus take care that not tool attended unteed them, feeing God hath called and conferred him as a Nazarite, unto whom in his law all those things are forbidden a therefore what hath unto whom in his law all those things are forbidden at therefore what hath been inhibited unto her, he must also abstain from seeing they are interdicted to her but for his fake. See v. 4,5.

V. 15. untill we have made ready a kid for thee] Heb. before the N. 15, until we have made ready a kid for thee] Heb. before they Manoah thinking him to be a Propher, defiring to flew him due respect by glving him entercained and featling him. The which he uterly resulted in no because magels appearing in humane shape; did not some-resulted and the state of the state he would needs be at that coft, he should bestow it in such a way as would he more acceptable to God, and profitable for himself, namely, by offering his kid for a facrifice to God, to show his thankfulness for for great a benefit as he had promifed unt ohim. And this he doth alfo, both that man, but the Angel of the covenance tark appeared upon his mother onely for his man, but the Angel of the covenance tark appeared upon himself. he might take occasion hereby to shew himself, that he was not a meer ding up to heaven in the flame of the facrifice, and withal that he might

V. 16. of thy bread] i.e. Of any of thy meat which thou that pro

vide for me. For bread in Scripture ufually fignifieth all manner of

food fit for mans nourithment So z King. 6,22,23, Matth. 6,11.
thou mult offer is unto the Lord] O how could Manosh do this, feeing he was no Pricit, unto whom onely it appertained to offer facrifices? his own law. How was it lawfull fur Manoah to build an altar, for facrifice, feeing the law appointed there should be but one onely altar for this use? R. Out onely was commanded in ordinary, but in extraordinary cases there might others be erected, as when God gave a special command for it, either by vision, as ch. 6.26. or by visible apparition, as here, or by a peephetical inftinct of his (pirt, as 1 Kings, 18, 30. Some think that command of offering upon one alear took not full effect, whileft the set of God are in t whileft the ark of God was in the tabernacle in a flitting condition from place to place, till it was fetled in Solomons temple at Jerufalem ; and pace to prace, that it was terted in sometime temper as permanents of the pround their opinion on Dut. 12.13. Take beed to top felf that food offer not thy burnt offerings in overy place that show feels, but in the place which the Lora shall choose in one of thy triber, there show shall offer one of the property of the place which the Lora shall choose in one of thy triber, there show shall offer one of the property of the place which the Lora shall choose the place which t

fer thy burnt offerings. See on ch. 21.4.
V. 17. that when thy farings come to passe we may do thee honour i. e. That we, and others unto whom we shall relate it, may i. e. That we, and others unto whom we find relate it, may do thee honour, by acknowledging thee a true Propher fent of God, and by prefenting thee with some gift to testific our thankfulnish (So 15am. 9.8. 1 Kings. 14. 3.) which we cannot do un-lesse when we was the same thankfulnish than the same thankfulnish thankfulnish

V. 18. 18 by ashoft thou thus after my name , feeing it is feeret] Ot Wonderfull. The Hebrew word lignificationth, and may here be taken in either lense. My name is feerer, therefore not curiously to be inquiin citizet tente. By name is jercet, interctore not cuttouily to be inquiented after, Dout, a.6. 32, and woodserful, i.e., to far showe the resch of humane undertlanding, this it is rather to be adored than fearched Into. This is not for true of any created single and the Angel of the covenant who is entitude Wonderfull, Ils. 30, and whole name and insure, as he is 60d, is fector, wonderful and incomprehensible. And therefore healths Monagh, that the comprehensible controlled. fore he telleth Manoah, that his name and nature were not curioufly to be pried into, feeing he is not thus to be known, but only, and that according to our shallow capacity, by his word and works. And so he revealed himself unto Manaok and his wife in his wonderfull actions pre-[ently afterwards,v.19.20. See Gen.32 29. V. 19. So Manoah took a hil] See on v.16.

unto the Lord] Asthe Lord had ineded him, v. 16. 20. when the flame went up toward beaven] Some think this flame was supernatural and miraculous, like that which at Bijahs prayer came down from heaven. 1 Kings 18,38, or like that which arole out of the rock and confunct Gideons facrifice, ch.6.21, because nothing is fall of fire or wood prepared by Manoah for this fervice. Others think (and I suppose more probably) that it was ordinary fire and wood from which this flame ascended, I. Because it it had been miraculous, it would have been noted to be fo, as those others are, seeing miracles are not flighted over and smothered in silence. I. Because Manoah and his wife being a: fuch a fight would have fillen upon their face, as they afterwards did. 111. Hereby they would have discovered the man to be an angel of God, whom they thought to be a prophet, till they faw him afcending

the angel of the Lord ascended in the flame] i.e. The great Angel of the Covenant, who accending up into heaven carrieth with him our prayers, our fervices and facrifices, and putting them into the golden vials or cenfers full of the odours of Lis own merits and obedience, prefenteth them unto God, unto whom they are acceptable being thus perfumed, Rev. 5. 8. & 8.3. And this also evinceth, that this was not a created angel, but

and fell on their faces to the ground] Being affrighted with the fight of this miracle, and affected with the fenie of their own frailty and morta-

lity.
V. 21. Manoah knew that be was an angel of the Lord] i c. The eternal Word, the Angel of the covenant : which he calls Elohim, or God;

nat Word, the Angel of the covenan: with the cana Beaumann Out;
and his wife, Isbauda, va.a.3.;
V.a.a. We final furely ate, because we have feen Godd See on ch. 6 a.s.
V.a.s. 16 the Lord were pleefed to kill kill.] She used there argument see comfort her husband, and of trengthen his fish in this allurance, that they should not city, as the feered: 1. Godd had accepted their facilities, whey should not city as the feered: 1. Godd had accepted their facilities are the promitted to a second of the complete his facilities. appeareth both by his commanding them to offer it, (and he requireth nothing but what is pleasing unto him) and also by his ascending in the flame of it, to carry it up as it were to heaven with him, that he might prefer it unto God. 11 If he had pupoled to kill them, he would not have goingly them to much the control to the p.w.ent it unto 4500. 11 is a has purpore to sait them, he wous for have respected them so much as so she whem such a mireculous sign of his gracious favour, as was his scending up in their sight in the slame of their lacrifice. 111. He would not have promited them they should have a son who should begin to save liract ; nor have given directions how she flould order her felf and the child when he was born : All which must needs have been falle and frivolous, if he had not intended they should

further confirm Mancabs faith in the affurance of Gods pro-further confirm Mancabs faith in the affurance of Gods pro-mire culous firength of body, thereby inciding him to attempt, and en-milt. abling him to execute wonderful and more then humane ads , only fit for him that was fo called to be fuch a deliverer of Gods peo-

in the camp of Dan | This place was near unto Hebron & had its nume elther from that expedition of the Danites, ch. 18 11,12 (and then the things R. B.caufe the Lord commanded him to do it, who might dispense with recorded in that flory were done before the dayes of Samioa, though related afterwards, See on ch.17,1.) or elle because there the Donitesat this present had their standing comp, to preserve their country from the inroads and vastations of the Philistims: And here Samson in his youth had occasion to shew his strength and valour.

Estaol] A City in the Tribe of Dan; Westward towards the great sea. See Joshuah a 5. 33, and 19.41. 1 Chronia, 53. Zorabl See v. 2.

CHAP. XIV.

Verf : ANd Samfon went down to Timnah] S:e Gen. 38.1 2. Joth. 14. 10. 2 Chron. 28 18. This City lay westward from Zorah, toward the Mediterranean, and was at fift allotted to Judah, Josh, ran, tower the securities, and we a first amount of passay join, 147. Due stready by log lyten to Dan, John, 19-43. But the Danites not being able, it fermeth, to drive out the inhabitants, the Philitians, they lived there fall if as is very probably untill and long size Samions time Unno this City Samfon went. For though the Ifracilities and the Philitims had oftentines war one with another, yet most more than the Philitims having gotten the better, and brought them into subjection upon hittims having gotten the nector, and congent unear new supercioral operation condition of polying ribute, or otherwise, they now lived in prace, and married and traded together: So that \$amion might with fafety go down to Tinnah, though inhabited by the Phillitims.

V. 1. now therefore gether for me to wife] i.e. Because I'dear not

V. 2. now therefore get her for me to mife) 16. Decaule I does not take a wife without your confurt, who are my parents, though I much like and love here, therefore I pray you let it fland with your liking, and use your best endeavours to procure her for me. Hereby it appeared, her even in those daises which were entered of ignorance and much professionality to the dim light of nature and of the lawyshelf confidences were continued of this truth, that children oughe not to marry without confert of their parents, Gan. 21, 21. and 24.3. and 26.34.

37. 3. Is there never a woman among the daughters of hybrethren] This is not to be taken literally and precisely; (for it had been unlawful for him to have married his botherst abughter) hus, as it is commonly tell by the Hebrews, ior one of the fame kindred; q, d. Thou haft choice. enough , and art no wayes necessitated to marry a Philistim: for thou maift marry one of thy kindred and allies, or if there were none of them, mailt marry one of the killates and suleson in there were none or totally yet one of the same tribe, or if also there were never a Danite to be found, thou shouldest rather choose any that pleaseth thee among all the

tound, thou mouncer raiser conours in the present mee smoog since people of liracishen feets as wife among frames among transition of the mair counciled Phillithms.] The ground of their reason was because Goal had frastiny forbliden his people to make maringers with these curious of which the Phillithms were a part, Duur, 7-3. Exod. 34: 16. And if it were unlawfull generally for the Ifraelites thus to matty, then how much more unbefeeming him who was a Nazarite, and devoted to Gods service in a speciall manner ; from which an Heathen and Infidel wife would withdraw him, 1 Cor.7.32. 2 Cor.6.14. Now they call them uncircumeifed by way of fcorn and reproach, because such were flighted and vilified by the people of Ifrsel, 1 Sam. 14.6. & 17.16,36. Gen. 34.24. And that they might the more ftrongly diffwade him from this match, feeing if he had any respect either to the law of God or his own honour and reputation amongst his people, he had no reason to think

she pleaseth me well] Heb. She is right in my eyes] i.e. I so like her person that I have set my heart and affection upon her. Wherein sensture had its work, fo there concurred a fecret operation of Godsip rit, carrying him on towards the effecting of what he intended should

V. 4. knew not that it was of the Lord See 1 Kings. 12.15. 2 Chron

0.15 & 12,7. & 25.20. that he fought an occasion against the Philistims.] Some conceive these words to be spoken of the Lord, that he sought an occasion to revenge words to be spoken of the Lord, that he sought an occasion to revenge the wrongs the Philistims had offered his people, and therefore in his the wrongs the Publicania nau onered his people, and thereto fall at wife providence inclined Samfons heart to take this occasion to fall at enmity with them, that out of their private quarrell he might proceed to annity with them, that out of their private quarrell he might proceed to publike and hostile actions suitable to his calling. As of old God had made use of the malice and envise of the Patriarches for the accomplishmade use of the malice and envise of the Patriarches for the accomplishmade use of the malice and envise of the Patriarches for the accomplishmade use of the malice and envise of the Patriarches for the accomplishmade use of the malice and envise of the Patriarches for the accomplishmade use o ment of Josephs dreams and his own decrees , Gen. 50. 20. fo here he ufeth the youthfull affection that Samson bore to this Timnathite as a means or occession of bringing to passe his own purposes of being avengmeans or occasion or uninging to pane us own purposes or sering end on the Philiftims. But then the (peech feemeth improper, that the Lord thould feek an occasion by this means of revenge, feeing he might V. 14. the Lord blogd birm.) I. e. Induced him with an heroick splitt, invincible valour, mixed-closs through I, with all other gifts and graces beforing his calculus through I; with all other gifts and graces beforing his calculus through I; with all other gifts and graces beforing his calculus through I; with all other gifts and graces beforing his calculus through I; with all other gifts and graces by the property of the control of th

publike there was cause enough to do its steing the Philistims not onely forever should happen. This I shink to be the most probable exposition possible agrees part of that inheritance which God had given his and so it is approved by the most: For it is expertly failed, that me, they should be supported by the most: For it is expertly failed, that them, they should be supported by the most: For it is expertly failed, that them, they should be supported by the most are against them and held them under subjection, free him before and were any artifalches it on understood of his wives pre this was no pleafor Samfon in his private and personall way of taking revenge, they having, in respect of the publike, concluded a peace between them, unlesse he had some just cause and quarrel to revenge himself, and the people of God together, upon occasion of some great wrong offered unto him in respect of his own particular interest. But against this exposition there is also a form portuguiar interest. But against time exposition there is also a form plot to be removed, namely, If it were his end and aim to feek an occasion of revenging the caule of Gods people in a privace way, how is a faid that he defired to marry her out of his great love and liking of her person, v. 3. and that the pleased him well, v. 7 efpecially confidering that he not only faid fo, but also evidenced the truth of his love by his carriage towards her , till the had justly incented him by betraying his fecret to her country-men, to his great prejudice, and alby ofterwards by recurning unto her, intending to present her with a Kid, when that wrong was digested, and his wrath appealed, chap.

Chap.ix.

by fom treatons he had given them, thus what he did was of the Lord, and that he was more discretion by fome fetere revelation or special into and that he was more discretion by fome feter revelation or special into the spirit, or elfe being moved by their neural affection in particular of his spirit, or elfe being moved by their neural affection in non put upon bint by thengres and tended as the special particular of the spirit, or elfe being moved by their neural affection point by thengres and tended encoiled encoiled encoiled spirit in the spirit particular of the spirit particular of

V. 6. And the spirit of the Lord came mightily upon bim] i. c. Inspired him in an extraordinary and supernatural manner with courage and

and be remuhim as he would have rent a Kid] i. c. He tore in pleces this fierce strong Lion with as little difficulty as if he had been a tender

than netter trong tron with an incentional as a tree man seen a content weak Kid not able to make any refiftance.

and be had nothing in his hand] i.e. Neither weapon nor Raffe, but did it only with his berchands. Herein Samson was a notable type of Christ vanquishing and triumphing over Satan that roaring Lion, 1 Pet. 5. 8. Heb. 2. 14. by the tole vertue of his own power.

1 Pec. 4. 3. 14ch. 2. 4. 4. by the lose vertue of us own power. but he told are this father or his mobber what he had done?] Because he would not have them speck of his heroids, commissifying his strength and courage, among the Phillithins ar Tunnah, which might tend to his prejudice, by filling them with pelousics and

V.7. And he went down] Namely, being accompanied with his father and mother.

and talked with the woman] Concluding on the marriage between them, and the time when it thould be folemnized.

V. 8. And after a time be returned to sake ber] He came accompanied with his parents, v. 9: to folemnize the marriage which they had agreed spon, v. 7. This some say was a type of the salling of the Gentiles:

and he surned afide to fee the careafe J Namely, out of the common way into the place where he had flain the Lion.

and behold, there was a swarm of bees, and honey in the carcase] Which and counts, were was a pearing years an anomy more as easy years against they were several timings. An express native we are nave or included came to patie by the special providence of God, a felling this in a super-natural way. For it was never known among naturalities that bees should the which the Devil and Death are both deftroyed by hims. Joh. 6. \$14 they should, yet it cannot be imagined that in an ordinary and naturall way the carkate should be consumed, the bees bred, and the honey made in fo short a time as we can reasonably think was between the concluding

of the marriage and the folemantzing of it.

V. 9. but be told not stem? Neither where he had the honey, not of the killing of the Lion, partly because he would not have it reported a

the lilling of the Lion, partly because he would not have it reported a mong the Philling. and partly that keeping it secret is might be the subject of his tiddle, s. 16.

V. 10. Solis is west down! To wit, as the chief of his company is but with him his mother went allo and the chief of his friends, and Samson made there a foul! i.e. A wedding feat 1, silling seven and Samson made there a foul! i.e. the wide to do in these times. dayes, as young men or their parents for them, used to do in those times when they married wives, Gen. 29. 22.

V. 11. And it came to paffe, when they faw him, that they brought thirty companions to be with him] i. e. When in a special manner they observed

feen him before and were not afraid, that is to be underftood of his wives fether, family, and lome special friends, who saw him when he came as a suiter; and not of all these guests which were now come to the market. And though they had all seen him before and were not afraid of him, yet it doth not follow but that now they might it looking then upon him in a flight and ordinary manner , but now observing him more of annual arright and ordinary manner; you now postering him more fertoully and advictedly. And though the text make no mention of any thing extraordinary and remarkable in Samions perion which might thing extraorunsty and remarkator in samens perion which migne caule fear in the beholders, yet it followeth not that therefore no luch thing was observable in him, seeing the Striputers do not thention every particular. And though he acted his samous exploits when the opily partetors. And though neacean me samous exploits when the Spi-tito God came upon him and inab'ed him thereumto, yet I make liktle doubt but he had both naturall flature and flength very observable a-bove the most men : Neither doth the principall caule take away the inwhen that wrong was digefted, and his wrath appealed, chap, is the property of the Philittims, namely because he would take the whole blame upon himitel; and not explorate them against his a hole nation, seeing they had dominton over them, and therefore would not explore them against his a hole nation, seeing they had dominton over them, and therefore would not samions actions against them, if they law they had any hand in Samions actions against them, if they law they had any hand in Samions actions against them. See ch. 15, 9.—11. We have the same the same of the seeing of the seeing the seed of the seed

guefts from worfe imployments, Ezek. 17.2. I Kings 10. 1. And being as it feemeth, usual in those times, it was thought therefore fit by Samfon to be propounded to his companions, that under the colourable flew of cuthin in an extraordinary and inpermatural manner with courage and direngishates by this tilly he might confirm him in his calling (as it befoll David in the like eafs; Sam. 1-3, 34). and to inclusing him to include the might have a mater inplyed for his tiddle; which is wedding, but for an ill-affected guard that were fee to watch him is gain, and that he might have mater inplyed for his tiddle; which is gain, and that he might have mater inplyed for his tiddle; which is gain and the nearth of their control of the following the same and the action and same and the control of the call of the might have of the call of the same and the same and the call of the same and the call of the same and the sam blood, and was preached to the world at the time of the calling of the Gentiles: 1 Cor.2.7.

within the feven dayer of the feaft] The ufuall time for the keeping of marriage-Feafts, Gen. 29.27.

of matriage-recurs, seein, 5.27.
Then I will give you! As a reward of your wit and industrie.

Then I will give you! As a reward of your wit and industrie.

Bill Gountries they used for fundry purposes, body and nights.

Of this we read, Matt. 27. 59. Mark 14. 51. 50 here the fame is used.

and thirty change of garments] i. c. Upper vestments, which they often changed, putting them on and off according to their occasions, as we do our cloaks or gowns. See on Gen. 45.22.

as we do our closus or gomes. See on Geo. 43.22.

V. 13, ye [hall give me] By way of penaltie for your dulnefte and ignorance so the condition was on both fides equally. And they faid unto him, Put forth thy riddle] q d. accept of thy wager, therefore propound thy riddle.

V. 14. Out of the easer] i.e. Which lives by prey, and devours all V. 14. come your easers it. For this times the top prey, and around all and is food for none, came from them as the top preye are hille of others and one of the fireng, i.e. the through the best preye game from feetingle, i.e. that which is most force. Which several branches ignific the fame things to wit; the Lion and honers, but it may be were in the riddle purpolely repeated, that they might diffract and different their mind and judgment in finding out the meaning, whilst they mag gined they were feverall things. An express figure we kere have of the frace

leb.2.14.

And they could not in three dayer expound the riddle] i.e. They theed their wits in vain for the three first dayes of the least to find out the meaning : And from thence to the leventh day they began to work with Samions wife by inticements ; but not prevailing with her, or rather Samions wire by interements; our not prevening with man, or the not prevening with her husband, on the feventh day they provoke the uttermost of her indeavours by terrours and invests, which though (being so terrible) they meant not to execute, seeing she gave them not the least cause of offence, but did her best to taissite their deire, yet they afed this four to put her on the atmost of her power and skill, that the might prevail with her husband, Thus Satan employed Adams, Johs, San lomons wives to tempt their husbands.

V.15. And it came to palle on the feventh day] i. c. When the life houre approached in which they must make known the menning of the riddle or elle lose their wager.

suppanions to ocustoms 1.6. When it is special manner they obletved bild, his specino, flattere, flattens, countersance, pollure, and carriage, all others, show mail declare the meaning of it unto us, Thus the my fletle way from the my fletle share and femblance to honour him, but indeed to kaye an eye over him, and to provide for their own laftery what.

base ye called us to take that we have ! Held. to possesse, or to imposerish us. i.e. Have you, your father and friends, under colour of love invited us to your feath, that you may make a prey of us to our unor over invited us to your cears, in who was make a pery or all of the doing? Though the share of every particular man in this loss came but to a shirt and an upper garment, yet they account themselves uterly undone, and in the mean time (so partiall they were and full of selflove) they regard not Samions cafe, who was to lofe thirty for their one, if he m ifcarried in his wager.

V. 16. Bebold, I have not told it my father nor my mother ji. e. Whom I ought most toreverence; and of whose plety and faithfulnesse had long experience; and fault I tell is thee, although being my wise thou art in a neerer relation , feeing I have been but a little while acquainted with thee, and have small knowledge of thy fidelity and secre-

V. 17. And fire west before him the feven dayes] O1, unto the feventh 49.17. Ann use weep reported in the prevent ages 1 0-1, time to e permit days or, the reft of the fevent alors, that is, from the day when his thirty companions began to imploy her, which was the fourth day of the feaft: for three dayes they excreded their own with to find the riddle out, and when they faw they could not do it, they came unto her, craying her

And it came to paffe on the feventh day that be told ber hecaufe fhe lay fore upon bim] i.e. He was fo vexed and overburdened with her importunity and tears that he could no longer indure and bear it. And thus he who was able by his valour and firength to rent a ferce Lion with eafe, and to subdue and flay thousands of his enemies, was vanquished with the tears and importunity of a woman . Which fheweth that the most

martiall men may be and often are venereous and uxorlous,
and she told the riddle i.e. The meaning of the riddle, to some of

Samions thirty companions. V. 18: And the men of the City | i.e. Samions companions which were chosen out of the City to accompany him at the marriage-

feast.

What is fowester than bonsy?] They do not say that by the easter and the fireng is underthood a Lion, and by nead and fowesterige honey, but only in sew words expectife the meaning.

If ye bean supplowed with my before? i.e. If my write had not unfaithfully discovered my (eccre, being performed the eccuntor by your substepy, or terrified with your theness, you had never by your own with found out the meaning. He utech an allegoriesten from husbandanen, who in plowling, by the labour of their beath, find things hidden under the earth, when the plough turns it up: and thereby he taxeth both his wives perfidionismife, and, as some think, her lightnesse and over-much familiastry whitherm 3 (in whith relighed he relembleth her to a young, wanton and untamed heyser) and withail, their fraud and want of wite.

V. 19. And the Spirit of the Lord came upon him] See on v.6. and he wens down to Aftelon] A City belonging to Judah and Simeon, ch. s. 18. but now possessed by the Philistims, and one of their chief and can lis out now poments on the runnitude, and one of their canter and metropolism Cities, 1 Sam, 6.17. Amos 1.8. But I was in facts a great diffunce from Timnath that we can give no reason why Samson went to far to do this exploit, but only this, that the Spirit of God which inspired him to do it, did also by its secret motion earry him this

and flew thirty men of them] This was lawfull for him to do, not only because they were of those cursed nations which God long before had fentenced to death and deftruction, but alfo because he was called now of Gid to be a Judge, to deliver his people, and to avenge them on their enemies, and the Spirit of God came upon him and excited him to

and sook their foot] i.e. Stript them of their apparell when they were dead. How could Samfon do this, feeling he was a Nazarite, unto whom it was unlawfull to touch a dead body? Numb. 6,6, R. the might lawfully do it, being inspired and acted by the Spirit of God, who when he pleaseth may dispense with his own law. And further, that law that inhibited the touching of a dead body may seem to have been peculiar to fuch as were Nazarites by vow only for a time, and not to have concerned fuch as were called by God to continue fo for term of life, of which kind Samfon was ; because the other might easily obferve it for a time, but not thefe for their whole life; and if the other were defiled, there were means appointed for their cleanling, Num.6.
9, 10. but not fo for perpetuall Nazarites. Hence it is, that in Samfons confectation we find mention of meats, wines and fitrong drinks, and also that no react should come upon his head, but nothing spoken of

and ano use of the dead, including point as access of the dead, and bit anger was kindled i. e. Both sgainft his with try companions, and allo againft his wife, because the bad shewed far greater love to them than to him, seeing she had rather that he alone should bear the to their man to min, recongule has rather than the anone moule bear the whole leffection that every one should bear a little. And this anger he expedited by a temporary separation from her, but he intended not, as appeareth by the sequele, a full and finall divorce.

V. 20. But samfons wife was given That is, in marriage, to his companion, i.e. one of the thirty Philistims, whom in the marriagefeaft he had chofen for his friend , namely , the first and chief brideman, who was neerest unto him, according to the custome of those times and Countries, Unto which, as some think, Iohn Baptift alludeth,

CHAP. XV.

Verf. 1. [N she sime of wheat-harveff] Which in that hot country
was in April and may. Hereof mention is made, because
this time gave opportunity to Samion of burning their corn, which beng ripe and dry, was partly standing, and partly cut down in the steaf

Samfon vifited bis wife with a kia] i. e. Went to vifit her with a defire and purpose to be reconciled unto her, having now digested his for-mer wrong. And to this end he carried a kid with him, as a testimony of his love, that they might with their friends in her fathers family

and he faid, I will go in to my wife] i.e. He faid fo within himself, or being come to the house, professed so much to her father, that he would

being come to the houte, protetted to must no her tather, that he would go into his wives chamber. For in those days the women had their chambers peculiar to themselves, Gen. 44.67, and 31.33.

V. a. Jevrily though? Heb. Sysing I flaid; i.e. I laid in my heart and certainly concluded. So Gen. 20.11. Exod. 21.44. Pful. 94.18, that shabe half atterly hate blr. 7] To wite, because thou wentest away from her in weath and displeasive, Chap. 14.19.
is not bor pounger fifter fairer) Heb. better.
take her] Heb. 1st her he to thate. So to please Samon, he offereth him an interfluous meants it which he accessed home. Lev. 18.18.

suggest | Iteh ses per or tome. So to picale samion, ne outeteth him interfluous march; which he accepte hone, Lev. 18, 18.
V. 2. Now half I be more blamelefe that the Philiffins [Os, now hoalf I be blamelefe from the Philiffins] though I do them a dipleafue[I or on the Philiffins] though I do them a dipleafue[I or on the Philiffins] though I do them a dipleafue[I or on the Philiffins] though I do them a dipleafue[I or on the Philiffins] though I do them a dipleafue[I or on the Philiffins] though I do the man dipleafue[I or on the Philiffins] the property of the Philiffins I or on the Philippins I or on the Philiffins I or on the Philippins I or on the Phili venge. So verf.11. See Chap.14.4.
V. 4. And Samson went and saught three hundred foxes This will

not feem a matter of fo great difficulty as some may imagin, if we consider that the land of Canaan abounded with foxes, Cant. 2,15. Neh. 4.3. Pfal.63.10. Lam.5.18. the which Samfon might take in nets & fnares, both by his own industry and the help of others, especially seeing the work he had in hand was inspired into him by Gods Spirit, who by his providence could easily supply what was wanting in outward means, being the supresum Lord and of all the creatures, and having them at his command, Gen. 6. 20. Pinl. 50. 11. Exod. 8. 5, 16. and 10. 12. Numb. these foxes to the disciples, Luk.10.1. some, to the incendiaries intimated Luk. 12. 49. some, to Hereticks, who though opposite to one another yet combine together to wast the Church. Whatever mysterie may lie hid in this action , certainly this revenge of Samfons was very furable to the Philiftines offence : They by wiles and violence had extorted his fecret , and taken his wife from him , and hee by force com-

torret a his teree, a not taken his write from him, and hee by force com-bifieth why creatures together to do them a first, and took fire-brands? Or, testeber, and took fire-brands? Or, testeber, and turned tails to tail, and put a fire-brand in the middly, i.e. He falle-and them one to another by tails with cores, buyling a fire-brand in the middle, left being frighted with the fire they thould have run into their holes; which they would have cone, had they not been thus hampered, reather then into the fields; whereas now flumning the fire a their than the contract of the first which the first their ails, they tugged each other into the fields, and fo fet on fire both the tams, may togged eath other into one netos; a majo tet on the booth the flanding corn, and that also which being cut down was in the sheaf and shock. In all which we are not so much to look upon these things with the eye of reason in a naturall way, and so to describe the manner how is was acted, as to Gods providence, who at his pleasure ordered and dispofed of all as was most fit for the effecting of his will : Otherwise it were hard to conceive, though they burnt up the dry corn, how they could also

with the vine yards and olives.

V. 6. Then the Philiftims faid, Who hath done this?] i.e. The Phili-Rims of other Cities , whole corn was burnt up, and not of Timnath;

as appeareth by the answer to their question.

And the Philistims came up, and burnt her and her father with fire] Annuing by their unjuit dealing been the caufer and occations of all their lolles, he by his giving Samions wife to another, and the by giving the confient thereunto, and by the treachery took probe husband? Whereit is very oblevrable, that the brought upon her felf and the fainers boule that mifery and mischief which she thought to prevent by her wicked discovery of her husbands fecret, chap. 14. 15. according to Prov. 10. 14. and 22.8. Hol. 8.7. V. 7. Though ye have done this, yet I will be avenged of you, Ge. 1.

i.e. Though you may feem to have done me a pleasure in revenging my just quarrell, yet seeing ye have done it with a wicked mind and in an unjuit and tumultuous manner, having respect herein onely to your own loffes , this fhail not ferve your turn ; but for all this I will not defift till I be throughly avenged of you ; and then I will for a time, till you that he throughly averaged or you; and then I will for a time, fill you have given me some other just occasion of further evenge. In which speech we must not look upon Samson as a private man revenging his own quarrel, but as Judge of Itrace, called and appointed of God to deliown quarter, our as a longe or areas, cancer and appointed or Code of our ver his people from their oppressions, and to average them on their en-mies: Otherwise their his resolutions could not have been lawfull, seeing the nations of the Philishims had not given unto him in particu-

V 8. And he [mote them hip and thigh with a great flaughter] Apr V 8. Anna en more treen non annaung wine a great paragreer] as proverball experient signifying the mortail wounding of their bodies in all places where his blows light, or the coraliratine of all their freength and abilities. Such phrafes Souldiers now have, a spet met, and cap apt, Sec Deur. 28. 37. The Lord field (mits thee in the knees and in 12 legs.)

With a fore botch that cannot be beated, from the fals of the foot to the top of the head. So lia. 9, 14. The Lord field cut of from I fract bead and tail, branch and ruft. Some contective by this and thigh two bee means, that he mide this great fliughter without weapons , onely kicking them with his foot, like cowards , out of fcorn and difilate, or knocking and puffiing them with his knee . Others think this phraft fignifyerli the fame has not when the meet of course unine cuts pursue frontyeen the fame than minibus prelibufque doch in Latine, and implyeth the violence and vehrmence of Samions comflet. The Choldee Parsphraft interpreteth it, that bee flew both horfe and foor.

Chap.gv.

that over your own to ye son your, from Timparti, and he went down? To wit, from Timparti, and dwelt in the top of the rock Exam? Exam Exam String fitting on the and agree to the topy how the country in the brook that it is sought of head upon a strong and high rock near the brook that it is belong to Sintoo, whole inherizance was mingled with Judais, John 49. 4. Hitter for fatery almon critted hisfolf; with Judais, John 49. 4. Hitter for fatery almon critted hisfolf; with Judais is might not indedenly be surprized by the Phillifthis, who in all like timod would be compared to the country to the to revenge chemiolyes upon hint, after he had thus fluightered many of

their nation. See Mchron 4: 31 and 2 Chron. 11.6.
V. 9. Then the whilifilms wentup, and pivebed in Guddh] Because Samon, when the worthytems mensury, and prevous in juntary Decame Samon, when they want to furprize; was come to Etath, in Judahs lots and because of the land of Israel, which they came to invide, Judah. was neerest unto them ; a great part of the Phillistims country being in sheir lot, Jofft 15.45.

Helf 10s, John 15.45.

and fprest blengfever] This implyeth they were a great athly that think in this expectition, as thinking aften Resellts were particles with Santion in that offence which he had given them, either facting him. on and counfalling film to it, or abbetting and countenancing him in it, on an commaning at it; and not appreciending and punifung film for it; And it in indigitally a state of the s army against themi misking his private act a cause of publick quarrel between both the nationse

in Lehi Signifying a jum-bones It was a place in the Philliffins County bordering upon Judah, and is here called Lebi by anticipation is for Sunformatierwards gave it this name upon occasion of that status which he had made with the jaw-bone of an affe, verf. 17.

which ne had made with the jaw-pone or an anc, vers. 17.

V. 10. Why are pe come up against still a d. Wee have given you no cause to make war against us, weing we live in subjection to you, pay our tribute, and observe all covenants of peace made between us.

ur trioute, and onerve an covenants of peace made of week us.

Add they unsweed, to bind Samfon are weeking up it. We will have

Add they assessed, it shall designed to investmen up I et. We will have nothing to do with your bits nonly which shoulden, who thath givestly writinged us, unleft by particular, him year nake his offence you're, and obtains upon your feels us in just recenge.

1st do to him as he hand when to sail J. i. Il Proceeding in a common tourse of futtice and courty to put him not catent, who had funghtered for any of the latter than the control of the control appear you are not gulley of his fault, and we will depart and no further

tinth of troubles and dangers halt thou involved us; by incencing the

then or rounces and omiges mattinon involved us, by internents the hillfull magnitude when the induce their labyletion of Nillfull magnitude when the hill the labyletic for t their rins, that thou part interior of e Finnetins against us, who are sore to do its milehief; yet we mult bird sind deliver thee into their hands, to give them fails action, appeals their wrath, and turn away their army

Swear unto me that ye will not fall upon me your selves] He doth no a year nation we was see how now you began to your seems; it each not exploitlate with their, as he publy night, not upbraid them with their cowardie and fain-theirtheirtheir, not wiring to Joyn with him whom God hird called to be their Jack exclusivers, not with their best te except, the company of the company of the company of their public the state of the company of the compa defireth to be fecured that they themfolves would do him no mifchlef, let deficient to be ficured that they should vie would do him no initialief, left fifthey caffold in do this; in might thereby have just caute to turn his drivingh against them in a way of built revenge; and thand to turn in his drown left they and than the control in his drown left they are settled in the first control when the control is the settle of the first capture and the first capture that they are the first capture that the first capture that the beginning the first capture that the first capture that they are the first capture that the fir over mis enemies migar one are more grorious, no carne, injuga nee could have called in owelve legions of Angels to his refere; yet with a word-laid his chemies on the ground; yet was willing to be bound; that

What is a state of the state of And they bound them with two new cords] And fo the ftronger and

Ann ney owner to the new owner of the latter of the tronger and those hiddy broken. Herein Samfon was a type of Chrift, who was bound by the Lews, and delivered up to death by the hands of the Genand brought him up from the rock] i.e. To Lehl, where the Philiftim

were encamped; that fo by laying all the blaine upon sanlon, and expo fing him to extream danger free themselves from them whom they

V. 14. the Philistims shouted against him] To wit, for joy, because their chief enemy was fallen unto their fisheds, and the spirit of the Lord] i, e. The spirit of strength, courage, and

and the cords _ became as flax or, as threds made of flax that was Zeph. 2.4.

burni [ar, foorched] with fire] i.e. Were as easily broken by his unrestable literages as threes of burne or singed flax,

V. 15. Estable found a new jam-bone of an est;

i.e. Which had not

been long dead, and was therefore the ffronger and tougher. Thus the been tong dead, and was therefore the intonger and conguer. I was use rude unlearned congues of the Apostles prevailed over many thousand.

V. 16. With the jam-bone of an affe bespe upon besper. Heb. an besp. two heaps. i. c. By this weak means and contempble instrument, through Gods almighty power and affiftance , I have flair a thouland his and of His peoples enemies, and laid their dead bodies on heaps one upon ano-

V. 17, called that place Ramah-Lehi That, is , The lifting up of the

fan bond, or, the calling away of the law bond, or, the calling away of the law bond, or, the calling away of the law bond.

V. 18. And he was fore athirf! His great labour and pains in the fight by heating his body made him dry and thirfly: Besales which appears to the calling his body made him dry and thirfly: fight by heating his body made him dry and thirty: Belades which rep-turall cause there might also be a pectall hand of God in it, that be elsy he might humilie hims of deep him from being proud of for great wides, y archivered by himlest solone. And thus God usually desteth with his tervants whom he lists it sainframents in great and goliousting-ployments, however, and the propose we are to fall know this odious time of grides of his grade by such means as thete do not retiration and numble up-lifies thigh of Sundons sites in six of copy for the retiration and numble up-lifies thigh of Sundons sites in six of the grade and the six of the Savious abone the end of his basis of the six of the six of the Savious abone the end of his basis of the six of the six of the

It mis grace by usen means are nected to the tensatis and number up. This shift of Samions sheet his victory form since a type of these of operations should be sufficiently to the same of the same o

inhlodyment, and by my faithful walking in my calling, Leanupe har hope that thou with relieve and erferth me, and a substitute of the sub

falling through faithmenfit sind the power of his enemies, See High, 11.
32. a Sum, 7: 63,95 Sum, 1.26.
V. 9. But Gold clave & Pollow Place]. Helix a morter, i. e. an hallow place in figure like a morter, control of the similar point of the

and be revived Being thus refreshed , he became lively, ftreng and gorolls, wherefore he called the name thereof] i.e. Not of the jam-bone, but

wherefore he called the name sperces 1 i.e. Apic at the participant of the foreign I Lehi.

En bakeyer! That is, the proit of him that called, or, or led, "this must het gave it in themorall of Gods great mercy, and to publish his thankfulled leb should be him to gave a videry over his grain his existing the state of the efficacle of traver.

taining ipining, wasta new words.

monument of the efficacie of prayer,

monument of the efficacie of prayer,

monument of the efficacie of prayer,

abitib & in Lebi units this day] i.e. The time when this flory was writer

and a dispersion.

solid be in Lehindia ble 467 ie. The dine when this flory was writer, within was many years after their blings were afted. And therefore the fleising of water was the his saw-bone, which every patienger-that law is might inches they will be the jam be with the way being extra third for countries, in the jam would furely have done its, educating the countries, and the part of the part of a foundation of was the part of the

CHAP, XVE

Vest. 1. Then went Samfon to Catal Catal by in that part of the Country cowards the Mediterranean which was allotted to Simton and Judah , but was one of the gots off and most famious Cities of the Phillithms, therefore Samfon gots and and most famious Cities of the Phillithms, therefore Samfon and for one thinke without great danger, having lately flaughtered furth a multitude of them. But it can the form which the form of the country of the property of the phillips of the country of the phillips of the country of the country of the phillips of the country of the count refolved to gothlither fecretly, relying citize, on his fectorie, or on his retoroge to go thunner necrety, retring entires on the texture, or collected out of contemps of his entires, who he had found by experince were not able to fland in his hands. Of this City fee on chap. 1.18, Am. 1.6,

and faw there an har har] He wenn not to Gosta purpolely to fee this harlor, as some have concreted; but being come thirther, an added the experiment proved rute: otherwise they durift not appears for rather hulling after her, he committed the uncleannelle and follies with the first the experiment proved rute: otherwise they durift not appears for the fig. Gosta of 28, 28, 26, 26, 28. A weakingle in eight to be a wondered at then the fig. 10 the first the state of the first the fir

this greath fleength, that hee who fo globeally overcaime whole multitudes of men should so belefy suffer women to overcione han, y have
who would not drink wine should bee drowned in lust.

V. a. they compiled him in J. e. A. Some thinks, they invitroned the
V. a. they compiled him in J. e. A. Some thinks, they invitroned the
vered y or, as others, hearing that he was secreely come to the Citynot knowing where the harbourded, shy fee as frong wared at the Citymore knowing where the harbourded, shy fee as frong wared at the Citymore knowing where the harbourded, shy fee as frong wared at the Citymore knowing where the harbourded, shy fee as frong wared at the Citymore knowing where the harbourded, shy fee as frong wared at the Citymore knowing where the harbourded, shy fee as frong wared at a ling has
before he was sware at hig going out, which hay quite and slient all nights
before he was sware as this going out, which hay quite and slient all nights
before he was sware as the going out, which hay quite and slient all nights
before he was sware as the going out, which hay quite and slient all nights
before he was sware as the going out, which hay quite and slient all nights
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before he was sware as the going out, which hay quite and slient all nights
be

next days light might ultower units the many and the gaste locked, barred and bolted to present his clope, he pulled up the two polits upon his thoulders, the watch-men (as is most probable) being all run is way affighted with this fudden approach in that dead icefon of the right. Wherein Samfon was type of Chrift, who triling again after he had wanquithed fin and Sanan, death and hell, mange all sporfein and means ultd to prevent it, did firthe the doublets appointed for a watch with travenul aftonifiments, and did go away in triumple for a watch with travenul aftonifiments, and did go away in triumple the contraction of the means the contraction of the

charley eithward from Graz, from whence one might fee Elchron feared topen indute thill right over against ft.

"A." A." And it is came to pails afterward that he leved a woman? A. e. Having douted and denethed his foul in the deep pit of fin and classes. Prov. 28: 42, 62, 324, 72, contrary to the profession of a structure of the y unfainted expensates, by contrary to the profession of a fing out off-the y unfainted expensates, the insteat deeper and deeper into this while Pool, and claylest a gain into the same fin.

"In they duffer of Sories," Which is called the grape-valley, from the abundance of the best grapes growing there. Some read by the brost Gravit, which runneth along by the valley of Elbndo, where those grapes grewing Dun. 124. And forme withit that chefe are both one, Num. 3, 23,214, 28bpf same are Delibal.] This is look have the Grass, was a Phillian. priory Them. 124, And former think that thefe are both onte, Num. 13, 13, 144body a same are Pullady This late (like the six Gers, was a Philliage
think, a planty in prior they be a sequentance and compliance with the
Lower they there is the prior the prior they be a sequentance of the Phillips in the boule
they there is a prior they be a sequential seamon.

Very and fails with be Pr. Entlieb 1971. 4. Use all the art and skill
inhibet they commonly have this are of thy profettion, and silver him to
different must be think great terest; in what part of his body or other
all the commonly have the set of they profettion, and silver him to
different must be think prior the first of the second of the body or other
all the commonly have the second of t

older ten us me. As a mongar which is fivereght chiefly lyeth.

this we may bink bins to affill bins. Or, bumble bins. They do not stay we may bink bins to affill bins. Or, bumble bins. They do not stay is will bink. left it may tenne that and cruel to a woman that had entertained blan for her paramour, and professed to much love unto bins, but is affilled and cereft bins for all the wrongs he had done unto bins, and for to rame and humble the baughtiness of his done in the stay of the stay of

with the will give the every one of me eleven bundred pieces of filver]
Which if every one of the five Lords of the Philiftims agreed to give, which revery out of the net Lores or the Finitumin agreed to give, is amongsted for the thoulind and five hundred pleets, which came to fix hundred eighty (even pounds and ten fulllings.) If we take their pieces for theeles, and value cach as two fullings fix pence. Which great fumme offered to a woman of that base condition threwed how much they thought the matter did concern them, and how earnestly they defi-

red to have it a; chieved.

blin were an upper or net cove; since manye tree and trom all tupli-cion of treatherly, manyfish the the clearly, and wonderd as his mose than humans ferengia whetherly he ackleved them; and titen defined for the coun fusifished to know whetherly his great furngh did lye, and ad-ded many promites, comfirmed it may be with on the second common with those of her profit only the the would keep it to the felf as

a great lecter.

V. 7. If they bind me with fourn green with:] Heb, moift: or, with
mem ords. A his he faith, hoping this would faitife her without
making any trial of t, or at least for the presence of ree himself from

just cause to suspect her evill intention towards him.

that never were occupied | Heb. wherewith work bad not been done,

Namely, to wear and weaken them.
V. 13. If thou weavest the seven locke of my bead with the web] v. 13. If your weavest me secure tocks of my ocan with you with the first the hayr of my head into seven locks or, it thou dost take them as they are already to divided, yetf. 29, and weaving them with the web, dost wind them both about the beam of the loom. Here Samfon beginners to faint indeed, now hee sufferes the falle strumper to singer his conferenced locks. See on yers, 19.

V. 14. And she saftened it with the pin] i.k. Having done all accord-

ing to Samfons appointment, the for more furety faltened the beam with a pin, that when Samfon role it might not turn or move.

went away with the pin, web, and beam] Upon which his haye was

woven and wound, and carryed all away with him. V. 15. when thine bears is not with me] i. e. When as thou bearest no rue affection towards me , but onely makeft an outward fnew of love to

ferre thy own turn. V. 16. fo that bie foul was vexed unto death] i.e. Grievoully diftracted, on the one fide being extreamly loth to discover a secret which did to neerly concern him , on the other being no leffe loth to deny her any thing upon whom he to impotently doted, especially being to pressed with her daily importunity, and his life to imbittered, that having no test

nor comfort he choic rather to dye then to live.
V.17. ibas be teld her all bit bears Behold here mans frailty and week heffe when left to himfelf and his own corrupt heart, fepcially to the bigh lufts of uncleanne fie & carrial concupicence. Samion, one of Gods great Worthies, commended for his faith, and ennobled by his glorious victor Worthless, commended for his faith, and entrobled by his glotton wide-ties, who with his hunds cent a coating and rescring Lion as if he hal been a Kid, and flaughtered and routed a great aimy of his netmets, in now become to important, being varquified by his prevailing fulfs, the his vexed even us the death by the importunity of a fifthy harler, and not able to keep from her a lecret, the concealing whereof concerned him no leffe then his life. Yes, though the that had thrice experience that the intended to bettay him unto death, with is doing affection follinded that has been deadled up house.

of fuch invincible frength that none of Gads enemies could fland before him 3 but because being a Nazarite, he was by Gods express command injoyned not to cut his hyrych. 13,5 Numb, 6,5, which he transgressing, and breaking his vow, God withdrew from him his Spirit of strength and courage, and left him to his own humane freilty. And this is noted to be the true, real and morall cause of his weaknesse, that the Lord was deparine true, reas ann morait cause of his weakneile, that the Lord was dependent of mobilin, verilea. of which the perfecting of his hays was but a fluid own and ceremony. Some conceive that from this flory of Samfon the fable of Nilits had to signall, whole power and life both are felgrad to have depended on his purple hays. Oxid. Metamorph. 18.9.

V. 18. Exist when Delitab for that he had told for all but hard [Name]s, but his counterpasses.

Namely, by his countenance, gesture, speech, and serious earning of himself in all his relation.

Come up this one; i.e. Though divers times before you have lost come up this one; i.e. Though divers times before you have lost

Come up to the once 1 . c. I mong a never time section year when your labour and come in vain, because being my self deluded by Samion I have acluded you, yet if you please to come but this once again, you shall not fail of your delire.

and brought minor is to their hand 1 i.e. Which they had promised to

give her as the reward of her treachery, verf \$, this they now brought; left fine suspecting their payment should be more cold and flack in ext-

making any risi of it, or at leaft for the prefent to free hindel from beeing wared and prefited with ther importantly to diffeorer that fetter which he was purposed to conceal. V. 9, which he was purposed to conceal. V. 19, and fire each bins to five of § 5 he might have fudden to the respectable but these was and to the prefit of the lady set perhaps she would have been lost to doil; in referred to the time of the lady set perhaps she would have been lost to doil; in referred to the lost set of the lady set perhaps she would have been lost to doil; in referred to the lost set of the lady set perhaps she would have been lost to doil; in the lost of the lady set perhaps she would have been lost to doil; in the lost of the lady set perhaps she would have been lost to doil; in the lost of the lady set perhaps she would have been lost to doil; in the lost of the lady set perhaps she would have been lost to doil; in the lost of the lady set perhaps she would have been lost to doil; in the lost of the lady set perhaps she would have been lost to doil; in the lost of the lady set perhaps she would have been lost to doil; in the lost of the lady set perhaps she would have been lost to doil; in the lost of the lady set perhaps she would have been lost to doil; in the lost of the lady set perhaps she would have been lost to doil; in the lost of the lady set perhaps she would have been lost to doil; in the lost of the lady set perhaps she would have been lost to doil; in the lost of the lost having not given her any caufe of diftaft. And befides, the Philifting

Lords defired not his prefent death, but by putting out his eyes, to make Loads detred nor his persent ceasts, but by putting out his eyes, to make him fure enough for doing than any further hurs, and to keep him in it disched of their ports, and gave them occasion of laughter, either by undivided in the manner time deciding, in industing and transpired over them, let be the control of the deciding of the little of the control of the co mean time by repentance renewing his corenant, and forecovering his frength, might at his death deftroy more of them then he had done in

Chap.xvi.

sheleven locks of his bead] Into which all his have was divided and playted; that he might the more easily cast it behind him upon his should drey, and tochindring his sight, ders) and keep te from nuvering overnis acce, and in tumning its ugar, I ing in the null, or his long tlanding the The effic of the blog Ghad. Gamong it which Samfons extraordinary funded and speedy coming to the place. A feet of the place thell perfection : 60 Exod. 23.37. Zech. 3, 9. and 4.2. Rev. 1.4. and

and the began to affile bim? i. e. To vex and trouble him, by her fudden rouzing him out of his sleep, jogging, thrusting, and calling upon him, as before. Yes, and it is like, before she did this, she bound him, as

No 10. and and 3.4. Thought within himlet.

hail go and hade my fiff 1.6. Rouse up my felf and spirits, and
put off downliness; that I may go about my imployments.

And be wiff not that the Lord was departed from him] Because upon his fudden swaking he observed not either his binding of shaving , or his tuden awaking in e observed not entire his binding or inaving o or that the Craft blad deprived him of that (upernatural) fittength whereof his hair was a ceremoniallifign and figure, which he had continued unto hims follong as he continued in obedience and kept his yow. Some make nim, or ong as ne continued in occurence and kept nis vow. Some make Samion even in this allo a type of Chrift, whose Divinity withdrew as the were for a willie, that his humanly might fuffer. V. 21. But the Philliftims took bim] When God leaveth us, our ene-

mies take us, and have power over us toufe us at their pleasure; we not being able to make any reliftance in our own strength,

being able to make any centrance in one own archigan,
Ald put out his eyes, and brought him down to Gigal Herein the Philiftims had their ends, and God his, unto which he made theirs fubferfifting had their enasy and used may unto which he made theirs indice-vlents. The Philidinks in a revengefull way put out Samfons eyes, to make him inferable 3, and his life uncomfortable, and to fecure themmake him mittendies a man in itte uncommotable, a mat to fecture themselferes from all feter of danger, by him in future times; and they cirryed little along through the Country; that the people all the way right facts about thin; greet upon him, a didne erre himsi and they brought to Gover mather them any other places, not onely become way might flack abour mm, generally many other places, not only because and they brought to Gaza rather then any other places, not onely because for a faithfull man dambling himself even to the death, that he might do courte of people to mock and abute hims; but also because they might there trimmph over limit his might where the had formetly dilhonoused them by extrying away, the gazas and posts of their Citych. But proper, Wherein Samon way, but by an extraordinary, and them by extrying away the gazas and posts of their Citych. But proper, Wherein Samon speed our Lord Christ, who humbled himself it was, to bring blind Samon to a fight of his himself to the death, this he might live his prople out of the hands of all this was, to bring blind Samon to a fight of his himself to the death, this he might live his prople out of the hands of all this was. ha , ome the migue untanteasy reperson at 29. Heating min as a verse by the hand to take notice of it; by the refemblance that was between it and the punishmed: "For his eyes were first pur out, which were the in-flurinents and organs of influming his lastly, by glants, but and gazing on a filsby harlor, and Gazza must be the place where he must fuller punishments." ment, imprisonment, and even death it felf, where he first acted his fin

of uncleanneile,
and he did grind in the prifon bouse.] Being a great Worthy he is made
a drudge, and not fuffered to eat his bread before he earneth it by this
flavish fervice. See on 16.47.

VI 22. Howbeinthe hayr of bu head began to grow And with it his frength, whereof it was a fign ; Samfon in the mean time reconciling

after be was [haven] [Or , as when he was shaven. i. c. It began to grow towards that length it was of, when he was shaven. Which shewgrow towards that length it was of, when he was maven. Where he will have a think he can instead forme good time before they called him out to make exemptor at Dagons (raft. And why cay deferred to long, after they had furprized Samfon , to praise their Idol for delivering him into their hands, we cannot gueffe, unlette perhaps this feast was anniversary in remembrance of lo great a benefit, and this the fecond year wherein it was

calchard.

V.33. Dagos thir god] The Phillithms lived on the Sea-Cost, & therefore had a Sea-Idal which they worthlipped. For Degor is derived from the Hebrew word Drg. fignifying a file 3 because it was porcrayelike a fifth from the middle downward, having the upper part like a man, I Sum, 4. Such Idols other heathens worthlipped, as gods of the Sea, smith Shames I sumble Titlen Re. Serva Chron 18-16. to wit, N. ptune, Leucorhea, Triton, &c. Secon 1 Chron, 10.10.

V. 24. flew many of us] Heb. multiplyed our flain.

V.15. when their hearts were merry] Heb. when their heart was good.

shey fet them between the pillars] As in a place where he might be best

not jet noem overseenise piners. As in a piace where he thight we then
feen by the Princes and people met together.

V. 16. whereupon the boule flandard? i.e. The Temple of Dagon,
wherein their idolaters kept their feaft, as the manner was. See chap-

that I may lean upon them] Pretending weatinesse, either by his grinding in the utill, or his long standing there to make them sport, or his

V. 27. there were upon the roof about three thousand men As being

V. 28. remember me, 1 pray thee, and strengthen me] Whereby it is V. 18. romember me. J pray then and firengiben me.] Whereby it is evident that he leyed not upon his hair now newly grown, not on his own fleenight, but outly on that fleenigh which he expected to sective from God for the gand executing of his intended work.

that I may be as once swenged. He don't not feet, is a sprivate prefon; to take vengeance out of Gods hand, to whom slone is belongerly.

the had formerly doile y AVhich bonds; when he awaked, he was not able to break; for outcome line and formerly doile y AVhich bonds; when he awaked, he was not able to break; for outcome line could not but known that his fittengle was not able to break; for outcome line could not but known that his fittengle was not able to break; for outcome line and the limit of th

for my two ejes] Not so much for doing me a private wrong, in respect for my 1800 of CT | Not to much tor doing mea private wrong in the peo-of my prion, as because they have thereby disabled me to fight in Gods quarrel for the deliverance of his people. This his peayer, was made by the extraordinary instinct of Gods spirits according to his will. made by the extraordinary infunct of Louis applits, according to his will, as a speareth, in that God theard this prayer of faith. Hebr. 11, 32. and accordingly gave him supernatural literagith to act this great and miraculous work according to his defire, which otherwise he would not have done, if he had asked amiffe, to fatisfie his luft in a way of private re-

venge, Jam. 4.3.
V.30. Leume dye with the Philifium Here is no warrant or ground. to encourage or contentance felt-murderers i feeling what Samlon did, was done by an extraordinary antimet of Gods Spirit. Neither was this the principall end at which he symed, to kill himfelf, but the destruction of Gods and his Churches enemies, unto which he was called and Crion or yous and his contrones enemies, unto which he was called and confectated as 'apublish person and a Judge', though his own death did follow as a necessary confequent; the which he conterned in regard he should pull so many thousand Philistims into the pt with him, and our lhouse past to many toousane Praintitums into the pit with him 1 and out of the fevence of his zead devoted himle! to glorifie God and give deliverance to his people by doing of this fervice. Not was this a departing Peech of one impaction in treptic of his mifferies to live any longer, but of a fishfull man dumbling himle! even to the death, that he might do

himself to the death, this he might have his people out of the hands of all their spiritual enemies. Phil.a.8.

5 or bet and which be flow a this death were more] Herein also he was a figure of Chiife, who by his death overcame Death, and him that had the power of death, the Devill, with all the power of hell, Helba. 14. It.

V. 31. Then his brethres.—examt down and took bing. The Philli-lims condictions spiritually one cither being over-ruled by God; who hish the hearts of all men in his hand; Prov. 16.1. to Wester his being afficied for the present by this common calamity, on because they were so weakened by the death and loife of their Princes, principall Commanders, the slower of higher Chivatics, and chiefest of their prophe; that they thought it not fix to provoke the lifeciles by denying their request, genomed on tenengh, where fit was sign; a Samoin in the mean into exconding himself and Gold by unfained representation; renewing his vow which he and breken, and fockcovering his former fate of a Nazartee; from blanc of Christs body begged of Pilate, and former the control of the same of the it not ficto provoke the Ifraelites by denying their request, grounded on

between Zorah and Efbtaol] See ch. 13.2. And he judged Ifrael twenty years] See ch. 15 20.

CHAP. XVII.

Veri. 1. AND there was a man] It is not certainly known when the Veri. 1. A ND there was a man 1 is is not certainly known when the things in this and that following chapters were done. But mold of the learned expendence upon evident grounds do agree, that they happened not in Johns et inter, not in the dayes of the Elders that furyled him. For all that time lifted leved the Lord, John 2 at 3 and 1 these things happen after the death of Samson, but it is probable some hundreds of years before, soon after the death of Joshua and the Elders. was, ween user nears were merry 1 kno. When their nears was good, he fielded and good cheer. So chap, 18.20. and 19.6. Ruch, 5.7. For I. is appeared; ch. 8.8—12. that they being all dead, the gene-lab be may make as [part]. To wir, passively, that he may be the full-pick of our mirth. Herein allo Samion was a type of our Saviour, who the Levire, the Danites isologyrich, was the four of Gerstom, who was in the contract of their form and malice. March 5.6. ped of our mirth. Herein slio Samfon was a type of our Saviour, whom his tenenist made the subject of their scorn and malice; Matth. 16.67, born unto Moss before he went into Egype out of Midlan, Exod. 12.1.49.

The hundred and fifty years before Samfon dyed. See on chaps. 18. 7.0.4.

K k III. The

111. The storie of the Levites concubine, chap. 19. and of the war with Benjamin, ch. 20. (which happened after this of Micahs idolatry, as some gather from ch. 20.1.) was acted when Phinehas the grand-fon of Aaron was high Prieft, & therefore not after the dayes of Samion, unless wee will was high Pricit, & inerciore not after the days of Samion, unites we will fay that Phinchas lived (which is not likely) above three hundred years, See not h.10.48. IV. I the defolstion of Benjamin cbsp.20.35.48. happrined after Samions time, the increase of that tribe i Chron. 12. 29. is very wonderfull. These reasons (whereunto others might be ad-20. is very wonderfull. Their resions (whereunto others might be added. See on ch.18.3.2..and 29.10.) make it more then probable that things [posten of in their five last chapters were acted table; before Othniel was Judge then after Samfons death. Yet that the biftory of the Judges, which is the main matter of this Book; might kee faithful in the first place without intercruption, their flories of things happened to his three Consortion. Ach is 2.8.2.2.1.2.3.1.2.3.1.2. are here for pening in the time of anarchies v. 6. ch. 1.8. 1.8. 19.18. 21.25 are here let by themselves in the end of all: The scope whereof is to shew how corrupt the people were both in religion and manuers when there was no King in Ifrael, and how just it was for God to deliver such hainous finners

In liraci, and how just it was for God to deserve usen manuals minners into the hands of erue looperflours.

V. 1. The cleam hundred fleefelt of fliver] Sec 23.15.

this weit right from thee] i.e. Scollen.
About which how surfelfs | Imprecating milehief and misfortune, feeth and defit will consider them who had follen them way; if they death and detiruction against them who had tolien them away, it they repented not of what they had done, and for relowed them again unto the read fightigh of all 6 in my cary i.e. In my hearing; Whirewish bring afficighted; as thinking its decadfull thing to lye under a mother could be a mother and when the mother and we mother and when the mother and we mother than the mother and when the mother and we mother than the mother and when the mother and we mother than the mother and we mother than the mother and the mother and we mother a

my betungs, I mayoe need toou the evite source used to see an Bloffed be then of the Lords my for] In her paffton the over-thooteth her full in two extrems it curfug before at randome the knew now whom, and now knowing it was her for pronounting a bloffing, not for much as touching upon his fin sgainft God, nor in the leaft manner reproving

touching upon his an against God, not in the teat manner reproving him for tr. q. d. I do not onely free thee from the curle, but turn it now into a bleffing.

V. 3. I had wholly dedicated the fitter units the Lord] i.e. Unto]ehoven the onely true God. So they closeled their groffe idolary under thew of Gods fervices though he had so often forbidden and condemned it in his law. Whereby it appeareth there were two kinds of idolatry ; one in his law. Whereby it appeareth there were two hinds of delostry 3 one among the Heathens a whereby thy worthipped frange and faile gods; the other among the Ifraelites, whereby they worthipped the rute God in an idolarrous and faile manner, contrary on the preferre rute of his word, under the name of heatherfile holds and images as or founc other way according to their own invention and wills, as the golden call, prod; 3 x, and Basi, Hold, 1.16, and furly was the followy of Frendousn, and of Micabs monther in this place. And generally it is observed, that when Image of delois mentioned, and not a more oriented by name on form an Image or Idol is mentioned, and not appropriated by name to some beathen god, there is to be understood that the true God was represented by it. from my hand] i. c. To be bestowed by me upon my son and his for

from my vana.

for religious usies, v. s.

so make a graven image and a molten image. Many expositors think

the did not intend to make two images, one molten, and another gra
ven, but onely one, which was first cast in a mold, and then graven with tools and beautified by the art of the workman; and that because of the tools and deautined by the act of the workman; and that decaute of the fmall quantity of filver defigned for this ule, which was not enough to make two feverall images: But it is apparent they were two; for it is faid ch., 18.18, that the Danics fetched out of Micahs houle the carved

Inid ch. 3.1.12. That the Danites texture out of dates done to the care a long, the Epske, and he Tersphin, and the militer image.

**sum therefore I milit reflect is unto the D. Namely, the right and interell in it; for it was fill in his to fofficion: q. d. S. Seeing it was devoted for thy ule, there is no need thou shouldfi bring it unto me, but keep

V. 4. Tet he restored the money unto his mother.] Though she pressed him to keep it, yet he would needs restore it, to quiet his conscience, as

him to keep a, yet the would after search to a third in this ing thereby to be more fire from the cart.

and bit mether took two bunders fleekts of fibers! It is not likely that having decorated eleven hundred fleekts uno the Lord in her fuperthinous way, the would alternate nine hundred fleekts to common uses, but retent that the laid out the bold form; in building and fixting an house for the contract of the Idol-gods, filling it with them when it was prepared, and making a rich Ephod and Teraphim and all other furniture necessary for this idolatrous

V. 5. made an Ephod] Not a linnen Ephod, fuch as the Levites used, but such a rich Ephod as Gideon had made in resemblance in that which the high Priest used in the Tabernacle , ch.8.27. and with it all other

the high Priett used in the Tabernacte, c. 03.2.7. and with a tall other garments fitting the Priett in his religious fervice.

and Turaphin! Images, made like unto men; a sappearetth, in that whitch made used one on them, by putting it in the bed in Davids room, that by refembling him it might decrive thole whom Saul fent to fretch him. 1 Sam. 19.1; And dent were those floats which Rachellotte from her father, Gen. 1.19. and those which Josha with other abountantons put away, x Kings 2.1-4. By the floats they divined, and made use of them as Oracles to resolve their doubts, Ezck. 21. 21. Hof. 3.4. Zech 10.2.

confectuated one of his font] Heb. filled the hand] A form of speech taken from the confectation of Aaron and his sons by Moses, to the Priefts office , with putting into their hands the fat and fhoulder of the ram, a loaf of bread and an oyled cake, for an offering before the Lord, Exod.29.22,23,24. So Jeroboam, 1 Kings 13.33.

who became his Priest] Though neither of Asrons linage nor wibe, All this he did, as a groffe idolater, exprelly contrary to the law of God.

V. 6. In those days there was no King in Ifrael So ch. 18.1. and 19.

V. 6. In the degree there was no king in Ifset 1 50 ch. 18.1. and 19.
t. and 21.25. i.e. no impress Magistane. And fo king is taken,
60m.36.11. Dural.35. Neither can the word be here taken in its proper
fents, feeing lo, the Ifsetlites had no King until the time of Saul. But
the menning only is, that they had in theel times of sail. But
the menning only is, that they had in theel times of sail. But
doing what they lifted. Which Anarchy was a most depress rake and
condition, when no man had any other guide to lead him but his own
hillind and corrup saures, which is pront to all fin and wickedselfe. And
this implyeth that Michae courfe in all he did was naught and wicked
from If they had been a noad funder or Madistrace, he would have refeeing if there had been a good Judge or Magistrate, he would have re-frained him from this superstitious idolatry; in which he now went on without controll.

that which was right in his even eyer] Not that which was right in

that which was right in this corn (ref.) Nor that which was right in Gods eyes, but what himself functed to be right.

V. 7. Behicken-gladh) So called; so dildinguish it from another Bethicken in the tribe of Zebulum. Josh. 9-15;
of the family of Judah) There could no Levite be properly fail to the of the family of Judah; feeing their cribes were diffused one from non-ther. But this is poken, as innet this; a breath sis mother was of Judah; though his failer were a Levite; and to be might be fail to be of the family or righted of the right give ran inhepriex; a like-Zeiophehads daughters, his faither for her fifte for other family in their mother than the rought. But hereafter he Seriestrue utelth ne to thile men fatter their mothers family. cause the Scripture useth not to ftile men after their mothers family, therefore others think he is said to be of the family of Iudah, because he was born, bred and sojourned in Beihlebem-Iudah. For though it were none of the Levites Cities, yet hee had his habitation there where he might find best entertainment , the Levites in those times being for want cf means and maintenance put to shift for themselves, as this Levite did in this place, and afterwards in Laish, chapter 18. v. 27, 30. For his is hee who is there called Jonathan.

V. 8. And the man departed out of the City from Bethlehem- Judah I Being necessitated, it teems, by won of missinenance. For ido-latery being fee up in the Church, and Anarchy accompanied with all confusion and disorder in the Common weath, Religion was corrupted, the fervice of God, facisfices and, oblations ingleted, the Priests and Levites deplied, and all means and maintenance being withheld from them, they were enforced to have the Tabernacle & being withheld from them, they were enforced to have the Tabernacle & their own Cities where formerly they had lived; and to weak their own Cities where formerly they had lived; and to weak and this was the case of the Priefts and Levles in Nethemish inte, Nth. 33, 10, 11. And no better condition are we likely to be in, in their dayes, if for want of government Gods pure worthy be neplected, and Sects, errours and hereties be tolerated, and his Ministers despited, and their means and maintenance withheld which we control the conditions and their means and maintenance withheld which we control the conditions and their means and maintenance withheld which mainters deputed, and their means and maintenance wanned whiten are allotted and allowed unto them by the law of God and the land, and they left without protection to the will and pleasure of the common people, who for the most part sym onely a their gives pro-fix, without any respect to Gods service or the eternals salvation of their,

to the bouse of Micah, as he journeyed 1 Heb. in making bis way. Not with a purpose at first to reside there, but so take up his lodging for a

night. V. 10. Dwell with me, and be unto me a father and a Prieft] Or , 4 father, in being a Priest] For though he were younger then Micah, yet for honours lake he saith he should be a father unto him, in respect of his

tor honours take he tank he mobile be a tesher unto Dim, in respect this calling and office. See on Gen., 45.8.

and y will give thee ten flechels of fitter by the year, and a fait of apparatel for, a doubte fait. Held, an order of germent? and thy villnads? He offers to entersion him as a poor rate and for bette allowance, not use the Cannelle of his effers, but the penutrointelle of his mind, and the effect of the states, but the penutrointelle of his mind, and the effect of the states of the calling and condition. For he that had elevan hundred the tells to be from upon his Idols and Idol-fervice, could hardly state to the state of afford ten fhekels to the Levite for his maintenance. Onely he maketh up this defect by good chesp titles and complements, calling him faiber, up this derect of good energy tries and compensation in insparsion and acknowledging him for his Priess. Herein just like many people in these days, who abounding in superfluous expences, are onely stratebanded and hearted towards their faithfull Ministers, esteeming that onely lost which is drawn from them towards their maintenance : Onely they feed and fatten them with titles, cap & complements, but allow them no means of comfortable subfiftence for their encouragement in the duties of their calling; herein using them as they do their Parrots, which

ounts or treet canny, necent using treen as trey do their Pariots, which bey keep hungey that they may make them the No. Bothe Levite went in] i.e. Though the conditions upon which he offered to entertain him were bafe, yet being neceffitized and pinched with want he accepted of them, and goth into Micahs houle to dwell

with him. V.11 and the young man was unto him as one of his fons] i.e.he tended cherished, and made much of him, as if he had been his own child; & fo in some fort supplyed what was wanting in wages by his kind uisge and loving entertainment: And so now he that was a tather in respect

of office, v. 10. is used as a son in respect of his youth.
V. 12. And Micah consecrated the Lewite] As he had done his son, v.5. either caufing his (on to lay down his calling, and give his place of Priest unto this new comer, seeing it would more countenance his idols trous service, when it was officiated by a Levice, then by his son who was an Bohraimite ; or elfe affociating and joyning them both together in the Priefts office, which only belonged to the fons of Aaron, Numb. 3. 3,

10. & 19. 40. V. 13. Then [aid Micah, Now know I that the Lord will do me good] Thus he blelleth himtelf in his blind devotion and superflition, which wholly tended to groffe idolatry, though indeed it exposed him to Gods wrath and vengeance, as afterwards appeareth.

CHAP. XVIII.

Though they had their full inheritance fallen unto them by lot, and fo had a right unto it from Gods donation, yet because of their apostasie, became idolatry, and diffidence in God, who had promifed his affishance to driving out the nations before them, they had not yet obtained the po-fession of a great part of it. This was the case of many tribes, but of the Dankes, above the reft ; They had not yet gotten an inheritance large enough for their numerous tribe, Josh. 19.47. and the Amorites also had driven them out of part of that which they had gotten, ch. 1 34. By this it appeareth, that the things here related were not done after the death of Samfon, Seeing it is not probable that so potent a tribe as the Danites, were to seek for their inheritance allotted unto them, and for a place of habitation to dwell in, above three hundred years after they had been in the land of Canaan yet now they were not utterly destithey had been in the mountains, Zorah, and Ethaol, to dwell in, but yet far too feant and firaight for their great multitude j Which maketh them here tile means to inlarge themicives.

V. 2. fent of their family] i.e. Of their tribe.

from Zoráh, and from Eshaol] See th. 13. 2,25.

Go search the land] i.e. Of their enemies that belonged to their lot, and was not yet subdued, to find out a place most convenient for their habitation, and which might with least pains and danger be won and con-

they lodged there] i.e. In that place where Micah had an house, and

not let trum it.

V. 3. the place? the voice of the young man the Levite] I.e. Elicher they knew it particularly and personally, by reason of former acquainment which some of the Spies might have with limb whileft he sopound in Benshetzm Judah, their tribes Jyling neer one another: on by his promotion they precived he was an Espiralmite, but of Judahy set is in the contraction they precived he was an Espiralmite, but of Judahy set in the contraction they precived he was not premarine, they not Judahy set in the contraction they are the contraction to the contraction that the contraction that they are the contraction that the contraction that they are the contraction they are the contraction that the usuall for men of the same country welling in severall parts of it, remote one from another, to have different dialects and manner of speaking, whereby they may be diftinguished one from another, as the Ephr. imites were from the Gileadites, ch. 12.6. and the Galileans from those that dwele at lerufalem, Mark. 14.70.

that dwell at remarking cores 14,700. mbo brought the bither? I To wis, from Bethlehem-Judah, thou being a Levike, and not an Ephraimite:

"hat makeff thou in this place? I Seeing thou hast no Leviticall adhinistrations or imployments here, being to far remote from the Taber-

and what hast thou here?] i c. What means of subfishence or maintenance is here by Micah allowed unto thee ?

V. 4. Thus and thus dealeth blieds with me] i. e. Upon these and these conditions hath he entertained me, &thus and thus kindlyhe bath used me. Chaldtons that he entertained me, occasion and the street of the extensive of the extensive of the street of the street of the entertainty of the extensive of the extensive of the entertainty of the extensive of the entertainty of the entert

V.5. And they faid unto him, Ask counsel, we pray thee, of God] liftance Heating that he was a Pricity and that he had in his chappel divers imareaming manner was a retten and man man conspectances imaa punce more to me
descrepteding Good, with an Ephod, and all prieffly requisites, & show all
the refs, a Teraphim, by which they divined, and which as an Ocacle did
wanting that can be defined. forcell things to come, they defired him to inquire concerning the fuc-cess of their enterprise and expedition.

V. 6. And the Prieft faid unto them 3 To wit, after he had inquired of his idol, by whom it is like the devil gave this answer 5 or at least he made them believe that he inquired, and then himself feigned it to hu-

Go in peace] i. e You shall dispatch your bufinesse with safety, Go in peace] i. e. You shall disparels your businesse with fastry, and prosper in it, without running into much distinctly and danger, before the Lead it you may otherein ye go] i. e. I have cise of the lead it you may otherein ye go] i. e. I have cise of the proton in your journey. And thus he abused holy name to concennance his idolatrous courses. Pial. 33. 18. and 34. 15. Deut.

Late of Judah , Josh. 15. 9. Yee on Josh. 18. 14.

More for etc. Josh. 15. 9. Yee on Josh. 18. 14.

More for etc. Josh. 15. 9. Yee on Josh. 18. 14.

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More for etc. Josh. 15. 9. Yee on Josh. 18. 14.

More for etc. Josh. 15. 9. Yee on Josh. 18. 14.

More for etc. Josh. 15. 9. Yee on Josh. 18. 14.

More for etc. Josh. 18. 18.

More for etc. Josh. 18.

V. 7. Then the five men departed , and came to Laifh] i. c. Being filled an popular er of the anothering and popular through the present of the state of the and efterwords Dan, ver. 29. and belonged to Dans lot, Jofh, 19. 48.

and sam the people that were therein, hew they dwelt careleffe] i e. That they were quiet and secure, in their opinion, from all danger of furprize v. 27.

after the manner of the Zidonians] i.e. Ufing their customes and laws, having it may be some dependance upon them, either by way of subjection, CHAP. XVIII.

Or elle in respect of some league contracted between them: And so being confident of their aid and altistance, and fearing no stanger, they introduced by subject extendimentally to dediver and govern this people, becrease meeting in state of the subject of their aid and altistance, and fearing no stanger, they introduced them in their scenario. For as the Zidoshinas lived in all pleasing performs an extangent state of the subject of the s

ments, one triots one another in curving out the sansanites, is their none at all, or none hereditary and perpetually, to retirain them and getting political not that inheritance which by lot was failen unto them, Numb. 32. 21. John. 22. 32, Judg. 1. 3. For unto that that the inheritance had not fallen unto them] i.e. lift, for fear of dipletting them who had down in their hands by most because their control of the property of the sansanites. were content by diemicross from year to years who on its titem nive as mer lifts, for fear of diplealing them who had power in their hands by most voyces to turn then out of their places at their pleasure. And so all things became lawful, and nothing that pleased them was accounted dis-

put them to Shame] By infflicting upon offenders deserved punishments, yes, they were to far from punithing them according to their demerits, that they would not fo much as difgrace and countenance their vices and faults.

and they were far from the Zidonians] The Zidonians lay far West from them, and therefore could not on a fudden fend them any sids to keep them from being surprized, if any enemy attempted it, though they were the onely people upon whom they depended.

and had no bufinesse with any man] i.e. They were so rich, and had

and our no outsing with any man]). E. I ney were to real, and had fuch plency of all manner of provisions within themselves, that they had no commerce with any other ; and so secure in their own thrength and their Zidonian confederates, that they cared not to be in league with a-

their Zidonian confederates, that they cared not to be an teague with any, of their neighbours, that they might have their sid upon any occasion, but lived of themselves pleafantly and securely,
V. 8. And they came to their brethera] i e. Having as spies seen and
observed the country and the manners of the people, they returned to give
an account of all that they had done to the Danies that seen them.

an account of all that they had done to the Danites that first when, $\Psi hu fly pr \neq 1$ i.e. Now you are returned, given us an account of your joirny, that is, whether you have found any convenient place for us to inhabil in, and what hope there is of obtaining it. V. 9.2'And they [aid, Artife, that we may go up againfy thin 1 o. 4. We have folding out that a place, and in the people which to inhabil it, what there need not much discourse about it, but near that we fall upon aftished. on r for the land is very good, pleasant and fruitful, and to be conquered, and gotten with little danger,

and are ye fillt ? Do not spend time in multiplying words, and in replying to our relation, but take the present opportunity, and out of hand fet upon the conquest.

He mis floshful to go, and to enter to p-fielfe the land 1 i.e. It's your flosh and negligence do not lee lilip to is fart opportunity, for there is no more to do but to go and posifiel the lans, feeting you are likely to find but final and wesk opposition, and little danger or patns in lubduling of it. But yet for your better incouragement, and to remove all cause of tear, know this that followeth.

that ronowern.

V. 10. When ye go, ye shall come into a people secure] Who therefore may easily be taken by a studien suprace, when as prehending no darger they are altogether unprovided of all means to make resistance, and keep no watch.

to a large land] Therefore fir to be a place of habitation for your numerous tribe.

us to a people that are fecure and careleffe, having no means to make re-

a place where there is no want] i. c. Which aboundeth with all pleatures and profits, and with fuch plenty and profperity that nothing is

V. 11. fix hundred men] Chofen out of the whole tribe , as fineft and ableft, in respect of their valour and fortitude, for fuch an ex-

V. 12, And they went up, and pitched in Kirjath-jearim 7 i.e. Not in made them believe that he inquired, and then himleft teigned, it to humous them in their courle, and for od aws from them the better reward; or God might give answer to this idolar our Pricity, as he did to Bailer, as he will be never in the footh-layer. A Propher or a dreamer may work a wonder, or utter an eatle, and yet fill himself [asy, Lerus go after other Gods , and ierve them. Drur. 1911. sha was one of time tent cures on the curve's with which joines and the Princes contraded for their lives, join, 9, 17, and afterwards fell to the Lot of Judah, Joh, 15, 9, 're on Joh's 8, 14, wherefore they called that place Mahanch Dan, anto this day J i. e. The

ed the fore partifo the West the binder part. So Josh, 1.4. & 13.5. There-

V. 14. Then answered the five men] i. c. They began to speak and

propound that which followeth to the reft of their company. For fo this phrafe is ufually taken: 1 Sam.14.28. Ezt. 10.2. Matth. 11.25. Act. 5,8. Doyee know] i. e. We would have you to know, shat in these bouses, i.e. one of these houses, there is an Ephod and Teraphim, of which in our journey we made special use, by inquiring what successe we should have, and had an answer which we found true: Which maketh us think that it may be very useful for us for the time to come, if we take along with

us all these things, and with them the Priest also. Now therefore confider what you have to de] i. c. Whether you will carrie them wich you, or onely inquire of them, as wee did, veri, s. and

then leave them behind you.

V'35. And they turned bitherward 1 i.e. Having refolved to make a purchise of their bithings, they declined out of the direct way of their journey towards the book of the Levice, which was fome part of Micalis house neer unto the chappell , allotted unto the Levite for his more con-

'venient lodging.

and faluted bim] Heb. asked bim of peace. i.e Of his wel-fare and prospective, and how it fared with him in that his place and imployment.

The state of t prohertity, and how it tared with him in that his place at a imposment.

V. 16. Road by the entring of the gate? Waiting for the coming forth of the five men that were gone into the houle, to know what fuccilit they had in their enterprize, and to fecond them, if finding of polition

they needed their affiftance. V. 17. and came in thither] i.e. Entred into the idol-chappel where

the Prior and the Prior and the Contract into the solution of the Spind and images were, and took them all away and the Prior field flood in the cattring of the gare] i. e. Being, it is likely drawn thinker by the five fieles; to clause their betheren that hood without the solution of the solution of

V. 18. And these went into Micahs house j. e. The five spics went into that part of Micahs house which was set apart for idolatrous service, whilest the Levice was without the gate faluting and talking with the

and feederd the car wed image] Wherein they greatly finned, in that being privace men they ftole and took away that which was another mans, and that with an evill intention, not doing it out of hatted of his idolatry , but rather out of love to it , purpoling to let up these idols and idolatrous fervice in their own tribe.

Then faid the Prieft unto them, What do ye?] i. c. What do you mean

Then, jaid the Prieft unto them, What dop??] 1. c. What do fyu mean to take away thefe things that are Micali's, and belong not unto you? 1. V. 10. lap. 4/p band pon the most of the facility of the facility

flighted in our dayes.

It is betther for thee, &c.] q.d. We perswade thee to nothing but what is most for thine own good and advancement, both in respect of honour and gain.

V. 20. And the Priests heart was glad 1 As respecting onely his own preferment, and in the mean while ungratefully forgetting all Micalis former kindneffe.

and went in the middeft of the people] Namely, for his greater fafety, if either any enemies should meet them and fet upon them in their march, or if Micah purfuing them to recover his loffes should affault

V. 21. and put the little ones, and the cattell, and the carriage before thera] Out of their confidence of an easie conquest, they do not much forward as men preparing for a dangerous war, but as removing to settle themselver, in some new plantation, taking their wives an children, their cartell and carriages along with them: And these they placed in the fore-rank, as more suspecting Micahs pursuit than any incounter of enemies before them.

V. 22. In the boule] i. e. In the village where Micah dwelr.
V. 23. What aileit thee, that thou comest with such a company? Heb. v. 23. 18 vas areitu incc., 1044 toeus comete wito juco a company? I reto.
that then are gathered tegether. A rened might influteth over feebel right,
and theeves complain of true men for demanding their own goods.
Thefe Danites having (poyled Micah), complain of him and his company, as troublefome people, who with their clamours and out-cries disquieted and hindred them in their march.

V. 24, and what have Impre?] i.e. What have you left me worth the having in comparison of my images and Priest, which you have unjustly taken away?

V. 25. Let not thy voyce be heard among as] Thy clamours and re-

proachful language.

left angry fellows run upon thee] Heb. bitter of foul. i.e Embittered tep angly jessings ratu approach; I can other of jour. I.e. implicited and incented with furite by the clamours and provoking speeches, and then left by life, with the liver of thy hulbold.) Which are more precious than thy idols & Pricft, though thou valueft them more then the

rest of thy goods. V. 27. a people that were at quiet and fecure] See verf. 10.

(a. 2). a paper that not a summan and possess and a summan of the Danites even on the days of Jerobann, and forcer and barrating of which they flood in great need i and yet coming to think they are the summan of the Danites even on the days of Jerobann, and forcer after habitation, of which they flood in great need i and yet coming to think they are the summan of that this freedly. fuch an one, they burn it with fire. This was done either out of the question is not what might be done by some of that this fereith, the stand fury of war, which, for the time it lasted, made them forget or [(for close idolerry might lark amonght ditten even to the reconsistent of the consistent of

There they pitched not in the City it felf, but on the Well-fide of it. See on insplect their own conveniency; or elfe because they could do no other-wife take it, without (at least) the great flaughter of their own men, feeting the season with take it, without (at least) the great flaughter of their own men, feeting the propie being part of the world in the fivers, would run into the houlds, and there fight it out in their own effects.

When the season of the four men and distance the four states of the season of

Laish was seated hard by mount Lebanon , and so far off from Zidon as Latin was teated nated by mount. Leanton 3, and to far our teath Latin was they could have no help from thence in this fudden furprize, though there it fements was their chiefeft hope. So on verl.7; and it was in the valley that lyeth by Beth-schol.] A region or part of

Syria-Trachonitis, called Syria-Beth-schob, and Syria-Rebob, 2 Sant. 10.6,8. In which was a City of that name, hordering upon the unneitheast of the state of the North-part of Canaan, neer unto Hamath, Numb. 13.21, which feli to North-part of Canaan, neer unto Hamath, Numb 13,21, which takes O Albres loo, Jolha p. 28, and was defigned to be one of the Levries (see, John 13, 12, but never conquered by the Affecties, Alph p. 13, 1 fee the Syrians did potfiel is in Divids time, 2 25mm 10,63.
V. 29, And they called the among of the Girly Dang 1, 2. In on homomorphic transfer continuous control of the Partiarch Dan, their gives grant-father, rabbet controlled to the Partiarch Dan, their gives grant-father, rabbet controlled to the Partiarch Dan, their gives grant-father, rabbet controlled to the Partiarch Dan, their gives grant-father, rabbet controlled to the Partiarch Dan, their gives grant-father, rabbet controlled to the Partiarch Dan, their gives grant-father, rabbet controlled to the Partiarch Dan, their gives grant-father, and the partial the partial than the partial

or the father of their tribe, Gen. 30.6. and also that it might be a mema-nial to policity; that though they lived in the turn of borders of the Country, and in a place to far remote from the reft of the Ifraclices, yet they were a part of one to their tribes. This City was afterwards calied Cafarea Paneadis , from Paneas , the name of the Countrey there abouts, and of one of the f untains of Jordan, Plin. 1,5, cap. 15. and 18. It was called also Cafarea Philippi, because built, or much enlarged and heautified, by Philip the fon of Herode the Great in honour of Tiberius nessumes, oy, runn me ton ot recoucht Great in honour of Tiberias Cadar, 5 ofeth Ania 1.18.6.3, See on Amos 8.14. and Matth. 16.13, Agripps the younger called it afterwards Neronias, in honour of Nero, Toleph Ania 1.10.68

(cpn. Antiq. 1.20. 6.8. V. 30. And the children of Dan (ct. up the graven image) Having an high effeem of it, with the relt of the isols, and also of the Prich, because of the prediction of their good and prosperous successe in their expedition

against Laish, which came to passe according to their own circe and Fonabhan the son of Gerston, the six of Manasset The Jewish expolitours and some others are of opinion, that this Jonathan, who lately was Migals but now the Danites Prielt, was grand-child to no meantra person then Moses; and that by inserting the letter nun Moses; a here transformed into Manafeb, to lave the credit of that great Propher; But this is but an uncertain conjecture : For how often doth the Scripture mention the wicked children of godly parents . See on ch. 17. 1, and 7.

and on sound, 27.10 until the day of the captivity] What captivity is here meant is very doubtfull and much controverted, whicher that, when the If aclites had that great defeat by the Philiftims, when the Aik was carried away as it were captive out of the land , and with it no doubts great many of the Mere captive part of the land 3 send with it to notice a great that if the ten tribes were carried away by Shalamanefer King of Affyria. For elther of these opinions there are divers strong reasons, and no lesse thong objections sgainft, them. Therefore fome Expositors will have neither of those captivities to be here understood, but a third, namely the patticular captivity of the tribe of Dan, that happened between the two others though normentioned in the Scripture, as many other things are not which yet were done. But I fee no: necessity that may drive us to this while yet were done. Must be no necessity that may drive in today this, feeing this captivity may very probably be meant of the taking away of the Ark, and many of the Itaelites with it, 1 Sam. 4. For whereas it is objected against it, that there is no mention in the Serigures of any more captivities than that of the ten tribes by Stalamancher, and the other of Judah by Nebucadnezzar, it may bee answered, that no more is this captivity of the tribe of Dan mentioned there, but onely imagined by them that make this objection. And again it may be falls magnitud by them that make this objection. And again it may be also that though those were the two great explicitles, that hind-test hose but there might be a lithed feller than they. And that this taking of the Akwass a capitity, appeareth, Pfal. 9, 6,6 &c., where it is to caired. Solve the control of the Akwass a capitity, appeareth, Pfal. 9, 6,6 &c., where it is to caired. for fook the Tabernacle of Shilob , the tent which he placed among them, and delivered his strength into captivity, and his glory into the exemits and accurate on prengy muscapromy, and more group more executions.

In the binder parts, to wit, with itemerodes, after they had carryed my the hist, and kept in their Commey. In all which the Pidimit abasela to that great edden which the Pidimit abasela to that great edden which the Pidimit abasela to that great edden which the Pidimit abasela. 10,11. Again, verf. 31. the continuance of this image and idolatous worthing fer up by the Danites is limited to that time onely in which the house of God was in Shiloh; and that was not till the captivity by Shalmanefer, but onely till the captivity of the Ark by the Philiftims. For foon after this it was brought to Kirjath- jearim, and never after returned to Shiloh. Furthermore, there is no probability that thefe idols and idolatrous fervice and priefthood should continue after that time of reformation by Samuel, when as the people returned unto God, and put away all their idols, 1 Sam, 7.3,4. Or though it should be imagined that Samuels power extended not to this remote place, which was in the mmoft borders of the land , yet what fladow of reason is there , that they should not be taken away by David a man according to Gods out heart, who was so zealous of Gods pure worthip, and abborred all manner of idolatry, especially raigning so long a time, and noticer wanting will nor power to effect such a pious work? For whereas it is animered, the though a positive of the contract of the that though a publick reformation were brought in in the dayes of samuel and David, yet this idol-iervice might fill be retained and iccely acted by many of the Danies even to the dayes of Jeroboam, and fo cen-

as well as the first, it as least any of the Danites remained so long in the land) but how long this chappell of idols and idolatrous priesthood and fervice was publickly upheld and maintained by that tribe. Now this was onely whileft the house of God remained in Shiloh, verfig 1. and that was onely winter the none of Goa remained in Jimonyven, and that was no longer but till the ark was carried away captive by the Philifthins.

Moreover, it is most probable that this book of Judges was written by Samuel, or at least by some other that lived in his or Davids dayes, and not by Ezra, as some have dreamed, having no other ground for their opinion but the dotage of the Apocryphal Eldras: And therefore this captivity cannot be that of Shalmanefer, which happened to long time after the dayes of him that wrote this flory; unleffe we will fay he wrote it by a prophericalhipirit, which is never to be observed in any pen-man of hiflorical scripture without some intimation or notice given of it. And florical teripeare without tome instination or nonce given of it. And belifies, if he had written this by way of prophecy, he would have done it in a prophetical nor an hittorical manner, and would not have fail that Jonathan his fons were, but that they floudd be, the priefly to the time of the captivity by Shalmanefer.

Chap, xix.

V. 31. all the time that the house of God was in Shiloh] This is to be limited to the time after the image was let up , and not to be understood of the whole time of the being of the sabernacle in Shiloh, feeing it was placed there in Joshua's time, long before this graven image was erected, Jofh. 18. 1.

CHAP. XIX.

Verl. 1. AND it came to paffe in these dayes] i. e. Soon after the death of Joshua, and before Othniel was Judge, as appeareth v. 11. compared with ch 1.7.

when there was no King in Ifrael i. c. No supream Magistrate to restrain the people from any vice, or to punish sin. Which is here prefixed before the following history, as a reason why the Levites wife conmitted whoredome, and the men of Gibeah fuch abominable wickedneffe, because there was no Judge to reftrain or punish them. See ch. 17.

6, and 18.1. and 21.25.
who took to him a concubine] Heb. A reoman a concubine; or, a wife a concubine. For there were two forts of concubines : One, who were not wives, nor contracted in marriage, whose tons had by law no right to inherit with the brethren of the lawful wives, as we see ch. 11.2. The other were contracted to their husbands, but not in fo folemn manner as the first and chief wives, who were mothers and mistrelles of the family Such were Jacobs two maids, who were taken to his wives, and whole children fhared in their fathers inheritance. Now thele in Scripture are called fometimes wives, fometimes concubines. And fo this woman here is called a wife a concubine, to diftinguish her both from a harlor, and alfo from a lawful wife, who was mother of the family and the onely true wife , both by Gods first institution, Gen. 2.18,24. Mal.2.15. Matth. 12. 4, 5. and alfo by his law , Lev. 18. 18. 1 Cor. 7. 2. See on Gen.

out of Beiblebem-fudab] Sec on ch. 17.7. It was lawful for him to take a wife from thence, though he were a Levite, because onely maids that were helres were restrained from marrying out of their own tribe, that their inheritance might not go from it, but all other were left to the

that enter innertrance in the most government of the most of the liberty of their own choice, Numb. 3,6.8.

V. 2. And bis concubine played the whore against bim.] Which she could not have done, if she had been onely a harlot concubine, and not Could not have come, it me mad ocen ontey a nation-conclusing, and mo-his wife. But being 60, the finned againft him, that is a gainft her faith and promife plighted and made unto him, he committed whoreclome with others. For though fuch concubines as fine were no waites equal to the lawful wife, yet were they bound to keep their faith with their husbands, unto whom they were contracted. See Gen. 22,24

and went away from bim] Either out of diffike, or fear of receiving punishment when her husband should discover her whoredome -or at east because there were continual jarrs and contentions between them abour ir.

unto her fathers house] Who as a fond father received her , and so countenanced her in her fin,

and was there four whole moneths] O:, a year and four moneths. Heb dayes four moneths.

V. 3. And her husband arose, and went after her] i. c. When she neglected to use means whereby the might be reconciled, his anger being appealed, and his affection inclining towards her, hagoeth to reconcile

himself unto her, though she were the peccant party.
to speak friendly unto her] Heb. to herheart. i. e. Words of love, peace and comfort, to allure and draw on her affection towards him. So Hof 2.14. Thus Shechem spake to Dinah, Gen. 34. 3. and Joseph to his breihren, Gen 50.21.

acouple of affer] One to carrie provisions for the journey, and the other to ease himself and his wife, if the would return with him. he rejoyced to meet him] Hoping he was come to be reconciled to his

V. 4. and he abode with him three dayes] i. c. Of his own voluntary accord, to rejoyce together in their reconcilement. And two dayes more hee abode unwillingly, being overborn with the importunity of his

So they did cut and drink] i.e. They feasted together, to testifie that they were reconciled, and that all differences were accorded between V. 5. when they arose early] i. c. They of the family

that he rofe up] i. c. The Levice also.

Comfort by heart with a morfel of bread] i. c. Refresh and strengthen thy self for thy journey with a little food; or, as we say, breakthy faft before thou fetteft out. So Gen. 18.5. 1 Kings 13.7,8. And with this kind entertainment the father detaineth him, that by their longer flay their renewed love might be the more increased and confirmed, like things glewed together, which are threngthened by time and conti-

V. 8. untill afternoon] Heb. till the day declined.

V. 9. the day draweth Heb, it weak, the day groweth to an end Heb, it is the pitching time of the day, i. 6. Toward evening, and therefore it is a time more first take up ones lodg-Ing than to begin a journey.

home] Heb. to thy tent. Owner 1100, 10 to 15 tens.

V. 10. came over against Jebus, (which is Jerusalem)] So called afterwards, but now Jebus, being a City of the Jebusites, Joshi 18.48; So that this story is of things done before the taking of Jerusalem, mentioned, h. 1.8. & the expelling of the Jebufites: If at Jeaft the people of Judah were not for their fins beaten out by the Jebufites after they fift took it; which is not probable, there being not the leaft touch only the Jebufites after they fift took i; which is not probable, three being not the least tonent any fuch thing in the Scriptures. Some conceive, though that pure of Jeinfalem which belonged to Judah were checkin and political by them; this, as yet the other parts which belonged to Benjamin, was thill polifically the Jabufires, feeing it is faid ch. 1.32, the childred of Bonjamin dill not drive un the Jebufire, but they dwelled together. But neight is taked the legitle which was in the polificion of Judah, or or that part which belonged to the Benjamies; if it were necessro thin, and lawe loaded with lome of them. Are dwelling these conservations of the legitle when the sum of the law of the legitle which was in the polificion of Judah, or or that part which belonged to the Benjamies; if it were necessro thin, and lawe lodged with some of them, they dwelling there together with the Jebulonged with tome of them; they awening mere together with the place-fires, as well as have gone further; when it was so lare, to lodge at Gi-beah. Neither would neithwe called it #bus, or the (it) of a stranger, if the better part of it were possessed by the children of Judah, and the rest in a great part by the children of Benjamin,
V. 11. the Jebufites] Who were of the posterity of Canaan, Gen.

V. 12. the City of a stranger, that is not of the children of Israel] i.e. A curfed nation, and oftranged from God and his people. This he would not have faid, if the greatest part of it at this time had been in the possession of Judah and Benjamin.

V. 13. in Gibeah, or in Ramah] These two Cities were neer Jebus Northward , fr uate on hils in the way to mount Ephraim , whither the Levice travailed; Ramah was four miles from Jebus; Gibeah, fomewhat nearer. Some think there were two Cities called Gibeah in the tribe of Benjamin, one ficuate on a mountain, the other in a plain, See ch. 20.31. There was also another Gibea in Judah, Josh. 15.57.

V. 14. Gibeah, which belonged to Benjamin J. This is added to diftinguish it from that of Judah. It is also called Gibeah of Saul, because Saul was born there, and was therefore often rendent in that City.

V. 15. And they turned afide thinher, to go in and lodge in Gibtab]
The Levites countel and intention is to be commended for pious and honeft, as defining to lodge rather with Gods people then with fittingers and heathens; and his fervant; to be condemned, or acteast furpected faulty, as favouring of floth and defire of case; and yet in the event the Levices council and courie proverth pernicious to himfelf, his wife, and many thousands of his people; God fo dispoing of it by an over-ruling providence. Which may teach us not to truft in our own wifedome, but in all our enterprises to crave Gods direction , Prov. 16.9. and 19.21. and 20.74. Jer. 10.22.

For there was no man that took them into his house] i.e. Hither because they would not, being wicked and inhumane; or because they durft not, feeing they knew the inhabitants were fo abominably wicked that they would affault their houses to find out ftrangers whom they might abust in exercifing upon them their filthy lufts.

V. 16. there came an old man from his work out of the field \ Here are given two reasons why this old man entertained them rather then any other of the City; One, because he was an honest man, who lived by his painful labour, though he were old, whereas the reft of the City were idle and luxurious: The other, because he was allo of mount Ephraim, and onely fojourned in Gibeah ; and therefore beeing a stranger too, & their Countrey-man, hee had more compassion of them in their diffretjed condition than the Benjamites, who were of another tribe.

V. 18. I am now going to the boule of the Lord Which at this time was at Shiloh, ch. 18 31. Thirder he intended to go first, that he might do fervice unto God, as being a Levite, and then afterwards to palle on

and there is no man that receiveth me] i.e. Who will be intregted to

give me lodging upon any conditions.
V. 19. Ter there is both firam and provender—there is no want of any thing] q. d. They have no reason to refuse us, seeing we all have things with us of our own needful for our journey, and would pur than to an other charge or trouble but onely to lodge us.

V. 20. Let all thy wants lie upon me] i.e. Take no further care either

for thy lodging or provision, seeing I will take all the care upon my self to provice all necessaries both for three and all that belong unto thee.

onely lodge not in the ftreet] q.d. This onely I defire, that thou wils not to much wrong thy felt and thy wife as to lye in the open freet. And not to much wrong toy ten and the wine and eye and love to hospitality a thus the good old man, out of his humanity and love to hospitality a maketh it his fuit to the Levite that he might enterman him, who he fore fued unto others to be entertained, and was rejected.

V. 21. they

V. 11. they suffect their feet.] Which was one of the rites of hospi-ality in those hos countries. See Gen. 184, and 19.2. 2 Samt. 18. dithonour the dead as benefit the living, by bringing those children of V. 22. certain form of Bettiel] i.e. Most flagistical validation, and cent of their position that their breath, and by their indemnities plot performs one of their position and expensive position of the proposition of the p nate devils, nen wintony user, as the word agranteers, who wint to be governed by religion or readon, by the principles of nature, or by the laws of God or man; like, unto the devil himfelf, who is also called by this name, **2 Coré.of.**; In which 'respect they may be filty called his children, voga his cladelf forts, Duct.3-13. See I Sam.1.16. befor the busile remark about 1 like those, Gen. 19-4, who it may be were

their precedents, even as thele children of iniquity were examplary to af-

ter-ages, Hol. 9.9. and 10.9.

Bring forth the man — that we may know bim] A modest expression of their filthy luft, according to the icripture-phrase, Gen. 19.5, and 4.1. V. 23. Nay, my brethren] He seeketh to take them off suft by this

meek and loving compellation, and then by telling them that their intended action was both wicked and foolish. So 2 Sam. 13.12,13. Gen. 34.7. Prov.7.7. 1 Sam.30.23.

54.7. Frov.7.7. I 3am.30.23.
feeing that this man i reome unto my house? To wit, that he may be fate under my protection according to the laws of hospitality. So Gen.

19 8.

19 W. 14. Behold, here it my daughter a maiden, and his concubined by 19 1.

19 1. 19 1. Behold here it my daughter a maiden, and his concubined the first the first of highlight, then he findly offereth to profit tune his own innocent daughter and the Levites wife to their wicked luft, so be abuild innocent daughter and the Levites wife to their wicked luft, so be abuild the sum of the first his his behold in really 60 punifilment to choose the by them. For though it be lawful in evils of punishment to choose the avoid the greatest, seeing the lightest and most venial fin is greater, (if we be actors in it, and make it our own by choyce,) than the most abominable wickednesse in which we are but meer patients and the bare sub-

thers. Nither had this man power over his daughter and the concu-bine, to profittute them to be abused by these wicked, gracelesse and

V. 25. So the min] That is, the Levice, not daring himself to come 14. Ezra 3.1. out unro them for fear of being abused by them, required the old man from Dance. our unso mem for test on temp assured by them, required the our met of oir, for retreening the laws of holpitality, that he thought it unreasonable his holfs alsopher should be abused for his fake.

and they here her? I he old man offered his daughter or be abused, as well as this concubine, but his object of their fisher, and brautih lust

being presented unto them, they juddenly catch at it, and so forget the other. This came to palle by a just and over-ruling providence of God, causing them to forget the innocent virgin, that the might be pre-ferved and suffering the concubine to be abused, for a deserved punishment of her former filthineffe and unfaithfulneffe.

V. 26. and fell down] i. c. Either dead, or ready to dye.
till it was light] i.e. She came and fell down at the door in the

from that wicked City.
and behold, the woman his concubine was fallen down] Namely, ftari dead at the door, the Lord having called her to account for her former wickedneffe, and by a just law of requital punished her in the self-same wickeinette; and by a just and the states were taken up between her & hird as she had finned, though the matter were taken up between her & her husband, and they reconciled one to the other. Hzb.13.4. and ber hands were upon the threshold] In her fall catching hold at it,

in the pangs of death.

V. 28. And he (aid unto her, Up, and let us be going | i.e. Suppofing the was come too late in the night to be let in , and there fallen afleep,

ne icecent to awaken ner.
Then the man took her mj i. e. The Levite differning, by her speechlesnesse that she was stark dead, as also by making other experiments
upon her, being assured that it was so, he took her up to carry her away

with him upon another delign that came into his mind.

bring their wicked variets to deferred punifimment for their abominable it is likely he confirmed by producing his old hoft and fervant as his wickednells, he appealeth and addedicth himself to the whole nation, and witnesses, Dept. 17.6. fendeth his wife about piece-meal, flesh and bones, unto every of the twelve tribes a part; the Levites, his own tribe , being differfed among and worfe than brutish wickednesse as cught not to go unpunished. See tweet ettions a pairs the Lewises in some times, a being dispersed among and whether this, that by fuch an horizif of perfected be might incent their west), the horizontal of the horizontal pairs and sile up their finites to take the threat veeting upon the actors of to the heart being utility more affected by visible for the heart being utility more affected by visible for the heart being utility more affected by visible for the heart being utility to the the heart being utility to the service of the heart being utility to the to the construction in thumans, feeing the bodies of the dead ough! will be upon the land v. 13.

to hire their due bonous and respect, Deut. 21.22. yet it is excusable in V. 8. We will not any of us go to bit test So resolute they were in

agree with their oreatts, among that many their full judgments upon the whole land. And thus it is lawfull for Physicians and Chiturgians to anatomize a dead body, that by fearching into the fecrets of nature they may get more skill to prevent or cure the difeases of the living.

V. 21. And it was so, that all that sawii] i.e. The Elders and

Magistrates of every tribe, and with them other of the people, feeing purputarises of every true, and wan used order of the people, teening the pieces of the dead body, and hearing the whole matter related by the mellengers that brought them, and all the feverall paffages of this immensable tragedie, generally concluded there was never fuch an horrid villante done or feen, either in their own times, or in the dayes of their

manne come on term cutture own uness on a que super or finer ancest vas, finer their coming out of Egypt.

cenfider of \$i\$, sele advice, and feed your minds! I.e. Whis course to be taken, and when rienam as tructs to be wied to bring their desperate offenders to deferved punishments, left we be guilt of their fin by one executing pullic, and make the whole I sail bybole to Godd wresh.

CHAP. XX.

Verf. 1. Then all the children of i fract | i.c. A great part of the whole body of the people, out of every tribe which had heard of this abominable fact by the relation of the Levices mellengers, the tribe of Benjamin excepted, went out of their houses and places of habitation, being summoned by their Elders and Officers. So Gen. 41.57. Mar. by the normal and a second of the present of the pr numbring in the wilderneffe, Numb.1.46,47, and that in Davids time, 2 Sam. 24.9. Neither it is probable that going out they left their Country minable wickedneite in which we are put meet patients and the barejubjiets of other ment villantes.

Abufe them at your pleafure, but abufe not
my guelt by making lion the fubject of fo bate a villany and unmateriafilthinefit. It was very commendable in him; then he thus highly prized
the laws of hospitality; but the means the curled are to be condemned as
finful, feeing we may not do evil that good may come thereof, Rong, and
for the laws of hospitality is proven the greater in toterm of the last evil our felves that we may prevent the greater in toterms. Nichter had this man power over his dealighter and the consequences and man? I.e. With manipust the format the

and Chites naked and deflitute of inhabitiants to defend them against twoleafurge enemies, and to manage all their double affirsts, it is guelt to be to be a man and the same and and Cities naked and destitute of inhabitants to defend them against bor-

fit to be called out for fuch a fervice.

gathered together as one man] i.e. With unanimous confent they
went out upon this expedition, with fuch speed & readiness as if one man
alone had undertaken the business. Sov.8,11. 1 Sam.11.7. 2 Sam.19.

from Dan even to Beerfieba with the land of Gilead] i.e. From all the utmost berders of the land. For it was bounded with Dan on the North, I Kings 4.2. Beerfieba in the tribe of Iudah towards the Philiftims, Gen. 21.33, 34. on the South, Gilead beyond Jordan on the Eaft, and the Mediterranean lea on the West.

unto the Lord in Mizpeh] Not because the tabernacle was there, but becaufe they came thinker to act this weighty bufiness as in-Gods prefence, and withall to we fhip, pray and ask of the Lord at Shiloh, which was neer Mizpeh on the East. This Mizpeh was a place in the borders was neer anject for the state of the state of the species coefficient occasion. And it was often used for general alterablies, as lying in the lear of the land, and fo commodious for fuch meetings, 1 3 5m, 7; 3 and 10, 17; 2 King, 5, 33. Some think late was form Synagogue or place of public worths. Macc. 3, 46. https://doi.org/10.1009/licaffices.and the certmonial were am is was ugon 1. a. one came and rea down structoor in the land, and fo commodious for facts meetings 1 Sam. 7, 5, and 10.15 dawning of the days and there lay dead edill it was clear light or fair day. At Ing., 2,3.4. Some think here was forme Synaggue or place of pro-ble worthing for the fair of the fa

Abraham for thomours lake, 1 Peta, 30. Due perinaps this younted made been fils feveral, bought with his money, 1610, a been seen from the results of the seen from the wireld downs of phe bought of the people of are the chief frength that beareth up the fabrick of the common-wealth.

are the chief firength that bearett up the fabrick of the common-wealth. So 1 Sam. 14.38. If al. 19.13. Zeph. 3.6. four bundred thouland foot-men] For in the armies of the Ifraclites none fought on horie-back, or in chariots, but on foot only.

that drew fword \ See ch.8.10.

V. 3. Then faid the children of Ifract] To wit, unto the Levite. How was this wickeeneffe?] i. c. Tell us the manner how this horrile wickednesse was acted, and all the circumstances of it.

V. 4. And the Levite] Heb, the man the Levite. the burband of the woman] This sheweth the woman was not his harbut contrasted unto him as his wife, Sec on ch. 19.1,2.

V. 5. thought to have flain me] i. e. Either by abuting me, as they did my wife, (which for modefties take he doth not express in plain terms)or they indeed refolved to kill me, if I would not yeed to profittue V. 29. and divided ber, together with her bones, into twelve pieces, and my body to their shominable lufts, which to do I should have thought feat her into all the coasts of pieces. Because there was no other way to much worse than death it self. And this his accusation and complaint

V. 6, they have committed leadneffe and folly] i. c. Such an horrible

ed that they relove not to make any ocay in seeing it done, it can use B. njamites themelieves would not fee juillice executed upon the offenders 3 and if they refueld to co do, they would allomake war againft them as abetons of the villany. And here it is probable that they wowed, and ratified their wow with an oath, thus if any of the Benjamites should

filted turn in this war: Darn which are monitoring on, 1, 1, 5.

V. 9. We will go up by lot againft it] i.e. To prevent all controverfirs, differences and emulations, which might otherwise happen, the lot
thal decide the matter, who shall make provision for the camp, and who final go out to fight:
V. 10. And we will take ten men of an bundred] That is, in the whole,

fourty thousand out of four hundred thousand.

to fetch victual for the people] i. c. To victual the camp

Chap.xx.

V.11. knit together as one man] Heb. fellows, i. e. Joyning both heart and band to affift one another in this war.

heart and Dana to aimit one another in this wat. V. 1.3. And the tribes of Ifree! feat men through all the tribe of Ben-famin] i.e. 30 careful they were not to raife a civil war, and to shed bloud, that they used all jawful means to prevent it. Therefore before bloud, that they tied all lawrul ments to preyent it. Interestore before they would futther ingage themselves, they fend these medianes as imbassisdants of peace; jithey would punish the offenders; or as Hersulds to proclaim war, if they resuled. For that war is not just that is begun before it be proclaimed, and propositions of peace tendred to prevent it, it they be accepted, So Deut. 20. 10, 11.

What wickednesse is this that is done among you?] They do not in-What wingcomple is 1915 mar is some smong your of 1 ney so not in-quire what the fin was, for that they knew already, but expodulate with them concerning the heynous first the which they aggravate by this interrogation q.d. How horrible and abominable is this wickednesse

which hath been committed among you ?

V. 13: Row therefore deliver us the men] i. e. Keep them not under your protection, but give them up to justice 3 that as they have been examples unto others to incourage them in fuch a matchleffe villany , fo others may be deterred from committing the like fin by their exemplary

pantiments, the children of Bellat J Seech, 19, 22, and put away evil from Ifeat J i.e. Both the evil of fin, cutting off the olitadets by the lowed of justice, and preferring others from being infected by their wicked example; and also the evil of punishment feeing the guilt of their fin will lie upon the land, and draw down upon it Gods

heavy judgements, if judice be not executed.

But the children of Benjamin mould not bearing to the voice of their brethren] i.e. Though as brethren they perswaded them out of love to do that which tended as well to their own good as the publick welfare of the whole State, yet they would give no ear to their advice, either out of pride, because they scorned that the other tribes should meddle in their government, or out of felf-confidence prefuming on their own frength and skil-full proweffe in marciall affaires; or God gave them up to the hardnesse of their own hearts, because he was purposed to destroy them, 1 Sam. 2. 25. See on Gen. 49. 27.

V. 14. But the children of Benjamin gathered themselves together] i. e. Being resolved to stand it out, they make a generall muster of their whole tribe at Gibeah, that they might be ready to protect them, if any attempt should be made against them by the other tribes; showing herein their thouse of mase against tuern by the other traces a newing nettern men-fees and eageneile to fight in their defence, though they knew them to be noteriously wicked: And so they made themselves accessively, abetters, and guilty of their bor ible sin. V. 15: that drew sword] i.e. Fit and able men to do service in the

V, 16, left banded] See ch. 3. 15. Some wittily observe here, That as these many lest-handed persons descended from Benjamin, whose name fignifieth Son of the right hand, fo it is too often feen that vertuous and

teligious parents have an ungracious off-spring.

every one could fling flones at an bairs breadth, and not misse] An hyperbolicall expression, whereby is signified that they were so exceedingly skilfull in slinging stones that they would commonly hit a small

V. 18. went up to the house of God, and asked counsell of God] Before they would undertake such a weighty businesse they consult with God, and do not rashly rush upon it, but first desire to be di-

with God, and do not rainly run upon 15 use has essue to pe en-retted by him. Secthap. 1. 1.

While of us [ball go upfirls to be bastle] They do not inquire whe-her they should fight or no job us being full of considence in respect of the judiness of their castle, and also their great number and strength, they faire for precedence and the honour of the day, prefunning already of victory before the fighty and so seek to God only for the determining of the difference between time, these three missible her nontrentions and ethis difference between them, that there might be no contentions and e-

V. 21. And destroyed down to the ground of the Ifracites that day twenty and two thousand men] Though they lought in a just cause and quarrel against wicked and gracelesse men, who stood up in defence of those who had deserved atter ruine and destruction for their abominable wickand accorded unter runn and octroaction as their assumination wites a confidence of the project which appeared in a correct the pride and left-confidence of this people, which appeared in where the project which appeared in the pride and left-confidence of this people, which appeared in where drawn out to battell and having supprised it, and see force part of it were drawn out to battell and having supprised in a supprise project which appeared in the pride and left-confidence of this people, which appeared in the pride and left-confidence of this people which appeared in the pride and left-confidence of this people which appeared in the pride and left-confidence of this people which appeared in the pride and left-confidence of this people which appeared in the pride and left-confidence of this people which appeared in the pride and left-confidence of this people which appeared in the pride and left-confidence of this people which appeared in the pride and left-confidence of this people which appeared in the people

the feevency of their zeal to fee this matchleffe villany feverely punish- affistance and bleffing upon their indeavours. II. Because they were gethe teventy of their zero roce than mathemet Primary reversely purpose achieves the control of t because themselves would not fee justice executed upon the offenders 3 and if they refueld for odo, they would allo make war against them as abotton of the villany. An here it is probable that they voolable the they voolable that they voolable that they voolable the they voolable the they voolable that they voolable the they voolable that innocents in respect of their enemics, yet not in respect of himself, who alwayes inslicted upon them descreed punishments for their sins, or at least fatherly chastiscenents to bring them to repentance, or to prevent fin when they are ready to fall into it: And on the other side he suffers the wicked to profeer and flourish in their fin for a time, that he may bring them to the greater destruction in the end, as the Renjamites in this

V. 22. the men of Ifrael encouraged themselves] i.e. Attributing their defeat to fome outward accidents, which now by experience they had learned to prevent, they take new heart unto them , hoping for good successe in respect of their great strength and number that fill remained.

in the place where they put themselves in array the first day 1 This is noted (as it feemeth) to imply, that it was a place of difadvantage, in respect of the multirude of the Ifraelitish army, and the imall number of the Benjamites

V. 23. and the children of Ifrael went up and wept before the Lord] Here is to be observed, that their great defeat wrought in them some reformation of their former errors and omissions, but not such an one as was sufficient to fit them for a victory. For they wept before the Lords but not so much (as it seemeth) for their fin as for their smart and losse, nor humbled themselves by fasting and prayer. And again, they asked counsel of the Lord whether they should the second time go to battle against the children of Benjamin their brother , but inquired not what should be the successe of their enterprize . nor acknowledged that they did rely upon him alone for victory, having no conceit of their own firength, nor craved by hearty prayer his attifiance, without which

And the Lord faid, Go up against him] i. e. He answered them according to their inquirie, but gave them no encouragement by promi-

Coroning votered treatments and selffful, and the coroning votered treatments and selffful, and able to meaning their weapons. So: v. 15.

V. 26. and come unto the build of God, and week? Not as they did become with healthy and the coroning votered to the coroning voter

fore, but in a folemn and ferious manner, not fo much bewailing thein loffe, as their fins, which were the cause of it.

and fast there before the Lord] f. e. According to the pollure of mobine ets, Lam. 1. 1. Pial. 137. 1. Or, as others take it; they also there humbling themselves before God with true contrition and computation of heart, from morning to night, in the true fight and fenfe of their fins,

2 Sam. 7. 18.
and fasted] i.e. Did not perform the duty of humilisation and repentance flightly, overly and formally, as before, but in a through and fee rious manner

and effered burnt-efferings ? To wit, for the expistion of their fins.! In their the whole facrifice was confumed and offered unyo

God.

and prace-offerings before the Lord] In peace-offerings part was offered to the Lord; pare belonged to the prietls, and part to him that offered the facilite. And this they did to make their and anomenen, and to cellifie their faith and affurance of victorie, having fought God in.

a right manner.

V. 27. enquired of the Lord] To wit, by the high prieft, after the judgement of Utim and Thummim, Numb. 27. 21.

for the arth of the comants of God must there is they dayer] i.e. It was in the tabernacle at Shiloh, which was neer unto Gibrah.

in the caperincie as spinon, which was ness unto Global.

V. 28. And Phinehas the son of Eleagar—flood before it in those dayes I i. e. Miniskred before the Lord in the Priests, office of the high priest. So Deut, 10, 8, & 18. 5. Hence it is evident that thefe things here related. were not done after the death of Samion, but foon after Jofhua's time. For if Phinehas had cominued till after Samfons death, supposing that he were thirty years old when he killed Zimri and Cozbi, he should have been now about three hundred and fifty years of age. See on ch.

Goup, for to morrow I will deliver them into thy band] Before God bad them go up, but gave them no promife of good succession now they have his word for it, and are thereby affured of victory.

V. 29. And Ifrael fet lyers in wait round about Gibeah] So Josh. 8. the they fought unto God only to know who should have the preceders on fire, then to illus out and fall upon the rear of the Benjamites army, Cylin the wars v. 18, but did not by husable and hearty prayer crave his to that it oppeareth by this relation (though it by intricate and much

perplexed)

measts and con mouta go cogeners amounterfore it is a companing or Goods, when we have a promise, to neglect, the meast subfervient to his providence. See acts 17, 21, and on 15, 28, 21.

V. 30. And the children of Herel wear by Towis, this part of the groy, which were appointed to fight with the Benjamites, and to country, which were appointed to fight with the Benjamites, and to country, which were appointed to fight with the Benjamites, and to country, which were appointed to fight with the Benjamites, perfelt a flight.

V. 31. went cut againft the people] i.e. againft that partie which was

V. 3.1. went cit against the proper 1. c. against that passwards of dewn out to fight regainst the results water, leading to divers places, the being of God J. Or, in the croft water, leading to divers places, the being of God J. Or, Bethol, i. e. Elther shilloh, where the twiernamed two places is or the City Bethel, of which fee on Hof. 10. 15.

ear was praces 300 tot. Chy factorism when the on 12-0, 15, 15, 15 and the other of offsets in the fold.] So called, as it feement, to disfinguish it from the other Gibeston on the bill, against which the Irratileta now foughts, v. 3, 1-0, 5ec ch. 19, 13, 10. 10, 24, 18 doch their cities lay near together in the critical form of the other other of the other other of the other othe

W. 3.1. MARIE OF SIGN MALES 1.6 WHITE CHEEN GREAT CREEKY COMMITTED (I. M. W. 33. And all the men of I fruit] 1.6. The main body of their samy, which lay incamped neer the figh-waies, role up and pur themselves in array, to strong those who had seigned a slight, and now made a fland.

at Beal-Tamer | Lying on the west of Gibeah, where they had pla

neer the city to surprize it, when the Benjamites were drawn out to bat-

V. 34. And there came against Gibeab sen thousand chosen men] i. e. The lyers in wait that lay in ambuin to surprize the city. Which when they had done, they put themselves between the citie and the Benjamites army, to hinder their tetreat.

and the battle was fore] Namely, to the Benjamites, who were hemmed in on all ides, before and behind though for the prefent they appre-hended not their danger till they sw the flame afternd out of the City. the high-wayes after the arm, was floughtered, routed, and put to flight, and two thousand pursued to Gidom, and floin there, v. 45. And over fell in the two former battels.

V. 36. for the men of Ifrael Having in general related the Benjamites defeat and the Ifraelites victory, he doth now deferibe the manner and circumitances of ir.

gave place] i. e. Fainedly fled.

V. 33.

V. 37. drew themselver along Oct, made a long sound with the trumpets: To wit, out of the places where they had lyen in ambush.

V. 38, there was an appointed fign] Namely:, between the lyers in wait and that pare of the army which were in the fight, that they should make a stand and turn upon the enemy when they saw the slame ascend-

fee on fire, and so that evil was come upon them, being on all fides invironed by their enemies, and no place left for a fafe retreat, and therefore that they were all utterly loft without any hope of ccaping.

V. 42. The way of the wildernesse; i.e. That leadeth to the wilder-

and them which came out of the Cities] This place is diverfly interpreted. Some will have the meaning to be, That the party which had fired Gibeah came now out and charged the rear of the Benjamites, Otters, That befide the army of the livaclites, the people of the cities all about came forth and flaughtered the Benjamites, as they fleely Others, That befides the flaughter of the Benjamites army, the Ifraelices destroyed even those also which had not taken up arms, but abode quiet in their they destroyed in the midst of them \ i.e. Having enclosed them round

about on every fide, they flew them.

V. 43. with cafe] Or, from Menuchah.

V. 44. And here [ski] To whi, in the battel.
V. 45. and there [ski] To whi, in the battel.
V. 45. and the rock Rimmon J i. e. A city lying upon a rock between Bethel and Gibeah, on the South-well of Benjamin.
and they gleaned J i.e.. They flew here and there, as they could mee.

with them, sutting them clean off, as ears of corn are gleaned after the harveft, or grapes after the vintage.

and purfued hard after them | As it were close at the heels, not giving

hem any loope, reft or respite. The second were twenty and five

Y. 48. and the men af Ifrset turned again.] i. e. Not failfied with the flughter of the man of Gibeah and the other. Benjamites that came to fight in their defence, they fell upon all other cities of that tribe, because they likewise had east aids to this war, and flew man, woman, and child, and the very beafts. The which they did as some think, because for their protecting those that had committed that abominable crime, they had anathematiz'd and devoted them to utter destruction ; which was the cafe f Jericho, and Hazor, and of fueh as should fet up Idolatry in the land, Deut. 18.3, 15.16. But this cannot probably be thought to be the cause, leting if all had been devoted to a totall ruine, they neither would not could upon second thoughts have speared to the kir hundred at Rimmon, nor after wards have repeated to they had made. And threefore atterpass naveregenees of the acquisition they man imple. And interesting it is rather to be thought, that what they did was out of the hear and fury of was, muto which they were intended and imraged not only by the Benjamlies horrible wickednelle in patronizing and proceeding fuch flame leffe villany, but because they had fulfered in fo just a scause a great flaughter of fourty thousand of their men, it

CHAP. XXI.

at pass-1 amer] 1-ying on the wettor. Stocanly ment they may be continued the continued of en of Gibeah, ch. 20. 1, 8.

There Shall not any of us give bis daughter unto Benjamin to wife I Which oath first implyeth a supports, that some of the Benjamin. Is wast; you out-live the war; escaping by Hight or otherwise 1 and withall, that it might so come to palls, that there would not so many of the femile see. cleape the fword as might be a number fufficient to be wives unto the men, that should remain; For if they had women enough of their own tribe furviving, they should not need to have wives from other tribes. Secondly, it expressets a full determination, that if those Benjamices that survi-Applied not their danger till they have the three steers out or the City.

1.5. defrected specially the Besidesite that day reserve and few thouland

1.5. defrected specially as to want wides; and no women life of

and an hundred men] The particulars are afterwards fet down thus 5;

their grown tills constraint with the control of the city of the control of the city of the c successful registers that the successful registers and the distribution and the successful registers and the distribution and the successful registers and the distribution and above their three vertical registers flain in the field and in the chiefs and incorporate the successful registers and registers and the successful registers are successful registers. nve and twenty trousing and one numeron mentioned nere, and the fix nor fixed that fled to the rock Rimmon, v. 47, there lacketh one thouland accomplex the whole number of the Benjamites army v. 14. Now the complex the whole number of the Benjamites army v. 15. Now the complex the whole number of the Benjamites army v. 15. Now the complex the whole number of the Benjamites army v. 15. Now the complex the whole number of the Benjamites army v. 15. Now the complex the state of the contrast of the twelve Tables be quite extilint as what became of their far not represent the contrast of the twelve Tables be quite extilint as what became of their far not represent the contrast of the rock of the contrast of the twelve Tables are the contrast of the contrast of the twelve Tables are the contrast of the contra necessity match themselves with heathens and strangers, and so pollute the holy feed and beget a mongrell generation. But as the oath it felf was rash and inconfiderate, fo the performance and execution thereof was most barbarous and bloody, feeing in their heat and fury they fought to deftroy the whole tribe, not only the men that came out in bateti against them, but those also that afterwards they found in their Cities, among which it may well be presumed there were many that were not accessive to the foul fact of the men of Gibesh ; and not them slone, but even the women, virgins, and little children, who were altogether inno-cent. Neither did any escape their bloudy rage, except the fix hun-In gour of the City.

V. q., the Benjamitst looked behind them J Being amozed to feethed enter which field unto the rock Rimmon, and by Gods special providence were there preferved against their wills. All this ourseg was solf-lesing stretches upon a studies make a stand&renew their fights, they flood as a goze, and to looking back they perceived that their city was taken and taken out of blind zeal and superficious ignorance. taken out of blind zeal and superstitious ignorance.

V. 2. and the people came to the house of God] Being now in cold blood

and having learned in what straits they were, and into what a labyrind they had brought themselves, being necessitated either to violate their seems oath or dismember their body politick by cutting off one of their ribes, they affemble themselves at Shiloh, where the tabarnacle now was, the battel overtock them] i. e. The main battel, or the chief ftrength and in it the ark the visible fign of Gods presence, there to advise one with of the army which togethis purpose had placed themselves at Baal-tamer, and principally to ask counsel of God, how they might wind themselves out of those discussives in which they

Were involved by their own raffinesse and regs, whereas they now seriously reprinted, and how they might find our some way whereby to preserve, the Benjamites from utter exsisting and a summary of the Benjamites from utter exsisting and a summary of the Benjamites from utter exsisting and themselves from perjuric. Now all this dissiliculty and for four their goods growner in those times. For they had no other cause to perpix themselves about their oath being of short the country of a superstitute of the performance of the summary of the sum by reprinted, and now only the stress of the Benjamites from utter cullipsation, and themselves from perjarite. Now all this difficulty arose from their grosse globe generates in those times. For they had no other cause to perplex themselves about their oath, but to shop the out-cry of a spertilitious conscience, seeing their oath but is the Ammonites, and rescared by Sanl, a San, 11, 2, 2.

We see the stress of the st Is not might, when they knew it, assumptioned by it the they mean not more point in the they were not furmoned to this fervice, nor was it so much as exformer; the one, rathly to take such an each it the other, addited to keep pecked from them that they should come to the assumption, having to the control of the had fo much light remaining, as so fee that it was unlawful for children yets, and that in the very time when they faw their fine, and mourned to marry without the confine of their parents; feeing otherwise this for it. Neither will this excute their bloody fact, that the Middinalities Comer various as commend as the property of the same women were filling the same will as the men, feeing

Chap.xxi.

themicle st mittelles of very large effacts, the whole inheritance of Benjbing to be divided amongh that small remnant of fix hundred perions. V. 3. why is this come to piffe in Ifrael]. This is not propounded as a quellion to be colored, but as an expollutation or complaint of their perion condition, which was to be piped, like that Ili6.5.3.1.0. O Lord, why haft bounstide as terre from thy whete, and but dead whete the hard from thy far? § 2.4. thou cometh it to pails. O Lord, that than that thus given us up to be for transported by rage and pattion, set to do things which tend from the to the difference and our own differences. The superior that the contribution of the difference and our own differences.

V. 4. and built there an altar | Some conceive this altar was creceded for a memorial to teftifie their thankfulneffe for their victory, because it was unlawfull to have any more alters than one onely for facrifices. But to erect an altar for a monument of their victory was not fuitable to the prefers occasion, they now coming as mourners to lament the evil fruits that came of it, namely the delitudition of one of their tribes. And brides, this conceit is plainly confuted in the very next words, which exbefues, this content is planny connuted in the very max wolds, which ex-pedic the use for which this altar was erecked, namely, to ofter upon it burnt-offerings and peace-offerings. And therefore the better to clear this point, we are to know, that God appointed but one altar to be ordinarily used for facrifices, as there was also to be but one tabernacle, and narily uten for interinces, as titter was also to be one one topic, as types of our onely Saviour Jefus Chrift, Heb.13.10.11.

Therefore the ten iribes were highly offended at the two relies and half, when they thought they had built another alter for ordinary use. Josh. when they tho age they had built another airse for ordinary use. Join. 23.11. But youn extraordinary and necessary consists God allowed his people to build more than one airse in number, though they were all one in kind, both in rejected of matter and form; especially when it was done by holy men; and of people tell spirits, and without dangar of idolary; yet with this difference, then the one was to be fixed and personal the other had and personal the other had and personal the other had done in the consent the other had and personal the other had a second to the other had a manent, the other to fland one ly fo long as the necessarie occasion continued. And thus we read of divers alters erected; as by Ioshua, upon mount Eusly Join 8.30, according to Gous special community, 8. by Gideon, ch. 6,24,26, by Samuel, 1 Sam. 7,9,17, & 11, 15, & 16,2,5, by David, 2 Sam. 24,25, and that by Gous appointment, v. 18, by Solomona 1 King. 8.64. by Elijah, 1 King. 18.3 2. Now the occasion of by boomona; Ixing, 0.04.09 Enjan; Ixing, 18.32. Now the occasion of fetting up this altar, when they were in neer the other in the Tabernacle, was the fame with that of Solomons; Ixing 8, 64, namely, because there were in many 3 scrifices to be offered by that great allembly that one altar was not fufficient for them. See on ch. 13.16,

V. 5. For they had made a great outh Both in respect of the great multitude by whom it was taken, one the great folemnity observed in the taking of it, & it may be also because there was some such great and bitter execration added to ratific and confirm it, as was added to the other oath of not giving their daughters to the Benjamites, v.18.

left empty & open to all incursions of bordering enemies; but of every City and Town which did not fer d some to affish in this expedition. to the Lord to Mizpeli] See ch. 20.1.

to the Lora to Mirpero 3 occ cin. 20.1.

He fhall furely to put to death 3 This oath was in it felf lawful, & the punishment just which was the canned. For it was a lawfull was proclaipanifuncin just which was the cannel. For it was a lawfull was proclai-med for-indiciting deferred punifuncin topin griceous offenders. And feing at this time there was no topferam Magificate to pountifu fin, thego-terment was in the body of the people 3 and they might justly, having the pourer in their hands, make ordinances, and pountifu transgerloss. And meticabels all those who to a bit common conference are recorded from the procleme to relief the trube must needfarily be excised. And meticabels all those who to a bit common conference may be a com And particularly all those who in this common cause concerning the publick good had not given their affishence when it was required, and so, as much a first public to the second Public good had nor given their attifunce when It was required, and log as much as in them lay, did betray the common-wealth, and by their neurality flewed that they favoured the caulie of the offinders, feeing they would not help to bring them to condigne punifilment. Brides, they by discreasing the superior that they would not help to bring them to condigne punifilment. Brides, they by discreasing the superior their so contemp public eddfes, & fo old warken the authority of the common-wealth, and introduce a penticious standards.

V. 6. For Benjamin their brother] All the Ifraelites were brethren,

feruple of theirs might eathly have been removed: For though the fathers is women were list by Moles command as well as the men, feeing could not give their confien by reason of their oath, yet their daughters, they were no lefte guilty than the confirmation of them would have cone it, because thereby they might have made them would not be the way. Num. 31. 16. Neither were they, as excretable, demanded them will be a seen that the substants of it is for which were fathers, the whole inheritance of Benjahana the distributions of the substants of it; for the world which were fathers, the whole inheritance of Benjahana about the substantial and the inhabitants of it; for the world in the substant is the substant of the substan to be wives for the Benjamites,

V. 11. To fhall unterly destroy cutry male Lest, as some conceive when they came to age, they should revenge the death of their parents : For which me thinks there was but little cause of fear, seeing it was not may one nomates as ever from thy wise, and bartaned one heart from the fars? A close common course through the course from the fars? A close common course that was the course from the fars? A close common cause this was. Therefore, for ough I have, this cut of common cause this was. Therefore, for ough I have, this cut of common cause this was. Therefore, for ough I have, this cut of common cause this was. Therefore, for ough I have, this may go in a mong the other asks of their unjudice and cruely: Excl. this off once of our tribes; and the causettel in feeding of for much once thood? A common course the fact of the course of the c execution to be done upon the male children of the Midianites, feeing execution to be done upon the mane enhancer or the principalities, leeing they were professed enemies to Gods people, and therefore he thought it just and fit to abate and weaken their strength by cutting off their posterity, Numb 31.17.

and every woman that bath lien by man Heb, knoweth the lying by

and every woman that bath tien by man] Heb. knoweth the lying by man. Referring onedy virgins for the legamites, V. 1.2. four hundred pump virgin! Heb. joing woman virgini; Which were manigashle.

Which were manigashle.

brought-them unto the camp] i.e. Having killed sill the other women that had lien by man, and (it is likely) with them many other virgins to shilds, which hi is the land of Ganaan] For labeth-Gilead, lyling the word lands. moment was not in the land of Cansan, which this lies that the land of Canaan is the land of Canaan is the land of Canaan in the land of Canaan is the land of Canaan in the land of Canaan in the land of Canaan is the land of Canaan in the

beyond Iordan, properly was not in the land of Canaan , which did lya

when it. V. 14. and they gave them wives — of the womton of Jabelle gliesaff. Supposing that herein they violated not their outh, because they gave them not their own daughters.

and yet so they sufficied them not] Heb. found they nothing for them. i.e.

and yet folder fulfield them not] lite. Journal trey nothing for them. is.
They were not enough to fix the number of the Benjamites, and for the tifts their defire. The lite phrase is titled Numb. 11.15. John 17.16.
V. 15. And the people repaired them for Benjamin J Both because they had in the heat of war flain their benthern with for great a flushpets; also more especially, because they had killed the women, and farew not have a further the Remining with the remaind with wives. In reveal of mount Ebal, Joh 8, 30, according to Gods special command, Deut.27. Bow to familify the Benjamites that remained with wives, in regard of the oath wherewith they had bound themfelves, v. 1, 18.

because that the Lord hath made a breach] i.e. Because he had so ordered occasive to the consumer mass accessed in the plant to control to by his providence; this for the july panishmen or their fin facts a feet ful defruction should be brought upon them by the hands of the other titles, as the executioners of his righteous judgments; to that the body, of their flate lad received a dangerous main by having one of its mem-

of their frate insureeers an autogroup maring on a tris members very neer cut off from it.

V. 16. for wives for them that remain i. e. The two hundred Ben jamites which yet have not wives provided for them

V. 17. There must be an inheritance for them that be escaped of Benjav. 19. Torremuje of an inversioning for them that we ejeaped of Denjamin] i e. Benjamin must be preserved to have the twelsth portion in the inheritance of Jacob, in the time of Joshua allotted unto them, seeing of not giving treat augments to me perspanses, y. 10.

one cannot be understood of every particular perion is for it all had come the whole land should have been force it being so large, and they so switch a number, there is the more need. that all of them have wives to multiply their tribe; that they may people their inheritance the fooner.

V. 18. Howbeis we may not give them wives of our daughters : for the children of Ifrael have [worn] It was a rash and unlawfull oath, and could

under ency oceane crossives, or the incline mult necessarily of existing part for want of posseries,

[ajing, Cursed be be] i. e. They backed their outh with a bitter imprecation or execution, withing iome great mischief to befull him that

did break it.
that givest a wife to Benjamin] i.e. At this time, or to thefe men.
For they intended not their oath flould be prepetuall & oblige politrity;
V. 19. Bebuld, there is a feelf of the Lord in Shihid] What this
feath was expolitored diverily conjecture. Some this was a civil or
town-feath kept yearly as Shiloh, and the rather, besuite they ufed, as a
must of the follements of it demonstrates in them. being all in coverance who God their heavenly Pather all defeended from Justice their natural father and all called after his name.

The companies of the following of independent of There is one rifle cas of j i.e. In danger to be cut off, if some pre-think that it was a religious fealt, because it is called a feelt of terer is one true can off] i.e. In danger to be cut off, it lome pre-| think that it was a rengious rear. Decaute it is called a peals of fact off prediction of prefere it. Others read, Should we thin day | the Lord, and was allo kept at Shiloh, where the Tabermaele own is a state of 1 fact?

Chap.i.

was placed; and that it was most likely to be the feast of Tabernacles. | rather with the violent rape of wives without confent either of parents was placed; and thus is was most likely to be the fast of Tabernacles. And why concrete, it could not be the fast of Pallower, because that with the beginning of the Spring, before their vines bore leaves, or weekled any conveniency for their lyers in was to hide themselves behind them in the vine-yards. But why might not vines bee leaved at last time, as well as combe teripe? See on 16th, s. 11, Lev.3, 1-0,15, Deuts, 6.9, Ruth.1:21, ISam.6:13, Whatfoever feath of the Lord it was, they inspose that it was much shulfed and profund, feeting they found the time of folermizing it in dancing and revelling, which hould rather have been imployed in hearing the word, or ware, of defining of facilities of facilities of facilities of the word or ware, of defining of facilities of have been implyed in hearing the word, prayer, offering of facrifices, and fuch like religious exercises. But feeing charity binds us to take things which are doubtfull in the beft feeing, and feeing danning and mufick were in the times under the law used as a part of their felitival for the control of th lemnitics, to expresse their joy in praising of God for his special favours, as we see in the examples of Miriam, Deborah, Barek, and David, I see as we see the the examples or neutrann, Decorate, Barray, and Davio, Theoretical concession why we floud from judge this dancing and musick here mentioned to have been of this nature, a religious act, and religionsly performed in due time and place, and so not binding. Gods publick ferrored in due time and place, and so not binding Gods publick for vice in the Sancluarie. And to this I rather incline, because it is noted. that this dancing was lober and modelt, acted onely by the Virgins among themfelves, and nor, like the mixe dancing of our dayes, between men and women, which in all ages of the Church hath been censured and condemned as wanton and lascivious. See ch. 21.34. Exod. 25.20. 1 Sam. 18.26. and 2 Sam. 6.14.

1 Sam. 18.10. and a Sam. 0.14.
V. 11. and each pow every man bis wife] They were not allowed to take any more than every man his wife. Which theweth that though polygamy was practited by fome, yet it was not published per allowing of it to these Benjamites, to increase and multiply their tribe now reduced to fuch a small number, to build up their cities now ruined, and to replenish their inheritances now almost lying waste and destitute of inhabitants. Now whereas the Elders in a common counsell do not allow this rape at the Benjamites fuit, but plot and contrive it for them, anow this rape at the perpantites turt, one pior and contrive it for circin, and are necessarily an active of the control and for the control and diversion and in circing control repetit on the perfect necessity, to give this counfel and direction) the great ignorance and superfittion of those times, in that they dispended in the perfect necessarily to the control and all outregious the great ignorance and superfittion of those times, in that they dispended in the perfect necessarily the control of the control

rather with the violent rape of wives without confent either of prents or parties, than they would give them their doughers, and thereby violate a rath and unlawfull oath: Though indeed they did no thereby make themselves left guilty and faulty, but added to their perinty the fin of page, fraud and deceis, feeling they might much better have given their doughters, seknowledging their fin in making a rath oath, and repenting off; then under the privilege of their power and authority have appointed them to take them themselves. But all this they did to filence the tenders with the final is former faithful. the ery of a superfitious conscience, which usually is sooner satisfied by idle concests of mens own brains then by the evidence of truth and right

V. 22. Be favourable unto them] Or, gratifie us in them.

for our [ales] i.e. Out of the love that you bear unto us your bre-thren, that you may free us from that faultinesse and guilt which otherwife will lye upon us, feeing we have brought this necessity upon them,

wife will lye upon us, teeing we have brought this necessity upon then, by defineying their women, wives, and virgins, and not referring a lut-ficient number for them in the war againft labeth gilead.

For yad if an give unso them, at the time! I.e. You did not voluntarily give your daughters unto them, but they by force have taken them away without your knowledge or content, was againft your wils yand therefore you are free from the breach of your oath 1: And io indeed they for you are free from the breach of your oath 1: And io indeed they were. But they were not innocent who used this plea, seeing they had contrived and appointed this rape. But this they conceal, which would but have made them odious to the patents of the virgins, and so lesse able o fatisfic and appeale them.

V. 24. And the children of Ifrael departed thence at that time , every v. 14. Ann the consument of types appared thene as that time, every man to his tribe, &c.,] i.e. They went in troops to the ribe of which they were; and being come thither they parted company and went feverally to their families from which they were defeended, and then

particularly every man to his own houte.

V. 2, In the dayer there was no King in I frat! These words have already been often inserted in these histories, ch.17.6. & 18.1. & 19.1. and are here placed for the close of all, to thew how great a bleffing Kings

ANNOTATIONS

On the Book of

T R

The ARGUMENT.

This Scripture is onely an appendix and addition to the Book of Judges, containing a florie of things that happened in their dayes, ch.1.1. And it is intituled The Book of Ruth, because she the chief subject thereof. The main sope at which it aimeth is to continue the Genealogie of our Savieur from Phares to David, and to serve that Chris, who descended from Boaz a few and Ruth a Moabies, sould bring Salvation to all Nations, and that there sould be no difference or respect of persons, but in every Nation she that search God and worketh righteous self-though accepted of him, Ali. 10.34.35. In this Historie are set soom many remarkable pages of Gods providence which accepted of mm, Authors, 43, 3, 11 son trainone are fer nown many transcause payages of our provisions between ferved to bring about the match between the Match. First, a Famine in the land of street enspects Elimiles with but samiles to stee for sustance into the land of Moab. There, after his decease, his two sons, Mahlon and Chilion, take unto them wivers of the daughters of Moab. There they both die childless, and Naomi their mother hearing that God had visited his people with plenty, resolveth to return back into her own Countrey; and Ruth, the widow of Mahlon, who could not be perswaded to leave her , as dearly loving both her Person and Religion , accompanieth her unto Beth-lehtm. Three the mother and daughter live in a par condition: For to relieve their Wants, Ruth is fain to glean after the reapers. She not knowing what field to make choice of occasion, occasion is by Gods providence directed to sollow Boaz his servants: Upon which Boas taking notice of her person, but singular vertue, and pione love towards her mother in-law, groweth by degreet into survey acquaintance; till at last, concluding the match, they were married together, and biested with a son called Obed, who was one of the Progenitors of Jusus Christ, Math. 1.5. Thus through Gods wife providence Ruths poverty was a step and passage not onely to her marriage with rich Boaz, but also to her becoming a great Grandmother to the Saviour of the world; even as formerly Joseph by his slavery and imprisonment became Governour of Æ3302 and a preserver of his Father and all his family.

CHAP

N the dayer when the Judger strated 1 Heb. In the dayer of judging judgmn] Of these Judgers see the Preface before on v.7.

V. 11. Are there any more son in my would, that them as thou saved by the book of Judgers, and on Judge. 1.6 and o. 1. In which of the Judger dayes this storie was acked, it is uncertain, some of the learned comparing the end of this book with Runhard Configuration of the save stories and the saved of the sav Matth. 1.5, do probably conjecture that the things here related were done

Matth. 1.5, do proposity conjecture that the things necessary that in the dayes of Deborah and Barak. Others refer them to the time of Eli; others, more probably, to the dayes of Gideon, when there was a the conference of the Middanles. part 3 country, more probably, to the dayes of Gideon, when there was a great famine in the land by teach of the opperfilm of the Middantes, and fo my daughters in law, but as next and dear unto me, in respect of who by their in-roads spoiled all the Country. The Jews & Jome others is own naturall damples. conceire this Boar and Ibyan, Judg. 12. 8. were both one. But feeing concert this post and toyan, jump 12, 0, were out one. Dut reemy three is o great variety of opinions, and no fure ground for any of them; it is beft to be filent when the Holy Ghoft freaketh not, and to ftrike fails and caft anchor when the fpirit bloweth not, left by the contrary blafts of mens conceits we bee driven upon the rocks of errour,

a f.mine in the land] j. e. In Canaan. See Judg. 6.4,6. Beiblebem Judab] See on Judg, 17.7. The name fignifieth the boufe of bread, and was given to this City in respect of the great plenty of food that was in it by reason of the fertility of the country round about. And yet when it pleased God to punish the fins of the people, hee easily brought a famine into this house of bread. See Deut. 28. 23, 24. Pfal

107.34. to so sometry of Moab] i.e. To live there for a time a ftrangers , there being plenty of bread to relieve himfelf and his family Moab lieth eastward from Canaan beyond Jordan , and is much champion and full of plains.

V. 2. And the name of the man [Or , of this man] was Elimelech?

V. . And the name of the man [Oc , of this man] was Elimetech Signifying, Godm Ving.

"A comit! That is, Sweet, or pleafast 5 or, Mo favet, or pleafast. Ephrathic to Bethelem: About 1. et al. Bethelem: Judah, which formerly was called Fibrath, as was also the country adiopring to it, Gen. 34-16.9. Or, in the region of Ephrath; in which Bethelem was future. So Mic, 7. Marth. 16. Bethelem jadded to offiling the strength of the s those of the tribe of Ephrajan, who were likewise called Ephrathites, 1 Kings 11. 26. See on Plal. 13 2. 6. Bethlehem is called Ephrath, ch. 4.11.

JKings 11.6-See on Pfal. 12.6-Bethletem is called Epptrath, ch. 4.1.1.
V. 3. Namies bushed sight and file was tief. To wit, a Widow, in a strange and heatherist country. I his grievous affiliciton is plated. Gode los yu opon here to execute the faith and pasience.
V. 4. Orphab] Chillons wise.
Rund J The wife of Maklon, chap4. 10. Some thing these lifescities funced in marring wives of an idolatorous nation, Ezr. 19.1. Net 13.12.2.
But it was lawfull to marry such 3 feonwared to the true religions as it.
Commissions with the control of the true religions as it. may be thefe were, at least Ruth, y, 16. and ch. 2, 12. Or if they were not may be their were, at least Ruth, y. 10. and cn. 2. 12. Or it truey were more profelyers before their marriage, yet haply three might be ego on hopes they would become for afrewards. However, their unequal marches are in forme fore executables, feeing Mahlon and Chillion might be nexefficiented to marry daughters of Moobs, three being perhaps name of their wom nation in that countery, in which they had now lived for a long time, and knew not form much longer, they should continue. But this enter that the form of the first more desired, when we made they form the first work of the controllers, who moved they for the the their states. time, and knew not how much longer tuey intout continue, but this came to paffe by Gods speciall providence, who would have Ruth the Mosbitels, and Rathab the Canasantifi harlor, and incelluous Tamar, and adulterous Bath-fitchs to typife this Chrift, who should descend of them, should bee the Saviour of Gentile as well as of the Jew, and that his blood fhould walk away al fins, even those of the deepest die, Ifa. 1. 18.

V. 5. and the woman was left of her two fons and her buband] i.e. In a most desolate and disconsolate condition , bereft of her chiefest and choicest friends, and to left (as we fay) to the wide world. In all which afflictions God supported her, and fet her as a pattern of faith and

patience to succeeding ages.

V. 6. how that the Lord had visited by people] i.e. In mercy and bounty had looked upon them in their penury and want, and had fent again plenty into the land. This phrase is used to fignisie Gode fulfil-

again pleany into the land. This phrast is used to fightife Gode fulfal-ing his Word, either in his promities of good, or the tearnings of evill. See Gen. 21.1. Luk. 1,68. John 3,518. Jet 14.10. In gloing them bread j. i. N. Cestifuny food 3 and had cested the famine. V.7. and they means to the way on return. J. i. e. Naomi a companied with het two daybletes-in-law. For the onely could be fisid to return who had formetly dwelt in Juidah, and not they who had never been there he for. So the order and the there before. So v.6. and 10. and ch.2.6.

V.8. Go, return each to her mothers house] This the might speak either feriously, because the out of her love towards them was loth to bring them into an afflicked condition, by living with her who was now brought to extream poverty, or because the would try the truth and constancy of their affection towards her. And she bids them return to their mothers houles, either because their fathers were dead, or because the mothers had a more special interest in respect of habitation or tender affection, than the fathers : Or the freaketh comparatively , the more Arongly to perswade them; q d. Yee have better reason to return to your own mothers than to go on with me to a place were you are but Stangers, who money a men to go on which me to a pace were you are to be to the money mere in her projective, and object both the bond known the rin her projective, and object by the bond known her in her projective, and object by the bond, which is now broken off and difforced by the bond, were the fine woman? death of your husbands.

described or your nusbands, as yee have deele with the deed it.e. With your two husbands, my sous, whill they and you lived together.

Then she kissed them An usuall ceremony at the parting of friends, both in those dayes, and in ours. See Gen. 29.11. and on 1 Sam. 10.1. V. 10. Surely we will return with thee] i.e. In thy returning to thy Verl. 1. N the dayer when the Hadges roled] Heb, in the dayer of prople we will accompany thee, and fare with them as thou farely. The day of prople we will accompany thee, and fare with them as thou farely.

Musbands. See Gen. 38 11,14. Mar. 22, 26.
V. 13. Turn again, my daughters] i.e. You who were my fons wives,

own naturall daughters.

own natural doughters.

if I floath base an husband. Or, if I were with an husband.

V. 13. would ye terry for them.] it clo. hope. Where the interrogation hash the force of a frong denist, q.d. Certainly you would not hope, qe, flay for them to be your husbands, when they were grown to mature age.

[for it gricority me much for your faker] i. e. Your departure from me may have how the face with flat it. When the pre-titier to. is more grievous to me then to your felves. Heb. is much more bitter to Is more gerevous on me tuen to your reves. It is, within more other to me than into you, being out of hope of having the comfort of an husband or children, as you may. Or, I am more giveved for their afflictions that have befallen us for your takes then for mine own, because I am better acquainted with them by reason of my age and experience, and so more able to bear them than you. Or, I have much bitternelle, because I have this heavy yet necessary cause of parting with you , whom I io love, and who io love me.

that the hand of the Lord is gone out against me] i. e. That God hath post to varie of the Loran square via agrangiant, we. That God nautinfiled on me this flarp correction, to whose pleasure nevertheless it do willingly submit, as you also ought to do.

V. 14. and Orph killed her mother] Taking a small farewell of her,

See on Gen. 31.55.

but Rub clave unto ber] i.e. Would by no means be perswaded to

leave her, and return with her fifter.

rever ner, and return with ner mer.

V. 3; ber god! j. i.e. Chromoth, and the Moabiith Idols whom
the fevered. See Judg. 11.14.

return that after thy fifter in Iam] Though no doubt N3 oml was much
affected and troubled to think of the miferies unto which Ruth would be expoled by living with her, a poor defolate widow, yet it cannot reasonaby be imagined, that being a vertuous and religious matrone, the should by we imagine, that ofting a verticus and religious matrone, the thould for far forget her felf, as cordially to perfused her dear daughter in law, ploufly devoted to the fervice of the onely true God, to return into her lidolatious Country, and there to ferve Idols, or at least expose her leif leastrous Sountry, and increase the anosy of a cent report are the to the danger of being almost with idelates; and contray to blotic schole, to neglect the great recompense of the reward in herery, that the might thum selfficions with the people of God, and almosace this prefer world and the pleasures of fin, which self but for a feeting; #Hot 1125. And therefore no queftion the fpeaketh this, not with an Intention to perswade her to follow Orpahs example, (yea rather she makes it odious unto her, by telling her that the was gone back to her idolatrous people, and to worship their gods) but she doth ictory her faith, and her love to the true religion, and also to her felf. So Iosh. 24.19. 2 Kings 2. 2. Luke 24.18.

V. 16. Intreat me not to leave thee] Or , Be not against me. Heb. Do not croft, and in an hostile manner oppose me. i. e. Ceuse any further to disswade me from going with thee. So this phrase is used 1 Sem. 22.

to aniswace the trong going water that I want to be a supported by the support of from fociety with idolaters to the communion of Gods people. And

from factive with isolaters to the communion of Goos people. Area herein the was a type of the calling of the Gentiles.

V.17, the Lord do alifo tome, and more [0] This was a form of an oash commonly uted in those dayes, and long after, both aming Godg people, and heathers alifo, 1 Sm., 217, 82, 5, 22, 2 Sm., 3, 9, 35;

(the second of the communication of the comm people, and neaturns and 1 south 3,17,025,12, 2 south 3, 9, 35; 1 Kinga, 2,2 and 1,9. b. by which they imprecated some great cell to befall them, if they did otherwise then they said. The which evill is suppressed &k kept to themselves, either because out of fear they were both impercute or kept to memberes, super necessary out or test unty species for for much as to name is, or elle todosi infli inglement, to be it filled as a he plested. q. d. The Lords thus and this punish me, yes, more plagues and indegenesis upon me, according to my deep, more highly his plagues and indegenesis upon me, according to my deep, more plagues and indegenesis upon me. according to my deep, and profile.

pleatent, if I intend onthe wife then I lay and profess, if ought but death part these me [Or-cettainly death only that part us, V. 18. See use study for intended.] Help Strengtheast due felf. V. 19. that all the City was moved about thou; When they heard & faw there great affliction, how that whereas she went out from them in good clare, accompanied with the husband and two forts, the was now the study of the company of the second them. returned in a poor condition, without husband or childe, having onely a

young diffrested widow hanging upon her.

and they [aid, Is this Naomi] i.c. When all flocked about her to gaze upon her, as taking pity and compaffion on hier mifery, they who had formerly known her in a more prosperous condition, with great wonder-Tormery known her in a more prosperous condution, with great wonder-ment cried out, the women especially (for the word here used is of the feemining gender) Is this Naturit 4.4. Could not thinks, that had known her in her prosperity; that this poor creature, whom we now be-

V. 10. Call me not Naomi] See on v.2.

V. 10. Call me nos Natomij See on v. 2.

call me Marshald That is, bitter.

for the Almigher hard death very bitterly with me] To wit, in depriving me of my husband and my two lons, & bringing me into this poor sous, waist every sna you tweat organice.

1.9. the 18th was find reft, etc.] i.e. A feeled abode, with all comving me of my husband and my two ions, & bringing me into this poor
for and concern, in the hootie of those who are to be your husbands. So
and still feed condition. This hie double refs (as we may probably think,
the still refer to the poor of the still refer to the poor of the still refer to the in respect of her piety and patience) not in a way of murmuring against LIZ

Go i (hough Gods dearest children in their extream afflictions too often break out into impatiency and passion, as we see in Jobs example) but rails c as one femilible of Gods heavy hand lying upon her, and bemoan-

ing her i. If in this lad condition.

V 21. I went out full, and the Lord hath brought me home again empty i.e. When I left my own Countrey, where I could not with convenien cis continue by reason of the great famine , I was in a full and defirable condition, having an husband, two fons, and dufficient meant on main-tain the form of the money a but now at my returning home I am deprived of all thefo comforts, and exposed to want and mifery.

fast: and expoled to wans and mittey.

Why these all ye me Nomij The interrogation hush in it the force of a ftrong aitiwation, q. d. Call me not (I betteeth you) by a name to unditable to my condition, which doth but put me in mind of my former hop inelic and prefent mitery, and lo tendeth to aggravate my grief, feeting the Lord hush triplified agging me] 1. C. Declared his juffied inclination, and convinced me of my fins, by laying on me their charp affiliation. And inclined militable are the ordinary evidences of Golds.

ctions. And indeed afflictions are the ordinary evidences of Gods difpleasure for the sins of his people, Job, 10.17, and 13.16, and 16.8. Mal. 3.5. Jam. 5 2. This phrate is metaphoricall, borrowed from adversaries in fuits of Law, who impleading the defendant or guilty person, do bring witnesses to testific against him, that he may be condemned and brought to punifiment. See Deut. 19.16.

V. 22. So Naomi returned, and Ruth] See v.7,10. V. 22. 30 (Adome resurress and Adome) Section of the beginning of barley-baruefi] Which in Cansan used to be in the manth Nusa., answering to part of our March and part of April, Lev. 23. 10. This is here added as an introduction to the insuing story.

CHAP. II.

Vers. t. AND Naomihad a kinsman of her husbands] i. e. Neer unto of the family of Elimitech | Some think Elimetech was brother to Sal-

out the leave and liking of the owners. So v. 7. If at leaft the same law which gave liberty to the poor to enjoy this benefit, did not allow the owners to make choice of what poor they pleased, and so consequently did require of the poor, that they should not gather or glean unless first they

require or the pears in an exterior means as general to general the control that control will of the owner. V. 3. And be that pear to Iffer on a part of the full belonging into Bert]. His. For the hoppends. A. 6. Shee not purposely intending it, as beeing untriy ignorant that it belonged to Bora 3, yet: a happened that the light upon that feld rather than any other; and making this to that me tight upon that hear hands any outer; and maning that to the overteer of the respers that the might glean after them, obtained her defire, v. 7. But though this were hap in respect of Ruth, yet it was thus ordered by the secret working of Gods providence to make way for W. 4. And behold An adverb of attention, flirring men up to ob

v. 4. Ana correct. An averto or attention, thring menup to ob-ferve carefully tome natable paffage of Gods providence. The Lord be with you! i. c. Bletle and profeer you and your labour. This form of faluxation was ufuall among the Jews: Pfal. 129.8. Luk.

1.18. 2 John to a Kings 4.18. 19th to 5. Kings 4.18. 19th to 5. Kings 4.18. 19th to 5. Kings 4.18. 19th this bleftings upon thee.

V. 5. Whole dam[cli with cl] Obleving by ker habit that fine was not a virgin and an ordinary inhabitant of the City, but a stranger who either was or had been married, he demandeth what the was , and to

whom the belonged. V. 6. It is the Moabitifh damfel that came back with Naomi] i.o. Who

accompanied Nami in her return. So ch. 1.7.
V.7. And [he [sid] Namely to me. i.e. Shee did not boldly press.

upon us, bu: first did modestly ask my leave. upon us, the thet do modest up as my incomparing until now] i.e. She hash ever fine fine came diligently tollowed her bufunelle, still the extream hear of the day enforced her together with her eft of the labourers, to extire her felf. that ple tarried a little in the hou[e] i.e. In a tens appointed either for finde and the ter from the hear or for a little reft and repulse he better

to fit the labourers to take pains the remainder of the day.

V. 8. Hearts thou not my daughter?] This is a kind interrogation sweetned with loving humanity; q. d. I know thou hearest me, but I desire thou shouldth headfully observe my words, and make use of that kind offer which I shall tender unto thee, Gen. 1 3.9.

to the end of harvest.

but abide here faft by my maidens Both for company fake & protection, and them. as being of thy own fex, and under the guard of the men that labour with them in the field. Now these maidens were not gleaners, as Ruth was, but either respers, or fuch as gathered up the corn and bound it into

carneitly charged them. See Judg.4.6.

that they shall not touch thee] i. e. Not do thre any wrong in word or

deed : Plal. 105.15 when thou art athirft, go unto the veffels That were filled with water for the use of the reapers. This was a great kindutsle in that dry country, where the weather was hot, especially in time of harvest, water very Cont, and they thirfly with heat and labour. See Gen. 16. 18, 19.
V. 10. Then she fell on her face, and bowed her self to the ground Or.

2. 8nd 33.3. and 42.6. 1 Sam. 25.23.
Why have I found grace in thy eyes! This is not so much an interrogation as an admiration; q. d. What a wonder is this, that I being a stranger should find so much favour from thee! Or, what esufe hath moved thee, thus to respect me who have deserved no respect at thy

that thou fhouldft take knowledg of mo | i.e. Refpect and favour me, as if I were one of thy familiar acquaintance, friends or kindred.

V. 11. all that thou haft done unte thy mother in law] How faithfull and loving thou haft been to her, and how ploufly thou haft demeaned and couring time natt center and now promy mount in telescent with (cf. frowards her in her old styre orth.) i.e. Thy labour of love, and all the care and pains thou halt taken in mighting unto ber, and a full remark be given thee] i.e. Lee God bountifully, like

himself, reward out of his free grace thy love and faith, which moved thee to leave thy country and all thy friends, and to trust in him; of whose bounty all my kindnesse is but a small raste. See Gen. 1 5.2

under whose wings thou art come to trust or, because then hask come hither to shade thy self under hit wings. I hat is, because leaving thy own tiolatrous country, and adopting the felt of oscillate leaving thy own idolatrous country, and adopting the felt of oscillate has a dependent on the frustred onely in his providence, and committed my felt to lire under his protection, as the poor, filly and failtitle: chicken under the wings of its dam, by which it is sheltred and cherifhed. So Pfol. 17.8. & 36.7. & 57.1. & 61.4. & 91.4. Matth. 23.37. Or this phrase may allude to the Cherubins, which covered the Ark with their wings.

V. 13. Let me find favour in thy fight] i. e. Though I be unworthy of the least respect which thou halt already shewed me, yet seeing thou art pleased to extend it out of thy meer grace and goodnetie, continue, I humbly intreat thee, this thy favour fill unto me: For thou haft comforted me in my poor and afflicted condition, and haft spoken friendly unto, or, to the heart of, thine hand-maid, i.e. courteoully and kindly.

So Gen. 34.3. Judg. 19.3. though I be not like unto one of thy hand maidens] i.e. More mean and lette worthy to be respected than they. See the like modefty 1 Sam.

V. 14. And Borg fald unto ber, At meal time come thoughther, &c. Or, And at meal-time Boay faid unto ber, come thou bither, &c. His ob-fervance of her vertues increaseth his love 3 and his love, her allowante. Before v.9. he gives her leaves to drink out of his vellet; a min only, allo to eat of his food and provisions.

and dip thy merfell in the wineger] This was a kind of sauce made with vineger, wherewith in choic countries they that were afflicted with

hest, were much refreshed, Plin. lib. 23. csp. 1.
and she sate befides the reapers Out of modelty & humility she did no: take to the full the benefit which Boaz offered, namely, to cat with the respers at their table what the pleased, and to dip her bread in their fauce, but fate besides them, to receive what they could spare, or were pleased to give her, and so made her self lesse than their fellow, whom God ascer-

wards advanced to be their mitreffe. So Abigail, 1 Sam. 25, 44, Lulk, 1.52.

and be reached her parched corn i. e. Objeving her modefly, he took care to provide for her himself with his own hands, and reached unto her parched corn, an usuall food in those times and Countries,

and the did eas and 25.18. 2 Sam. 17.28

and the did eas and was fufficed, and left Which the referved and carried home, v. 18. This is added to imply Boaz his bounty in providing to

home, v. 18. It is is added to imply book into bounty in provious interest for the interest assamed, being a modest woman) though she gather among the sheaves. V.16. and leave that she may glean them] i. e. That so she may live by her honest labour, and be encouraged to take pains when she finds the

V. 17. about an Ephab of barley] i. e. Almost one of our bushels.

V. 18. and fhe brought forth] Out of her ferip or bag, as the Chaldee hath it.

V. 19. that did take knowledg of thee] See v. 14.

V. 20. 10 the living i.e. To me and thee.
and to the doud i.e. To my husband and thine; to both which he Go not to glean in another field 1 i.e. Take no further care, nor trouble the field to glean in , but continue here fill hath flewed kindnesse, by honouring their memory, and doing good to us for their fakes, in respect of that kindred that was between him

The man is neer of kin unto us, one of our next kinsmen] Heb. one that but right to redeem. According to the law, the right to redeem indesting to the law, the right to redeem indesting to the law, the right to redeem indestilenated, fold or morgaged, and allo persons who had fold themselves, belonged to the necerch kinsman, Lev. 15, 26, 74, 8. Who allo ought to marry the widow of his kinsman that had died without iffue, and said. but critic resperts, or unear a genut content and the many finesting the gleanings belonged not to the owners, but too the poor and fittings, Levi-3, 25,474,48, who also ought to made fittings, Levi-3, 25,474,48, who also ought to may the widow of his infimut that had died with fiftings and respectively.

V. 9. have 1 not charged may 1.6. I have certainly and up feed unto him that might enjoy his indictance and continue his up feed unto him that inigue chio; his control in ame in Mrael, Deut. 25, 5, 6, 7. Lev. 25, 25, 26. Mar. 12:19.

V. 21. He (aid unto me also] q.d. He did not only for the preferr ippreferring me an old man before young men, who are more (uitable to continue with him to the end of harvest, and go to no other

V. 22. that they meet thee not in any other field] Or, fall upon thee, i.e. That others meeting thee in their fields do not use thee discourteously and abuse thee, as being a stranger. Or, lest some of Bozz his servants meeting thee in another field, and telling it to their master, he should take it discourceoufly, that he having given thee a charge to glean in his field to the end of harvest, thou shouldst leave him, and go to others, and ic reject his courtefie and kindneffe,

CHAP. III,

Werl. 1. CHall I not feck reft for thee] i. e. Shall I not do my beft en deayour to provide thee a good husband, with whom thou mail live in peace and plenty, and no longer be exposed to poverty, labour, grief, widowhood, and want of children , which disquiet thy mind ; see-Ingthere is now such a fair opportunity offered, if I do not let it slip? Surc-ly I will not delay to do it, seeing Gods law, and my love to thee, and thing to me, bind me unto it.

V. 2. is not Boaz of our kindred?] i. e. Know assuredly that he is out neer kiniman. See on chap. 2. 20.
with whose maidens thou wast] i. e. When thou didit glean, ch; 2.

Behold, he winnoweth barley] i. e. Observe how God by his providence offeresh unto thee a fair opportunity of accomplishing thy defire, by coming better acquainted with Boaz upon this occasion, having a convenient time and fit place for it.

V. 3. Wash thy self therefore, and anoint thee] i.e. Make thy self as amiable as thou canft, that thou maift find favour in his fight ; and not only cleanie thy skin from all spots with water, but anoint thy face with oyl, to make thy countenance more cheerfull, as was the manner of those countries, Pial, 194, 15, 2 Sam. 14. 2. Mat. 6.

17.

and put thy raiment upon thee] i.e. Thy best closely,
and get thee down to the steor] Their stoors, as I conceive, were not in
the open field, where themselves and their corn should be exposed to all weathers; but in their barns. Here they had, as we also have, their floors weathers plut in the cases. Executing man, as we can lower more from theiring and winnowing in their also take, feathed in time of havelt, and afterwards laid them down to take their reft, as they could belt feverally in themselves with convenient places, unto the man, until, eye. If e. Till after this cating and drinking Box.

be gone to his lodging.
V. 4. and thou shalt go in, and uncover bis feet] Oc, lift up the cloaths

Chap.iii.

that are on his feet,
and lay thee down] Naomi being a vertuous and good woman, her intention no doubt was good in this her counsel; and the thing the laboured to effect was likewise lawfull and just, namely to have her daughter in law married to her husbands next kiniman, that he might raile, up feed to her sonne which might continue his name in Is act, and enjoy his inheritance of Secon ch. 2, 20.) But the means, at least seemingly and under fevere cenfure, were fomewhat immodeft, and not altogether free from frandall and the danger of ill report. Yet Naomi may thus far JEEP From Editions and accounges of an export. YEL MADDIN may thus an executed, that knowing by much experience the piets Regarding of the accompanied with old age, together with the foloriety and challing of her daughter in laws, the could find no retail cause to discounge her in this counte, which the thought would be most effecting withall the avoided as much as might be giving icanals to others, when the discounter of the property of the or raifing an ill report upon themselves, by using that privacie and secrecie which the place and the time of night afforded,

and he will sell shee what shou Shalt do] q.d. I shall not need to give thee any further direction, for Boaz himself is 10 wire, honoft and religious that he will inftruct thee what courte is to be taken for confummaring this marriage between you according to the law of

V 5. And the faid unto ber] Ruth answered her mother, that the would in all these things follow her countest.

V.7, And when Boug had caten and drunk] i.e. Liberally, according to their manner in the time of harvest and vintage. Pial. 4. 7. Ifai. 9. 3. and 16. a. 10.

and his heart was merry] Heb. was made good. i. e. Frolick and cheer-

V. 8. turned himself] Or, took hold on ; or, toffed his body to and fro ke one in fear.

V. 9. [pread therefore thy skirt over thine han-dmaid] A proverbiell speech, fignifying the taking of one into protection, as the hen her chick-ensunder her wings. q. d. Receive me into thy protection, by taking me to be thy wife, that according to Gods law thou mailt do the duty of a to be thy wife, that according to 2000s have non-mine to true unity of a cliniman, and raite feed to my deceased husband. See ch. 2, 13, Gen. ance 3 and, he being dead, to come unto Ruth on the same conditions as 20, 16. Ezek, 16, 8. Deut. 22, 30. By which places it seemeth it unto Naomi, she being Mahlons widow. This land was now upon fale was a custome in those dayes to use this ceremony of casting the skirt of their garment over those whom they received into protection,

for thou art a neer kinsman] See ch. 2. 20.
V. 10. then hast showed more kindenesse in the latter end] Heb. thou fince his death, in leaving thy native countrey and friends to accompany ted or rejected either. thy poor afflicted mother for his sake, and induring much hardnesse in V. 4. Ithough to advertise thee] Heb. I said, I will reveal in thy

thus courteoully entertain and ule me, but also charged me that I should thy age, as being more vigorous and personable; and that our of love to him hat is gone, to preferve unto him his name and inheritance in his po-

in as much as thou followeds not young men whether poor er rich \ Neither here, nor in thy own Countrey; but haft left Mosb and come into Canaan, and being come, haft not choicn a man of thine own age, but fuch an one as may be fitteft to preferve thy husbands name in his own family, That Bosz was very antient at this time, See on chap.

V. 11 . fear not] i.e. That shou shouldest fail of thy desire and

I will do to thee all that thou requireft] i c. As much as in me lyeth I will fatisfie thy request according to Gods law, in procuring for thee fuch an husband and redeemer as it requirett. See chap-

all the City of my people] i.e. All the people in this City.

V. 12. bombeit there is a hinfman nearer then 1] Who therefore ought by the law to be preferred before me, to marry thee and indeem the

V. 13, if he will perform unto thee the part of a kinfinan To wit, in taking thee to wife, and railing feed to him that is deceased, to preferve his name and race, See ch. 2. 20.

V. 14. before one could know one another] i. c. Before break of day, whileft it was fo dark that one could not ice anothers face,

Let it not be flown that a woman came into the floor] To avoid fean-dall and an ill report, which he probably thought might be railed , if it were divulged. He was careful to keep not only a go ad confeience before God , but alfo a good name before men , Acis 24.16. Rom. 12.17. 2 Cor. B. 21,

(AGE, p. 21, V. 15. Bring the vail 1 Or, sheet, or, apron, or, safeguard, Six measures of barley 1 Theiche giveth her according to the honest and plain bounty of those times 3 and withall, that Naomi might see she had been at the floor as the appointed her, and for a token of his love, and

for a supply of their poverty.
V. 16. who are then, my daughter I Though she might discern by her flature, habit, voice, and burden, that file was a young woman, and fo called her daughter, yet being dark, the could not electly and certainly fee and know that the was Rurh her daughter, and therefore demandeth of her, who she was. Some think that though she knew well enough who she was. yet the fpeaketh thefe words as one aftonied, when the perceived by her coming back that Boaz had not taken her to wife.

V. 18. Sit [lill, my daughter] Rest in that which is already done, and as yer trouble thy felf no more in this matter , but quietly expect what iffue God will give unto it. In the mean time abide with me in the house, that thou mailt not be out of the way, but ready to attend upon all occasione which thall be offered.

CHAP. IV.

Verf. 1. Then went Boat up to the gate, and fashin down I The gate being used among the ancients for their assemblies, judica-ture and contracts, there Boat far down, waiting for the nearest kinsman, as the likelieft place to fee him, either when he was going our about his bufinesse, or at his return home, & also that he might there have the affire. ance of the Elders of the City, to hear, examine and judge of the cause

ance of the Elders of the City, to mear, examinic and judge or inecause which the had now in band. See no John 20, 4, and lebeld, the kindiant of whom Boat fighte (in much; to Ruth) come by This is observed as a remarkable pallage of Gods providence, that the man whom he waited for, come by In this very time when it was most scasonable for the speedy determining of the businesse in

Ho, fuch an one] The Hebrews use here two words, Beloni, Almonia Ho, Jud Aff ME J. Ale TELLECTON DE THE EXPONENCES, MEMORY, ASSEMBLY, WHICH have no poper figurification, but form in once a perion whole rume they knew no.100 had forgotten, such Greeks of Pitras, & as we ule to farji. Ho Jud Asson or, OHAP 170, A. S. O. S. Ma. 11, 12, 4. King. 6. 8. Note that Boax did not know his kinsmans name, or did not call him by it, but the box are not know in a minimum many or up not call time by it, but the per-man of this octiquer was pleafed not to mention it, as being little to this purpole, or perhaps because he thought the man not worthly to be named or remembred that would not continue the name of his deceased kiniman, by marrying his widow, and railing up feed unto him. as God had commanded, Deut. 25.5, 6.

V. 2. And he took ten men of the Elders] That hearing the cause,

they might be judges between them, and also witnesses their proceed

V. 3. Naomi-felleth a parcell of land which was our brother Elimelechs] This, it feemeth, was made over to Naomi as a dowrie or joynfor the maintenance of them both, being in poverty: And the redeening thereof belonged to the pext kiniman, who had right unto it after the for their arts arecykinfung) [5 sec ch. 2. 2.0.

V. 1.0, both high flowed more kindereffe in the fatter end] Heb. that

and have to the decent of the widows plant (b, as he was allo to marry Ruth. But this Basec concretely and (ounder his mind by his animal by his mind by his amount for the widows plant (b, as he was allo to marry Ruth. But this Basec concretely and (ounder his mind by his mind much love to thy deceafed hus and whileft he lived with three, but more upon the others, feeling he was bound to accept or reject both, if he accep-

hising with her , yet thy prefent act of chath love exceedeth all the reft, in ear j. c. I refolved with my felf to acquaint thee with it, and to tender

Chap.i.

unto thee the fielt offer of redeeming the land, as being the neereft kinf-

man, Lev. 25. 25, 26. By it before the inhabitants] i.e. In a legal manner, that they may be witnesics of it.

tell me, that I may know] To wit, what I have to do, and how to

proceed, feeing after the I am the next kinfman.
V.5. What day thou buyeft the field of the hand of Naomi, thou must buy It ills of Rub] To wit, because they both have a right unto it, as being the widows of Elimelech and Mahlon, to whom the inheritance appertained whileft they lived ; and the same law which giveth right to the pertained whileft they lived 3 and the fame law which given high to the next binfunt ordered me hand, requirch allow of him that he flood men yet the wildow of the deceafed, and ratie up feed to him, if he dyed childlell. See on ch. 2 a. 0.0 [Day, fee on Gen. 2 a. 4].

V. 6., And the kinfuna faid, I cannot redeem it for my felfy i.e. It cannot do it without incurring thereby great inconvenience. For other lies were in his power to have done it, if he had pleafed.

lesfil marr mine own inheritance] For if he were a fingle man, then if he thould marry Ruth, and have illue only one childe, then this bearing Mahlons name, and inheriting his land, he thould want an heir being namons must, and mucrating me said, the mount want of not de-gotten by himfelf to bear his own name; which was Onans envirous fear, 6.n., 38. 9. og if he were a widower, (which is more probable) and had already divers children, and should have likewifed ivers more by Ruth, who was a young woman, then he should impair his inheritance for his former children, by having it divided among to many, especially confidering that Ruth was but a paor widow, and not able to bring any addition ring this Kuth was but a pace without, and into acce to do not be the condition to this fitter, whereas by marry long one that was rich, he might improve it to the great advantage of himfelf and all his policity. And thus with his same trachings, and for wordly ends, he directly with his silicibedience to the expectle law of God, Dur, 25, 5, 8c.

Reddem thom yright to fly fill, 1, c. My right.

kiniman I renounce and relign unto thee.
V. 7. Now this was the manner in former times in Ifrael concerning redeeming] i. c. Their were the ceremontes used in redeeming, buying and felling, purchasing and alienation of lands, to ratifie their bargains in a legal manner, which had some resemblance to that law of redeeming mentioned Deut. 25.8, 9. but with divers differences. For there , the widow refuled by the next kinfman complained to the Elders of the wrong offered her; but here, Ruth maketh no such complaint. There, the spit in his sace to his difference; but here is no such matter. There, the woman pulled off the mans ihoe ; but here, the man pulled off his own woman punctu cut the man note you meet, we man punctuo and own fine himfelf, and queet it to his neighbour the redeemer; Whereby was fignified; that whereas formerly he had tight to go hin adout upon that lind, now he wholly diffclaimed that thereigh; and would not longer own it, but only by may of fufferance from the owner, and over 19th, 6.0. 8.5 when there the Corecombias uited did chiefly remade over 19th, 6.0. 8.5 when there the Corecombias uited did chiefly refped the alienation of the land, and those that respected the person of Ruth were omitted or elfe transacted with much alteration from the first

inftitution. See on v. 8: A man plucked off his shoe] i. c. Who did alienate any thing from

and gave it to his neighbour] To wit, the redeemer, to whom it was alienated and yielded over.

and this was a testimony in Ifrael] i. e. Was entred upon record, that the redeemer should ever hold his right to the thing redemed, & he that had yielded it over should never again challenge it, at least till the year

V. 8. 60 he drew off his floe] Here is no mention of the ceremony of was reproach which to be done to the kinfman for his refusal of Ruth to wit, spitting in his face, Deut. 25.9. but, it feemeth, it was here either omitwith pirture in this respectively. So because Ruth was not prefent, having referred to Bosz, the whole managing of the business.

V. 10. from the gate of bis place] i. e. From the Citizens of his City

Bethlehem, who meet in the gate to tranfact their civill affairs of Judica-

ture and Contracts.

ture and Contracts.

V. 1. The Lord made the women that is come into thy house like Rabel and Led. The Lord made the women that is come into thy house like a contrably and lovingly together, & by bearing many children multi-plyed Jacobs pettiny and the Church of God. Here Rachel is named before Leab, became the was Jacobs lawful wife for whom he had ferved

whereas the other was by Laban fraudulently thrust upon him. See on Gen. 48, 20:

and do thou worthyly in Ephratah] Or, get thee riches, or, power. Or, make thee grow mighty and full of riches: Which in this marriage with Ruth thou hait wholly neglected, that thou mighteft yield obedience to the law of God. So Plalm 60. 12.

and be famous] Heb., proclaim thy name. By having a numerous & noble pofterity to continue thy name, and make thee famous and renown-

(a) in Bethlebem Which is all one with Hybratah. See on ch. 1. 2. V. 12. And let thy boule] i. c. Thy tamily and policity. be like the boule of Pharee] Who, though his mother was a stranger and nor of Jacobs timage, (Interth also like unto Ruth (yet had a numeration). rous, and honourable posterity; and we heartly with and pray that thou mayest have the like honourable posterity in the same tribe.

whom Tamar bare unto Judah] Gen. 38. 20. Here, and v. 17-22. is discovered what was the chief cause why the Holy Ghost would have this Hory of Ruth written& preferved in the Canon of holy Scriptures, To wit. That the truth of Gods promife might appear concerning the Mo-fliah, that he should come forth out of the tribe of Judah, as was prophefied Gen. 49. 10. and that his descent according to the flesh might be re-corded from Judah unto David, as it was alterwards from David to

Correct from June Laring, as it was attenuated from David to Chrish by the two Evangelitis, Match. 1. & Luk. 3.

of the feed 1 i. c. Of the fon, Where observe, that the word feed is spoken of an holy (on, Gal. 3. 16. V. 13. And when he went in unto her] A modest phrase, fignifying

his companying with hera shis wife See Gen. 6.4.
V. 14. not left thee] Heb. caufed to ceafe unto thee.
without a kin [man] Oc. a redcemer.

that his name may be famous in Ifrael] i. e. The name of this plous redeemer, who hath railed up teed to his kinfman deceafed. Others understand it (and, I think, more probably) of Obed, which was the feed raifed up to Mahlon, to continue his name an d fame in Ifrael, and to v. 15. And be fail be unto thee a reftorer of thy life] i.e. He shall

comfort and revive thee, restoring thee as it were to a new life. See Pial

19. 8. 8: 23. 3. Lam, 1. 11.
and a nourifor of thine old age] Heb. to nourifo thy grey bairs. See Gen. 45. 11. & 47. 12. 1 King. 18. 4. Mal. 55. 22.
better to thee then feven fons] i.e. Then many fons. See Gen; 4.

5. 1 Sami 1. 4. 8. & 1. 5. Jer. 15. 9. W. 16. laid it in ber bofome] i. e. Did tenderly love and cheriff it, as

its dry nurle. V. 17. And the women her neighbours gave it a name] i.e. Persusded the childs parents, Bosz and Ruth, to give it his name Obed, which fignifieth ferving, because he was to do a double service unto Naomis unto whom theretore ho is faid to be born : The one, to raife up the name of her fon Mahlon deceased, and to cause it to live in him; seeing, of left 101 manufactures, and to caute it to are in min a seeing, though he was begittereby Boaz, yet he was to bear the name of Mahlons (on stor which purpole he was railed up to him: The other, that he floud (rev., s. e. help, comfort and cherif he ris he tool dage, in hope whereof they defired this name flouid be given him. See v. 15, Lukez. 18, 5, 59.

V. 19. Now these are the generations of Pharez] i.e. The politrity

v. 15, Now Boyene, one generations of Finance 1 16, 100 potterny that detected of him, according to their generalogie.

Finance begat Hereno 1 Chron. 2, 510, &cr. Matth. 13, &c.

V. 10. Salmon 1 O.; Salmah, Hee married Rahab the harlor, and of hee begat Bosz, Matth. 1, 5. Now if we impose the were twenty years, old at the taking of Jericho, and fixty at the birth of Bosz, and refer this story of Ruth (as many do) to the times of Deborah, Bosz mush needs be above an hundred years old when he begat Obed. And from Obeds birth to the birth of David were above two hundred years more See on 1 Chron. 2, 12.

V. 21. Boat begat Obed] Though Obed was in some respect the son of Mahlon, being the feed raifed unto him to continue his name in Ifra-el and to enjoy his inheritance, yet in the Genealogies here elsewhere he is called the fon of Bosz, because in them is observed the natural descent that we might truly know the ancestors of Christ, without any regard of this legal ion-thip, which was ordained for the preferving inheritances in the leveral tribes and families, and to for the good of the body politics.

ANNO-

ANNOTATIONS

On the first BOOK of

MUE

Otherwise called

The first Book of the $K I \mathcal{N} G S$.

The ARGUMENT.

This Book, and that which followeth, bear the name of SAMUEL, because, as the Hebrews suppose, they were written by one of his disciples, a son of the Prophets, who in honeur of his Masser called them by his name; or rather, because Samuel was the subject, and (is is must likely) the pen-man too, of a good part, and that all the rest (though not written by him, yet) treateth of the reign and alls of those two Kings onely whom he by Gods appointment strongs not written of non-set streaming over rough and nets of stonger was and, ones woom no eyoua, appointment had anothed to rule the people of Israel. These two Books also both by Greek and Latine Interpreters being soyned to the next are all commonly called The books of the Kings, because in them is set down the storie of the Kings of Israel from next are all commonly called 10e Dooks of the Kings, became in them is jet down the store of the Kings of Ifract from the sirs effect of the store of the Kings of Ifract with the store of the store that government among term unto its last period. In this Book we have the History of the two last grades. Ell and Samuel, and of Saul the first King of Ifract, with the state of the Church and Common-wealth interest their government. Concerning Eli we find, that, though himself were a gold man, jet (grace nor going by inheritance) his two sons were wicked, even in their office, and about the body things, in which God chiefly will be honoured; where so the signed in the state with them, as accessory to their in became, being both a father and a fudg be rested in a mild reproof and did not severely punish them according to their demerits. After his death Samuel judged Ifrael, who before he was born, was devoted by his mother to Gods. Speciall fermerits. Easier ms acan same in jugou a state, wow upon the massoura, was accounted from two coast special stra-vice, being the son of her desires, prayers and praises. He being an holy Propher, purgeth the Church from Idolatry re-storeth Religion to its purity, prospereth in all his undertakings, and in some Victories doth in part deliver Gods people out of the hands of their enemies. But his font, not walking in his waits, cause discontent, and occasion the people to rejett his Government, and to defive a King: Wherewith the Lord being difflenfed, because in Samuel his Deputy they rejetted himfelf, their supream Lord and King, and would not stay the time when according to his promise he would let a King or ver them, he gave them (as the prophet speaketh) a King in his wrath, even Saul, who at first, and at the best, was a notable Hypocrite, yet, for the first times of his Reign, used by God for the good of his Church, and an instrument of deliver rance unto it, by obtaining some sumous victories over his enemies. But when for his disbedience his was by God rejear, and David deligned to his place, then he sewed himself a wicked Rebel and bloody Tyrans, obstinately resisting God vewaled will, holding fill the scepter by violence and strong hand, raging against David with all subtilty and sury, and oftenismes artempting his death, not withflanding that he wat in his own conscience convinced of his innocency. And feeing his malice could not reach to God himfelf, be extended it as far as he could, laying bloody hands upon his Priests. For because the high Priest in his simplicity had relieved David, he caused him and all the rest of the Priests, even eighty and five persons, to be cruelly murdered, and not onely them, but also their wives, children, suchlings, and even their oxen, five persons, to becrueity muracrea, and not onely town, out also their wives, cutairen, sucrings, and even their oxen, asset and steep, with more then barbarous and beastly crueity. Moreover, in this Book are related Davids grievous prosecutions, by Saul and bis Courtly fixoshauts and statevers, by sanderers, falls friends, and prosessed ententes, and for thoughting bim hereby, before he would advance him to the Royall dignits, and laying as it were a due foundation where he intended to raise a statelie Building. In all which sufferings David, assistant with Gods Spirit, subted faith Patience, Picty, Assaccia of Ammility, Constants, Loyalty to his Prince and many other Graces, that he is made exemplary berein to all succeeding ages and persons. Lastly, in this story is recorded how God executed his righteous judgement upon Saul and his wicked Courtiers and Stroams, with many other of that finful Nation, by the Tword of the Philistines, and thereby made way for the accomplishing of his promise to David concerning his reign-

CHAP. I,

5. Which Country perhaps had its name from Zuph, which was Elka- 1, 2, 1 Sam, 17, 12, nahs progenitor, and is silo called Zophai, 1 Chr. 6.26. Some conceive V. 2. And he had two wives] Not that Polygamie was allowed by

which are often called Score , Watchmen , &c. Jer. 6, 17. Erick, 3, 17.

of Mount Ephraim] This is added to distinguish it from two other civ

Voi. 1.

Ow there was a certain man of Ramathaim] i.e.
Of that Ramath which was divided into two cicites, or two parts, as the Hebere mane of the there are desired from Kohath, unwo whole family certain Cities in
dual number implicits, the which two parts were
feltuace upon two high hills, which being only the the dictinace upon two high hills, which being only
first, the instairant migh behold the one from the other, and on which
having much-to-towers they migh from them have a view and peoples, the country alloyating as the name Zophim (seemeth to implyce on Luke, 23, 500.

Zophim] i.e. Of the Zophites inhabiting the land of Zuph, ch. 9,
and the country adjoyating as the name Zophim (cannot be considered from Korah as wicker) popular. But he is here
the Country adjoyating as the name Zophim (seemeth to implyce on Luke, 23, 500. ca thoughout at the other varieties inhabiting the land of Zuph, ch. 9. In the true knowledge of him and his law. Of Ephrathite, See on Ruth

this City was called Zophin, because here was a school of the Prophets, Gods law 3 for God made but one woman for one man,

that he n ight feck a godly feed, Mal. 2.15. and therefore our Saviour | hath it, a gift of the face, feeing men ule to look upon great and worthy faith that from the beginning it was not fo, Matth. 19.8. But God was pleafed in the time of the law, when the Church was confined to that one nation of Ifrael, if not to tolerate this plurality of wives, yet at leeft, for causes best known to himself, but now revealed to us, to wink at it as an humane frailty; of which Gods Saints and deareft fervan's took on notice of as a fin, being blinded and overborn by the long-continued cultome of those times and countries. But at the coming of Christ, when the Church was to be inlarged, and the partition-wall to be broken down between Jews, and Gentiles, this milt and dark fog of ignorance was dispelled by the clear Sun-fhine of the Gospel, and marriage restored to its first inflitution.

Hannab] She was the first and chief wife, and mother of the family; and Peninnih but a fecondary wife or Controbine, whom it feemeth El-isk anah took to Hannah, because heing barren she had born him no chil-also prayeded her fore? Heb. Angred her. That is dren, which in those cayes was esteemed a great affliction. See on Judg.

V.3. And thu man (to wir, Elkanah) went up out of his City] i.e.

yearly to worship] Heb. from year to year. This according to the law all the males were bound to do thrice in the year, at the three great feafts of Paffover, Pentecolt and Tabernarles, Bred, 23.17. & 34.23. Deut. of ranover, renector and rantiated, Executive 34.2. Such a 16.16. But Elkanah, being a Levite, went up oftener to do the fervice of the Sanctuary. The yearly fealth amenne was that of the paffover, when not onely the men, but the women allo, accompanying their husbands, went up , though not as absolutely bound so to do , (for then Hannah (hould have finned in staying at home to wear her fon v. 22.) but out of their piety and devotion to joyn wi h their husbands in that

loh the feventh year of Joshus, Josh. 18.1. and had there remained ever her by giving her a worthy portion, both because he loved her, and also

and the two font of Eli] He was at this time the Judge of Ifrael, and innahs spitefull upbraidings. next fucceeded Samion, and judged Ifrael fourty years, ch.4.18. Hee was high Prieft allo. For though the Priefthood should have continued was mgs. trens no. root mongen me Pricinoso i monum nave continued | weeping, but peaseet mis o comiore ner; occasie et mont required time. In Elexara politicity, he being Aarons cledit for, now the fuccefficion, to fee her moner in a time when the ought to have projected, namely, at was interrupted, and it was fulled upon Ell; of the line of lishmer Assistant projected to the continued of the Tons (teen) (lon, and ses it (emith, by Gods own appeintment, ch. 1.30. him with cherciularis for all his benefits, as God in his law had equired.

Now whether this were because Eli was Judge, or for some great in And therefore he doth not enquire after the cause, but rather what rasson soow meeture this were poecause an was junger, or not some great int. And necretore are continued to find the state of the Priests office, to minister before the Lord, in the time of Aaron, Numb. is a time appointed by God for holy feating ?

1.4. 1 Chr. 14. 2. and likewise their sons after them in the time of Damnost 1 better to thee them ten sont? i.e. Hast thou not more and better 3.4. 1 Chr. 24. 2. and likewise their sons after them in the time of David, 1 Chron. 14 3. till Abisther, or Ahimelech , (for he is called by cause of comfort and contentment in me alone , who love thee to deatly, both names ; See on 2 Sam. 8 17.) of the fons of Ithamar was, according to the prediction ch. 2. 35, for the fin of Eli and his fons, and his own fiding with Adonijah, cast our of the high Priests office, and Zadek put in his place by Solomon, 1 Kings 2.27, 35. 1 Chron, 6.8. And then the Priethbood was referred unto and fetled in the familie of Elezzar, according to the promife, Numb. 25.13.

Hophni and Phinches, the Priests of the Lord, were there? Namely, as

fecondary Prietts, to do the fervice of the Sanctuary under Eli their father, who was then high Prieft. And this is here added, to fhew, that though thefe were gracelefs men, even in the very execution of their priettly office, yet this did not hinder Blkanah from coming to Gods Sanctuary to offer facrifice, because he looked not to the wicks dnesse of the men, but to their office, and to the ordinance of God administred by them , though many of the weaker fort did ftumble at it, and were wrought thereby to abhor the offeri g; of the Lord, ch.2.17.

V. 4. And when the time was that Elkanah offered] To wit, thankofferings and peace-offerings. For in the two other forts of facrifices nothing was reterved for those that offered them to feast upon, seeing the noming was received no those that offered them to reart upon, seeing fire whole-burnt-offering was wholly confumed, and the fin-offering was also to be burnt without the camp, Lev. 1.9. and 4.12. But in the peace-offerings the fact onely of the inwards, and the rump, was to be burnt with fire, and to offered unto the Lord, Lev 3.3. and the shoulder, breast and two cheeks were to be given to the Prices, Lev. 7.31,32. and all the rest of the beaft belonged to him that offered the facrifice, to feaft himfelf with his family and friends, the widow, fatherless and poor, and whom elfe he pleased; to rejoyce before the Lord with cheerfulnes, and to the Tabernacle, Jer. 10.20. Lam. 2,4,6. because they were both alike render unto him thanks and praise for all his benefits. For seeing this consecrated to Gods publick service. And in this Temple, or Tabernacle, Jer. 10.20. render unto him thanks and praise for all his benefits. For seeing this facrifice was to be all eacen the same day it was offered, Lev. 7, 14, and could not be so eaten by a small family; especially if it were a great beath as a goat or a bullock, therefore it was lawful for him that brought the oblation to invite whom he pleased to be his guests, 1 Sam. 9.22.

be gave to Peninath bits wife, and to all be four and ber daughters per lating to the control of the officers. Which is not looken to fignite that in their questions & doubts, about matters ceremontals, juntant bits. Which is not looken to fignite that and moral, by him who was the high Prictl, and was to sake counted of Peninash and her children were by Elkanah preferred before Hannah, God for them, if their cale required it.

Out and for was in bitternefs of foul! Heb. bitter in faul. i.e.

V. 10. And for was in bitternefs of foul! Heb. bitter in faul. i.e. express his greater love to Hannah, in that having provided for them, In great forrow and grief, which is called the fouls binerness or anguishbeing many, every one their filters, in an ordinary manner & proportion, So Job. 7.11. and 10.1. 119.38.15. Lam. 3.15. he referred for her a worthy, or double, portion; as Abraham dealt with and prayed unto the Lord 1 In her offliction file addresses her felf by ne retervite to the it a can do his other children, Gen. 25,4. and Joseph with Breigenin and the celt of his brethren, Gen. 43,4. and Joseph with Breignin and the celt of his brethren, Gen. 43,34.

his belowed liase and nis outer-tension. 3 CH-15/4. anal proxy with prayer unto the Louis and netriments, much leds by contending with V.5. But ano Hannah be gave a worthy prating. Not a portion given with a fortowed lecture green expension of the proxy of the content of the

gifts with a cheerfull countenance : Whereby is meant fuch a choice and principall portion as is fit to be fet before noble and honourable parforages: (See ch. 9.23,24.) that he might by this expression of his love comfort her in her griet for her barreness and Peninnahs provocations. See Exed. 21.10.

for beloved Hanneh] i. e. in a lingular manner, and above Peninnah. So Gen. 29. 30.

but the Lord had |hut up her womb] i. c. Made her barren, and restrained her from conceiving and bearing children : (See Gen. 16 2. and 20. 18.) even as contrariwife it is he alone that meketh fruitful, Pfal. 113. 9. and 127.3.

V. 6. And her adversary] To wit, Peninnah, who maligned her as

allo provoked her fore] Heb. Angred her. That is, added to her af-fliction by vexing her with bitter; ipiteful and clamorous wo.ds., up-braiding her with barrenness, as if it were a curse and an evidence of

Gods anger for her fins, See Job 24.21. for to make her fret] That is, to vex and grieve her. This sheweth Gods diflike of Polygamie, feeing he punifhed it, as many other waies, fo especially with this great inconvenience and milel ief, that there were ftill many jarrs and brawlings between the women , out of their emulation one against another, which the husband was often forced to compose with much trouble and vexation; as we see in the example of Sarah and Hagar, Rachel and Leah, and Hannah and Peninnah in this

V. 7. And as he did fo] i.e. As Elkanah did thus express his love to Hannah when he went yearly to the house of God with his family , so Peninnah perlifted from time to time to vex her by her provocations; in Shiloh] i. e. At the Tabernacle, which was feated in the City Shi- which made Elkanah the more ready and willing to cheer and comfore much piried her in respect of those vexations which the suffered by Pen-

V. 8. Hannah, why weepeft thou ?] Elkanah knew the cause of her weeping, but speaketh this to comfort her , because it much troubled him

then thou couldit have in the injoyment of many children ?
V.9. So Hannab rose up after they had easen in Shilob] i.e. After Elks-

nah and the rest of the family had feathed together: For, as it may frem, Hannah her helf had not eaten with them , partly because her grief was lo great that it took away all her appetite to meat, and partly because her conscience witnessed unto her, that it was unlawful to participate of this holy feaft in a condition of grief and mourning feeing the Law required that all that did eat of it should do it with cheersulness and rejoycing. Deut. 12.7. Lev. 10.19. And this caufed her also to forber drinking (as afterwards she told Eli) either wine or strong drink. Yet others think, that by the earnest p. rswasson of her husband she had eaten a little to supply the necessary of nature, although she had not communicated in the plenty of the feaft.

Now Elithe Priest sate spon a seat by a post Hence some gather , not improbably, that the Tabernacle at this time was encompalled by some frame of building to preferve it from being hurt by the weather: For otherwise the Tabernacie made by Moses had neither gates nor polis, but onely an hanging or curtain in the entry of it, Exod. 16. 26. And fo ch.2. 15. it is faid that Samuel opened the doors of the house of the Lord; whereas the Tabernacle it felf had no doors, but onely vails and curtains; Which maketh their opinion yet more probable, who think the Tabernacle now had a frame of wood about it, to preferve it from any hunter

of the Temple of the Lord] ie. Of the Tabernacle, which is fometimes called the Temple, ch. 3.3. 2 Sem. 22.7. 25 the Temple is fometime called nacle, where the Ark was, or rather in the court of the Tabernacle, Eli fat to order things belonging to Gods publick worthip, to observe them who preferred themselves to perform holy duties, and that the people

was barren, and he had no children of here to be flow portions upon, as bands supprobation, or elic having aiready obtained it, v.23. For other well as the relt; but a worthy, or honourable, portion, or, as the Hebew wife it was in his power to difannul and quake it void, Numb. 30.8.

If thou milt indeed look on the affilition of thine handmaid) Nan ely, in | despetately wicked, who hath shaken off the yoke of the law, and given

Chap.i.

properly to remember or forger, pressure all things at all times are prefer the before him, in his fight, Prov. 15.3. But peaking after the manner of men, God is faid to forget us when he doth not relieve us in our afflictions, and to remember us when he fendeth help and deliverance. And here the repetition of the (ame things, remember, and not forget, is not vain and superfluous, but argued the carnestnesse and wehe mency of herprayer ; like that, Joh, 1, 20. And he confessed and denied

but wilt give unto thine bandm tid a man-child] i c. Who in respect of fex may be in a capacity of being confecrated unto thee for thy publick fervice.

then I will give him unto the Lord all-the dayes of his life] Seeing yows properly are not of fuch things as we are bound to observe even without a vow, therefore Hannah doth not here devote her fon unto the Lord for the ordinarie fervice of the Sanctuarie, for he could not bu be born a Levite, and therefore without a vow devoted to be one of Gods fervants in ordinary: But hereby fhe intended to consecrate him unto God in an extraordinary manner, and with more strictness than the law required ; as, J. That he should begin his service of the Tabernacle in his childhood, to the end he might be the better inftructed in the knowledg of Gods law, and acquainted with all the parts, pallages, and means of Divine worthip, from his tender youth, that fo in his age he might keep the closer to it, Prov. 22, 6, whereas the ordinary Levices were not to begin their publick service before the age of thirty, or five and twenty, Numb. 4. 3. and 8. 24. be should continue his service all his dayes, whereas they were taken off and released when they came to the age of fifty, Num. 4. 3. and 8. 25. Yet this vow was not to bind Samuel to continual refidence in the tabernacle, in case it should please God to take him off from it by some special dispensation; as it seemeth he did, when he called him to be Judg over Ifrael, which office obliged him to go his Circults from one City to another, to administer justice unto the people ch. 7, 16, 111. She vowed he should be a Nazarite, and so abits in from wine and frong drink, with all other things that came of the grape (Sec Judg. 13. 4, 5.) which first proteffion the ordinary Levites did not take upon them. In all which, her yow was to be underflood, not ab. felutely , but with conditions , cautions and qualifications ; as , If the foliations of the control of the con Ing come to age he would give his confent to his mothers vow, and bind himself to this extraordinary strictnesse; if her husband pleased to ratifie her vow . And that he did, and so made it become his own, v. 28, So all that Hannh vowed, was, that the would do her best to perform lawfully all that the promited.

ly all that the promptes.

V. 12, as the continued praying Theb, multiplyed to pray, i.e. Being instant and importunate in her suit, did express her self in many words; This was not that vain repetition of words which Christ condemneth, Matth. 6,7. in which there is no efficacie, but only a multiplying of words out of a vain opinion to be the rather heard ; but that effectnall prayer, which proceedeth from faith and fervencie, never giveth o-

has prayes, whene possesses from saturant revences, never given o-yer till the list be granted, Jam, 5, 1.6.

Ell marked her mouth J. l. e. Obleved that the flood mumbling with her lips, making, it may be, fixnge faces, and using foom gentures, not well futting with gravity and fobriety, as is usual with those that are. of a troubled and afflicted (pirit

Mach. 1.1; A. A. St. 2.13; 15 V. 14: How long wilt thou be dryinkent put away thy wine from thee] i. e. How long wilt thou derivan thy ielfan a drunken woman, mutterf. P. How tong with mon demean tray terran a drunger woman, mounting and mumbling to the felf, and forsking nothing, for feat of diffeoyering by the home tence that thou are drunken? Do not any longer thus

V.15, No, my Lord: I am a woman of a forrowfull foirit] Thus the doth with much meeknelle and humblenels pur off his tharp and unjust son who muon mecanics and numerics put on, no suntry mon unjust reproof, telling him three was, no illettihood the fundly be guilty of these full fault whereof he fully feeted they for the was one that was afflicted in sular, and therefore one likely to be given to interprise the drinking; yea, the was foliar from except, that the had not only the three wine or

firing drink all that day, the state of the

reflect of my barrenaria, and reponds arting from it. Now Godfeeth over her felf to all lewlaters and licentious reflect of one of the control of the contro topect or my partenucts, and reproduct arming non it. Now Southern over the ten to an rewards and intentionality, or one may a supported with one perfect view ; but he is faid to look upon us in our affailthings with one perfect view; but he is faid to look upon us in our affailthings with one perfect view; but he is faid to look upon us in our affailthings with one perfect view; but he is faid to look upon us in our affair. an uning write one perfect view journe is institute rook upon us in our arand fifthers, in speculiar manner, when he graciously hearest our prayers,
and findesh us deliverance, P.al. 50. 15.

perfor: And indeed they are no better. See on Judg. 19- 22. & Deut. 13.

V. 17. Go in peace] i.e. Compose thy soul with patience, to wait quietly and contentedly upon God, who will undoubtedly grone thyuit So 2 Kings. 5. 19.

30.2 Kings. 5. 19.
and the God of Ifrael grant thee thypetition] Or, will grant thee; cither as a Propher, promiting that her fair should be granted, or as the citter 35 a tropiec, pointing that the might cajoy her defire.

V. 18. Let thine handmaid finde grace in the fight] i.e. As thou haft

already comforted and cheered my heart with thy prediction or prayer, to continue thy favour towards me by continuing thy prayers for

mes was no more fad Ji.e. By a lively faith bring affored that God had heard both her own prayers and also the high Priests in her behalf, the cast all her care upon the Lord, and wholly relying upon his promites and providence, departed with inward joy, and gave no further way to forrow and Sadneffe, Ecclef. 9. 7.

V. 19. And they rose up in the morning early and wershiped before the Lord] Before they fet for h on their journey homewards, they prefented themselves before God in the tabernacie, to do him religious service, and to pray for prosperous success in their journey, and in all other their afto pray for prosperous success in their journey, and in an other their as-fairs, herein leaving to polterity a good precedent for imitation, to Ramab] Called Ramabian Zophina, to the Lord remembered her] i. e. Her prayer, by granting it, and ma-

king her fruitful that before was barren. See Gen. 21. 1

V. 20 when the time was come about, after Hannah bad conceived] In which words there is a transposition of the order, for they are thus to be understood, After Hannah had conceived, when the time was come about, in which women usually go with child from the conception to the birth, in winca women, maining go want cann from the conception up the torus, fee beyer 46 n. The like forms of freeking we have in other places, Exod. 14, 21. He made the fee dry land, and the waters were divided, i.e. He divided the waters & formade the Sea dry land; I lin, 64,5. Others understanding the search of thand the words according to that order in which they are in the text.

After fome time was passed from that daythat the had the comfort of Gods Acter to the cure was paned from that daythatine had the comfort of Gods hearing her prayer, and had companied with her husband, the conceived; and not prefently after the had lyen with him: Which God did for the tryal and exercise of her faith, when as for a time he deferred the per-

trya and exercise or net satus, when as for a time, he deletted he performance of his promise and the granting of her fult.

and called his name Somet. Thus, is, applied of God, 3 Of which name her felf given the resion, Because I have asked him of the Lord, name ner ter given the reason, measure insections of the Lova, Now this name ferved, I. for her own fingular and continual comfort: For thereby she was dayly put in mind not onely of Gods great bleffing To insector me was easys year an annua me, onery or Gous igness mening in giving her a sion after the had been so long barren, but also by what means the same by him, namely, that he was as well the fruit of her prayers as of her womb. And 11, it served to remember both the parents and the child of their duty 5 them, of bringing bim up in the fear and nurture of the Lord, that according to their wow he might be dedicated to Gods fervice in his fanctuary 3 and him, of demeaning himfelf according to that plous and strict course of a Nazarite unto which his parents had devoted him , having begged him of God to that very

V. 21. she yearly facrifice, and bie vow] That is, befides the yearly and ordinary facrifice, foine other oblation which he had vowed namely

and ordinary incrince, ione order order order water we use vower mamely a factifice of thanksgiving for the birth of his son.

V. 22. But Hannah went not up] She sinned not in that she of a trouples and attituted pick

1,13. the lighest nike bear 1 See Exod. 14, 15. Rom. 8, 26.

18 styles to the bear 2 See Exod. 14, 15. Rom. 8, 26.

18 styles to the bear 2 See Exod. 14, 15. Rom. 8, 26.

18 styles to the top to trough of the styles to t womens going to me a sovernesse metuter in time to ninged Frannan; Line was, that after the days of their purification that perfect their firl-boarn one before the Lord, and spay the five fixed appointed by God su the price of referencies. Numb. 18, 15, 16. This was required for all the other tribes, of, Ifrael, and was therefore otherwals, by the Vigorian of the contraction of the contract May, Luke, 2, 24, 13, who was of the tribeof Juda b 8be this did not concern Hannah, who with her husband were of the tribe of Levi, which was conference to God in liku of all the firth-born, and not like ning by thy pon-jence that thou are drunken? Do not any longer (ting) not concern Hamash, who with her busband were of the ribbe of Levi, corry thy left is a drunken woman is as at least, if thou half, no which was conferenced to God la like of all the fifth born; and not like gower in this safe thou are in concern that the con 132. 17. that an injoing appear optore gine at the three consult teath, but in this neither was Hannah concerned, feeing that law obliged only the men of lirael. Howfoxyer their wives, when they had no necellary cause to keep them at home, out of their pious devotion accompanded their hufbands. See on v. 3.

and there abide for ever] See on y. 1.1.

N. 13. Terry untill thou have weened him] Or, educated him; fo long till he he fit to minister before the Lord in the succusary, as some think; or at least, till he be fir to live there without a nurse; see-

Bigling your in a full and carrieft manner, as it were unbowelling her ideeflood either of Eli's words to Hannab, whicher prayer or prophete, fig., and not leaving the least crany of her heart middle overest. So Pial. v. 17, or of that real answer which God had given as the return of fire. wa asa gaya tenering tor tears tears ut new tears imministrated. 30 Juni. v. 17. or of that teal amwer which you have given as the return of her.

Payers, in giving her a son. Humanh had caved a son, whom she might
conferrate mino God in the strict way of a Negatics, and Elizanth here. M m

Chap.ii.

and gave her fon suck until she weaned him] Which was (as is probable in respect of the cultom of those times) after he was three years old, 1 Macc 4.27. if at least it were not longer. For it was the scope of her vow, not fimply, or fo much, to devote a fon unto God , as with refpect to this end, that he might do him fervice in the Talsernacle, which he sould not do in his tender infancy: And fomething Samuel did from after his coming 3, for he is faid to have ministred before the Lord, ch. 2.11. Again, he being her onely fon, the fon of her yows and of her addires, it is very likely the would not wean him, and so put him from her, till he was of some age to shift for himself among strangers , being also before that time unable to do service in the fanctuary. A like exemple we have in Sarah, who weaned not her beloved Isasctill he was of fome more than ordinary years for a weanling; feeing it is faid, that at the time when they made a feaft for his weaning, simael was observed to mock at him, Gen. 21.8,9. which the Apostie calls a persecution, Gal. 4.29. and this was not likely to be done before the child was of some pretty age.

V: 24. [be took bin up with ber] Namely to Shiloh, there to prefent him unto the Lord according to her vow.

with three bulliche] There is mention v. s. but of one that was flain and offered. It may be the other two were given to Eli, or to be at his disposing, as a testimony of their love and thankfulness for his favour by them already received, and for that which they further defired in the behalf of their young fon. Or it may be that onely one was facrificed when the child was first preferred and admitted, and the other two afterwards at beher times by way of peace-offerings, to feaft the Priefts, Levites and

went he minimum which the did dee to be fecured from all their mals, in granting who both at grainfully leaved his prayers in the boths of Island, to develop the state of the male in granting who but a foot, or werking her heart; in the of that and a fine of the state of the st

Ved. 1. A N. D. istantab prajed, and feld] i.e. Rendred unto God in praifes and thankigiving, serior all his bleffings, fo effectally for his gracies additionable for our of that still throw of barrennels; for hispirations, adultierance of their owe of that still (2000 for herematics) and unking their spiral undersor of nor. Their perifes or either called property, but can't handing ving is a part of prayer; and whill the drep perifes for their called property, but can't handing ving is a part of prayer; and whill the drep perifest for the perifest perifest for their perifest peri experitudi. «Omstrough to their petitions/were nor in this thire dedde to ben't praites, feeling the now onely intended to compose in hytim of this thinkight's ving, yern odoubt the was frequent and ferrent in this in which the dimer-lay. Be the missing what Good had been to her practicularly win this more year, and goodness's yen professed to declare which the was in final to the worked as lithe is construct, greater than the contract of th generals the fill for the most part reflecteth upon her own particular, fer-ciety intending to apply all the faith to ther felf and her own ton-

dition. Af their rejognificate Load? One emitted; lessed and relepted for the power of nature; as it created with time. Af their rejognification and the state of the control of the contr

CHAPAIL

deficient has he might by Gods grace & Holy Spirite firsted and enabled was deperfied and depended in the time of my betternions, doth now trouch a fervice. Or else we must understand it of some special proting to the spirite of the spir

mine born is exalted in the Lord | That is , my glory , beauty and ftrength. A metaphor taken from horn d brafts, whose comellines, ftrength and frolick jollity appeareth chiefly in their horns: q.d. I that formerly drooped and hung down me head in my affliction, when my enemies triumphed over me, am now vigorous in my spirit, and have gotten strength to defend my self against all their insolencies and indignities; yet not from any power that is in me, but from the Lord, who is my frength and the horn of my falvation, Pfal. 89.17. & 18.2. & 112.9. & 92.10.

my mouth is enlarged over mine enemies] Whereas in the time of my barrennels I durft not fpeak, or open my mouth , when I heard the reproaches of my infulting adversary Peninnah , but was faid to be filent, promises on my mining awarrany rentings to surface; now by God giving many the property of the my autremy acting me aint now me may be consisted with the first offer in first out of her infolione. Edispositione the open her mount wide a spaint me, (like thole, Fig. 3, 3, 1). I final in as an ople manner enlarge my felf in Gode prailes, and have fracter mough to like place mounts, while it declate how good and greatest the Lord has been uno me & bow much 1 rejugate that faloutine, i.e., in this benefit where the Cord hash faved me from the reproach of my adversary, that is, Peninnah, or any cher like unto her.

V. 2. There is none boly as the Lord] For he is effentially holy in his

at beher times by way of peace-offerings, to teat one Prettin, Levice and other friends.

and one gridules from J. About ten posities, or, as some thinks, fifteen posities, never the measure of our builds. See one Season 6.6.6.5. This posities, never the measure of our builds. See one Season 6.6.6.5. This posities, never the measure of our builds. See one Season 6.6.6.5. This posities, never the measure of our builds. See one Season 6.6.6.5. This posities, never the measure of our builds. See one Season 6.6.6.5. This posities of the seconding to the law it could be season 6.6.6. This posities was a question of the season 6.6.6. This posities was a question with the first season 6.6.6. This posities was a question of the season 6.6.6. This posities was a season 6.6.6. This posit

wain confidence in her numerous policity, in which the trufting did

want chainched in a construction with finished? I.e. They filler the oxide felblents and they that flushbeld at zir's with finished? I.e. They filler the oxide felblents and weakerst were not able to wilk, but were critical or they followed as they fully filler for yet, and filler finished and they follow might that they are able by leight over and overcome all difficulties; even above. the power of nature; as it fareth with me.

their excreant want of food and clothing they are confirmed to work his enterprifes, he is not to arrogate the profile to himfelf, but to like hired fervants for a poor living a Luis. 1, 33. Lam. 5, 6. And this active is wholly unto the Lord.

was trait jungement within Oos united in and the linnes of his lons, v. 16, and the linnes of his lons, v. 16, and they that were hungry cealed] To wit, to be fill hungry, being and the line was to be the line with the line was to be the li anni we was were wangs ceased 10 wit, to be ittil nungry, being satisfied, and abounding with Gods bleffings. This by analogic and imilitude Hannah seemeth to apply to Peninash and her self, namely, that militude Hannan teemetin o apply to remman and net ten, namety and the who about an added with a numerous policity, half old all, or the most of them and the rest of the most of them and her felf, that was barren, had now the bleffing of children, of third overthrows while they had from Code propie in turner times; and here fome have collected, that Gol had taken away Peninanha and particularly, of that which was spired to inture times; and hence fome have collected, that Gol had taken away Peninanha and particularly, of that which was spired them found first in Samuels And netter tone there concerts, that Out hou taken away reminishes, fillers, for her pride, a rogancy and unthankfulnets, and contractivite had beflowed that bleffing upon Hannah, who was humble and grate-

ful.

So that the barren hath born feven] i. c. Many children. For forthe
[epernary number is often taken, as being a number of fulnelle and per-

the spirit of prophesie, by some revelation (it is probable) from God, was affured that the thould be the mother of many more children, as appeared in the event ; God giving her, besides Samuel, three fons , and two

V. 6. The Lord killest, and maketh alive] i.e. Goddisposeth of nen by his all-ruling providence according to his own good plea-fure, and bringeth them into feveral and contrary effacts and con-ditions, as in his wildome he thinkesh best 3 And that, whether we understand it of divers men, of which he exalteth some, and ca-ing vertes, which is averanted by avers intented. End 3 of born killest and maketh allive; So Deut. 32. 39. Wild. 16. 13. 1. e. He hash in his hand the issues of life and death, killing and preferving alive in his agont one muce or me sum aroun, aroung sum persons whom he pleaseth, and refloring them to life who were dead. Of which last we have examples in the Shanamites son, 2 King. 4.35. Jairus's daughter, Mark 5. 42. the poor widows fon, Luk. 7. 12. Lazarus, Ioh. caugurer, main 5, 42, 110 poor muows 1011, Lun, 7, 12. Luzzrus, 1011, 11, 44, and Dorcas, Act. 9, 40. Or elle we may better understand it of desperate, and extream miseries and afficious, whereby men are brought to the very brink of death, in the mean time their life being unto bought to the very forms or easil, in the mean titure over the feeling which will be death, without all joy and confider, Pfd., 44, 23, out of which when God delivereth any, they are taid to be revived and raifed from death to life. So 10. 36, 19, 140, 6, 2, And that and condition Hannah thought her fell to be while the was barren, like a deed woman, giving no lite to posterity, and so, in her conceit in the depth of milery; but now , revived, when God had made her fruitful, and the

he bringesh down to the grave and bringesh up] Which words have Re pringen some to the grape and pringen in) Which words have the fame lende with the former. For the grave fignifieth properly the flate of the dead corrupting and rotting in the grave. But mestphorical-ly it is put for a flate of deep and deperate mitery and affliction, out of If it is put to a trace or deep sind corperate inner y and amount on , out or which there is no more hope of recovery then of raising a dead min out of his grave. In which condition Hannah thought her felf to be, when the was daily subject to the reproaches of her adversacy for her barrenthe way namy taughes to the reproduction and advertising to the uniteringers. So David Pfal, 16, 10, & 18, 5, and 116, 3, and 130, 1. Or elle it is taken for the state of those that are in spiritual descritions, and in their own apprehenfion forfaken of God : So David, Plal. 22. r. and our bleffed Saviour himself for a time, when he bore our fins upon the crofs, Matth. 27.46. Or finally the flate of the damaed in hell-to:ments,

Plat. 9, 17, V. 8. He raifeth up the poor out of the duft.] That is out of the great-th milery and effliction, Plat. 11, 7, 100 36, 7, 104, 1, 5, 2, and lifeth up the begger from the danghill 1 i.e. He raifeth men from

the most abject and bate condition to a state of glory and eminency, from beggery to Sovereignty, and from the dunghill to the throne. See Pial

105. 10. Icr. 52. 31.

for the pillars of the earth are the Lords] i.e. God is the Lord of the whole earth from one pole to the other; and though it hang in the air, yet by his folecommand he hach firmly founded it upon the Cencer, as if it were upon pillars, so as it cannot be moved; and hath made it the Center of the whole world, the whole frame of hraven being carried

Center or topewone words, the wouse status or more a need carried your doors it roles is, 45° PG il. 102. 5, 56° Col 42° S. 7. 100° Col 42° Col actions, P.al. 119. 105. Ecclef. 5. 1. and will both direct and protect

ALOUS, 1-38, 119, 105. ECCEL, 5: 1, 100 MIL 100 ULTER 1810 PROCEEN HERD IN ALL WAYER, DOES, 10, 10E. 10. 23, 19E. 10. 23, 19E. 10. 23, 19E. 10. 23, 19E. 24, 25, 10E. 24, 25, 10E. 24, 25, 11. 15, and 60 confounded with frame that they thould not mut to or have a work of the confounded with frame that they thould not mut to or have a work. somoutace while manner tentering inquire not. In the grave, which is the filter of the filter of the wicked in the grave, when the filter of the wicked in the grave, when the filter of the wicked in the grave, when the filter of the wicked in the grave, when the filter of the wicked in the grave, when the filter of the living a peal, and his, the sections of the filter of the wicked in the grave when the filter of the wicked in the grave filter of the grave filter of the wicked in the grave filter of the wicked in the grave filter of the wicked in the grave filter of the wicked

V. 10. The adversaries of the Lord shall be broken in pieces] i.c. Those that oppose his holy and faithful ones. For those that are their Acts 9.4. Now whereas it is faid they shall be broken in pieces, i e use

sine, ch.7.10. unto which the words following frem to relete.

out of besteen be fastl thunder upon them] i. e. Gods fuddain and unexpected venguance shall destroy and take them away; as the Egyptians, which were drowned in the red fee; and the hundred fourflore and five thousand of sennacheribs hoft, flain by the Angel in one

The Lord shall judg the ends of the earth] i. e. He shall bring the The Lora point jung one one of the state of the state of the world unto jungement, so as none shall escape. Which may be meant as of all the world in its several parts: so especially of that univerial judgement at Christs second coming, of whom Hannah here prophelicth, as by the words following more plainly appeareth.

prophetical, as by the words tollowing more plainly appeared.

and be fluid give finength unto its (ting I i. e. Typically to David,
sooman, and the celt of the good Kings, whom he mude they
over their ententies, but principally to his Son Chrift, who had all power in heaven and earth committed unto him, Matth. 18. 18. and obained victory over all his enemies, Luk. 1. 69. Pfal. 148. 14.

ca victory over an inscriemes, Lur. 1. 09. Fin. 140. 14.

and exalt the bron of bis anointed] i.e. The Milliah, Jesus Christ, of whom the here propheticit 3 and of whom David and Solomon were types , and in that lense may also be here understood. Plat-

V. 11. And the child did minister unto the Lord before Eli the Prics? c. According to Elt's direction he performed such services in the tabernacle as in respect of his tender years he was able to execute. For though hade as in respect or instender years news sone to execute, for thought as a Levite he might not enter upon these services before he was twenty five years of age, yet as a Mazarite he had some special dispensation, being devoted and confecrated unto God from his mothers

wonb.

V. 12. Nop the font of Eli were [one of Belial] See on ch. 1.16.

Deur. 13. 13. ludg. 19. 22. 1 Kings 21. 10.

Boy furum not the Lord] i.e. Though by their caluation under a gooly faster they had a freculative knowledge of God end his law, yet they had no practical, phrituals, efficacious and faving knowledge of fisher cashing them to believe what they knew y not in replect of their calling See office were able either powerfully and profitably to teach others fo se to work their hearts to the love and fear of God, or to bring forth the fruits of chedience in their own lives and convertision. And in this fruits of obedience in their own lives and convertations. And in this respect they are faid not to have known him at all. See Rom. 1. 28. Tir.

repect they are and not to more anomaliam as an ore aroun. 1. 20. 11.
11.61.1 to 1.4. 14.11.9. 3.1 Cort. 15.4.
V. 1.3. And the Priefts sufform with the respite war] i. e. A wicked movement on introduced, contrary to Gods law, by these careful priefts, and sons of Bellis which comprized in it many betinous and enormous since a shall appear to the next today. fins, as fhall appear in the particulars.

that when any man offered facrifice] i.e. Brought a facrifice to be offered by the Priefts.

fered by the Prictis,

white the field was in feething] They were so given to their appetite,
that they would not sky till the flesh was solden, according to the law,
and then take that part which belonged unto them, but before was
ferved they served their own belly. This was their first
first

n. with a fiesh-book] See Exod. 27. 3.
V. 14. all that the fiesh-book brought up the Priest took for himself Here. V. 14. «All that the fells-back bruighs up the Prieft tack for himfelf] Here was there focond mineartings, namely the fine of Injutitics, in taking a way the peoples right and overting it to their own utc. For God had sillowed them, as their departing, the right thoulder, the brefl, and chicke, with the tongues 4 White former think were allowed to put them in mind of their duty 3 the first former think were allowed to put them in mind of their duty 3 the first of the their printing God and teaching his people is the Brafl, because that is the fear of the heart, which is that which God above all other parts recurried in his worthis it he like Shoulder. God above all other parts requireth in his worthip 3 the right Shoulder, which is as it were the arm and hand of the facrifice, to fignific that they while it as it were toe arm and using of the lectures, to lightne that they must ferve God with the hand as well as with the congue, and joyn with their doctrine an holy life and convertation, to gain the more authority tuet occurre an now tree and conversation, to gain the more authority unto it, and adorn their profession by performing all duties and actions of a godly life. But they were not contented with that portion which dead had allowed, but out of coveroulness, greediness, and intemperance inchroached upon that which was due to others, and catched all that came to hand. Secon ch. 1.4.

So they did in Shilob unto all the I fractites that came thither ? Here is a double aggravation of their fins; First, they committed this rapine in Shiloh, where the Tabesnacle was feated, and fo in Gods prefence, in a feecial manner. Secondly, they did not thus offend against some few, but even against the whole people of God which carrie to wor-

V. 15, Alfo before they burnt the fat] Their third fin was facriledge. V. 15, Asjo segre twey burns the Jas J near third in was lactifiedge. For whereas they ought not to have taken their portion, before the Lord had his, that is, before the fac of the inwards, the liver, caul, and kidnies ps they floudd he car off from the land of the living, Pfal.

For by flrength fluid no man prevail 1 i.e. By his own strength, but day, Neither slid they wave the brest and shoulder before the form the brest and shoulder before the condy by the power of God. Therefore when man prevaileth in any of Lord, as schooledging they had thele portion from him M m 2

Give flift to roft for the Prieft] Here is their fourth fin , Daintinels groe pijo to reji por me eries j. Incre is tatar fourta in j. Dinimets and Wantonness, saxed. They onely cared to pleafe their palare and appetite, and neglected Gods commandment. For they would not be contented to cat fod Belli according to the law, but they mult have it raw, that they might cook it fo, as to please their licorous tafte.

that they might cook it loast optenet enter incroust mist.

V. 65. to be mythe fat projectify] i. e. In the fift place to offer it unto the Lord, as being his due, according to the law, Lev. 3,334, and then the as much as the folial depth Not regarding their own profit, but onely deficting that God might be ferved a right, according to

and if not, I will take it by force] This was their fifth fin about Gods

facrifice, that they had no regard to law or judice, but added what they plad no regard to law or judice, but added what they pleafed with Rapine and Violence, not flaying to receive their due from him that offered, but taking what, and when, and how they lift.

him that affered, but raking what, and when, and how they litt.

1, 17. Wherefor she fin of the young men was very great before the

Lord Though they flighted all they did, as tricks of youth, and select
all as demonstrations of their power and privilege, yet they were a

committed with an high hard against him; 11. Because they ended

committed with an high hard against him; 11. Because they rended

much to his diffusion and the primating of his worship and solute of his

leads to the private of the private of the private of the selection of t ordinances; 111. Because these Priests were evill examples to Gods people , and by their practice eigher led them into all profanenas and people, and by their presume trace for their into an promining and athelin, whom they ought to have influenced in the knowledge of Gods law and the waises of godlines, in respect of their place and calling, or elie caused them to abhorce Gods sacriscos, and interfy to neglect his worthip and fervice, when as they faw it profaned by fuch abominable

importers.

ibe officing of the Lord] Or, the gift of the Lord. i. e. the gift which
was to be officing and the Lord according to the law, together with the
proce or thanks-officing, or the fifth of the facilitied bengl.

V.18. graded with a linear Ephod] The Ephod was an habit appro-

priated to Gods fervice : And it was of two kinds in respect of the materials : the one; of rich and coftly fluff , proposonely to the high Prieft ; of which fee Exod. 28.4,6, the other, of linnen, for inferiour Priefts and Levites, ch. 22,18, which others also might use in Gods service, 2 Sam. 6,14. See on Judg. 8.27.

V. 19. Moreover bis mother made bins a little cost] As a token of her love and care over him, though he were ablent from her, and confectioned to Gods fervice ; having also therein, it may be, another end, namely to

to Gods tervice; having also therein it may be, another end, namely to give fome ching covards his maintenance, he being unable in reforce to the tender age to merit it by his fewice in the subsentacle.

V2.20. And Eli buffed should be widen and his wife? To wit, in the name and piece of the Lord, as being his high Prick!; and therefore they oplying this biefling by faith did receive the fruit and benefit of it, as appeared v.4.1.

for the loan which & lent] Or, petition which be asked. That is, in

fread of the fon dedicated to God, who was obtained by prayer. treat of the ion accitation to under who was occurated apprayer. V. 3.1. And the Lord sufficed Hansall? i.e., According to Elies blefing, made her a fruitfull mother of many children. This is added to flew how efficacious the prayers of Gods faithfull Minitlers are: For no fooner had Elli prayed, and bleffed them, but prefently is mentioned the return of his prayers, in their fruitfulness whom he had prayed for.

And the child Samuel grew before the Lord] To wit, in stature, wif-

dom, and all grace and goodness. So Luke 1.80. & 2.52. Secon v.26.
V. 12. Now Eli was very old] This is added, either to aggravate his fault in not reproving and correcting the fin of his fons more tharply and feverely, as became his old age; or rather to extenuate it feeing he was fo very old that he could not by conversing with his sons himself take notice of their sins in their ill administration, but as it was brought unto him by the reports and complaints of others; or, if he did, yet in re-

him by the repers and companions or owner; 3, 69, 3 to come; yet in te-freech of his very old age they did not much crease Max reproveds being themselves men grown, married, and faithers of children, and how they far, with the women that affemilied at the door of the taker-natic; 14th- affemilied by troops. This is here brought in as another part of their abonimple whetcherists: Wheterby they highly dishonoured part of their abonimble wickenits; wavereroy user pagin of nod on the heir bis Prielis they gave themselves over on such outgrous folly and slithletes; destile and disgraced themselves; duch abominations as were so unsuitable to their high and Johy calling; and grievously assenged the people of Good, either encouraging them by their lead example to commit the lie willanties, (seeing like prielts, like. their tewa example of commit the first profession and the very worship of God it self for their fisks, because they being so notoriously wicked were in respect of their place this according to notoriously wicked were in respect of their place this according to Now what women these were whom they they thus abused, it is hard to say. Some think they were such as out of their devotion resorted to the sanctuary for the performance of religious duties, as fasting, prayer, and the like : Such an one was Annah, Luk. 2.37. And if fo, then their implety was the more one was Annual and a sominable, in abuling and entiting them to filthine's who had confectated themselves to Gods service. Others suppose they were women which frequented the door of the tabernacle to perform fome necessary tryices belonging unto it, as washing, fouring, spinning and the like, and there to receive instruction and directions from the Priess and Levices for the doing of that which should be required of them, Exod. 38.8. Others imagin they were women who after their child-bearing came to

as his free gift, but profanely feized upon it as their own due, Lev. 7.3 4, were very curlous in making their choice, but ready to take any opportunity to facisfic their luft, when it was, at any time, or by any perions, 31,34. & 9.21. presented unto them. The which their sin was much aggravated, in that they had wives of their own, to preserve them from these strange lufts, ch.4.1 9.

V. 13. And he faid unto them , Why do you fuch things?] Ell,being not onely a father, but also a thief Magistrate and Judge, should have done no less then have sharply reproved them, yea, punished them with all feverity, be eafing them out of the priefits office, which they had fo financially professed year, puring them to death for their adultery, according to the law, Leva.o. D. Deut. 22.23, &C. but, like a fond and cockring parents, he contented himself with this mild admonition and entle reproof for their abominable wickedness, Wby do yee fuch things?

For I hear of your cuilt dealings He doth not fo much as name unto have affected them with terror and fhame ; but onely carrieth it on in eneral terms, of evil dealings, as loth any further to displease them, by ripping up their feltred fores to the bottom, that they might be cured,
by all this people i.e. Who dwell at Shiloh, or that come hither to

offer (acrifice ; all which take notice of your mifcarriages, and have reorred them to me.

V. 24. Nay, my fons : for it is no good report that I hear] He should have faid, Wicked wreches that you are, and utterly unworthy to be called the fons of a religious parent, rather a graceless and degenerous off foring, and fons of Belial, I hear of your horrid villantes and abominable wiekedneffe, for which you deserve the hatred of God and men. But he minorth the matter, and doth not fo much as give it the title of an evil fame , but onely that it was not a good report that he heard of

them, ye make the Lords people to transgress? Namely, by encouraging them to do the like wickedness by your examples who should be their leasters in the wates of hollness; or by causing them to hepled, yea, to abhor, God serifices, when they see them to horribly profanced by your ill administration.

V. 15. If one man fin againft another, the Judge fhall judge bim] Heb. he gods fhall judge him. i. e. the Magistraces, who are called Gods, Exod, the god pully judge 86m. 1. 4. the Maguittates, who are caused comp. Pech. 31.6. & 21.3.2.8 [Pid8.8.1.6.7]. The meaning is, if one man hash teripalide againsh another; the Magiittate may take up the controversity between them, by executing pulsifier, and eathing the delinguent to make fa is facilities unous he partie whom he had refunded the delinguent to make fa is facilities unous he grate whom he had refunded to delinguent to make fa is facilities unous here. The delinguent to make fa is facilities unous here. The delinguent to make facilities unous facilities are for the delinguent to make facilities unous facilities. On the substitute of the delinguent to make facilities under the delinguent to make facilities are facilities and the delinguent to make facilities are facilities are facilities and the delinguent facilities are facilities and facilities are facilities are facilities are facilities and facilities are facilities

man and this supream Majelly? Teeing the fin is committed against the Tude himself, unto whom no satisfaction can be made by meer moral man, to compole the difference, and procure peace between them, unles the finner turn from his fin by unfained repentance, and laying hold upon Christ by a lively faith, hath him, by his mediation, to work his eace. But especially what means of reconciliation could these men hope for , whileft they did impenitently continue in their fine , who being the Lords Priefts, and fo types of Chrift, mediate, by offering facrifices, for the fins of the people, were themselves the chief offenders defpised and profuned those facrifices which were the onely means of reconciliation, and caused them also to be abhorred by others? See ch. g. 14. & on Pfal. 51.4.

14. 80 on 11at. [1.4. Notwithflanding they hearkened not unto the voice of their father, be-caufe the Lord would flay them] i. c. Because their sin was so abomina-ble and heinous in it self, and so stearfully aggravated by diverse straumne and memous in triers, and to retriently aggravated by divertification.

Annees, as being committed by perfons of to high and holy a calling, against fo many and great means and mercles as they enjoyed, & against their knowledg and the testimony of their own conferences, willingly and willfully, rebellioufly and prefumptuoufly, the Lord was reloved and wantedly a receitioning and pertumptioning a real portugation of the pass by and pardon it, nor that it should be purged by sacrifice nor offering for ever, ch. 3.1.4. therefore as a righteous Judge he willingly suffered them to go on in their sin, and gave them over to the hardness of their hearts, to add iniquity unto iniquity, Pial. 69.27. justy punishing one fin with another, and with-drawing his grace, whereby they migh have been reftrained or brought to repensance, because he was purposed to destroy them for their abominable wickedness. And hence it came to pais , that being thus left to themselves they became deaf to their fa-

copus, that pening must retrontentieves they became deat to their where admonitions and reproofs. See 1 kings 1.35, 2. Chuo1.24.16, Jer. 11.14. & 14.11. Hebr. 10.16. 1 John 5.16. V. 16. And the child Samuel green on, and was it favour, &c. 3. I.6. As he daily green in years, for fing race and godlinets, whereby he became acceptable both to God and men, Prov. 3.4. Luk. 13.0. & 1.52. Ads. 4, 7, Rom. 14.18. This is here inferred, to magnific Gods for green expensions, in the he was not corrupted by the wicked base example of his large and contribute with the surface. elders and superiors, with whom he lived and conversed ; and to eggravace the fin of Eli's fons , who being under the tuition and government of the same man, and enjoying the same means of good education, were yet never the better for it. This should move all parents and governous to use their best endeavours to bring up those under them in the nutture and fear of God , yet not to reft herein as sufficient , but continually to implore Gods bleffing and the affiftance of his holy Spirit, without which all their labours will be ipent in vain, l'ial.127.1.

V. 27. And there came a man of God unto Eli] i.e. Prophet railed Outers imaged us offer their gifes, according to the law, Lev. 11.6. But by God extraordinarily for this fevries, who in a special anamorisation whether and one be very curious in enquiring their contractions of the contraction of the contra by God extraordinarily for this fervice, who in a special manner is emi-

thus imployed, one ordinary, In the common work of the Ministry, the enemy in Gods babitation, i.e. another high Pelest and Priesthood subthus imployed, one ordinary, in the common work of the Mainitry, the other extraordinary, indeed with a prophetical spirit, this man of God state of this later kind, a Petra 1, 1 Tim. 6, 11, 2 Tim. 3, 17, 10 feeling the state of this later kind, a Petra 1, 1 Tim. 6, 11, 2 Tim. 3, 17, 10 feeling the state of this later kind, a Petra 1, 1 Tim. 6, 11, 2 Tim. 3, 17, 10 feeling the state of this later kind, a Petra 1, 1 Tim. 6, 11, 2 Tim. 3, 17, 10 feeling the state of this later kind, a Petra 1, 2 Tim. 6, 11, 2 Tim. 3, 17, 10 feeling the state of this later kind, a Petra 1, 2 Tim. 6, 11, 2 Tim. 7, 11, phus faith it was Samuel; and divers learned expeniours are of his mind, because ch. 3. 1. it is faid that in those dayes there was no open vision. And they fay this minatorie message is here fet down by anticipation; and the flory of Samuels call, by an Hysterofis, ch. 3. But feeing who this man of God was, is not expressed in the Scripture, wee need not curioufly enquire after it.

Did I plaint speed] For, Did I not. See Job. 20.4, unto the house of thy fasher] i.e. To Asron, the first founder of thy house and pricis hood; from whose fon I thansar Eli descended. V. 18. And did I choofe him out of all the tribes] God dealeth with Eli by way of expostuation, the more powerfully to convince him of his fin and unthankfulnes; q. d. Are all my special favours to thy fathers family above others come to this, that thou and thy fons should thus ungratefully abule them?

all the offerings made by fire] i, c. All that remained of those offerings, when the fat of the inwards was burnt with fire, Lev. 6.17, Deur, 18.1. Numb.18.8.

N. 29. Wherefore kick ye at my sacrifice Why do ye, like bruit beasts, contemn and as it were trample my sacrifices under your feet by your profane administration, and thereby also make them contemptible your promise assuming amount of the state of the people. Herethe fine of Eli's fons is charged upon him, because of cheir fouls with grid and vexation, baving power in his hand he did not referain and punishthem. Dent.

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ther then me, not punishing them for their fins, nor turning them out of the priests office, which they have so shamefully profuned and abused,

thou having sufficient power in thy hand to do it.
to make your felines fat with the chiefest of all the offerings i.e. Not to make your space, just who the consequent and no contenting you shave darfilled footh; contenting your solves with your own portion, you have darfilled footh; increached upon the fat of the offerings that belonged to me, and upon other parts also that were due unto the people; and all this to please and other parts also that were due unto the people; and all this to please and

pamper your own bellies.

Chap.ij.

V. 30. I faid indeed, that thy house and the bonse of thy father should 36. I just mace, it can so young and not complet year by fainer flowed yalk before me for ever] i. Should be perpendually established in the griefshood. But this promise was onely conditional, no to befoline, i. do long as you carried your selves well, according to your high place and to long as you carrier your cerves with according to your night place and calling. And therefore leeing you have broken covenant with me by your profane and wicked couries. I am no longer tyed to anske good my geomic. Now we do not read of any fuch promife which God made elther to Bli , or Ithamar his father , and therefore it is moft likely that the or is mean that general possible made to Agree and his family. Brod, 28,43, & 29.9; that his whole feed thould enjoy the privilege of the Prickflood; Which promite is row in part reverfed, as much as concerned Ell's pofterly, who, for the borrible implactes comparted by his fons, were in particutoff, ch. 22/18. and the rest reduced to a low and mean condition, as is threatned v. 36.

but now the Lord faith ; Be it far from me] To wit, that according to but nous necessary lists that from me 1 to wit, cont according to that comfile you fould walk before me for ever in the extention of the Priests office, feringyou have shantfully brothen the condition of obe-diences and basely abuited both your office and your felves.

them that honor me , I will honor, &c.] i. c. They that give glory to Ment to a congrue, 1 were worter; according to the ment of my holy Nome, by worthinging me aright, & advancing the ments of my pure fervice before my prople; 1 will make them also to be held in honourable efteen in their fight; 3 but they that diffunour me, by cauding my fervice and facrifices to be desplied, as you have done, I will bring them, by fuch punithments as I will inflict upon them, into contempt and reproach. See Mal.z.g.

and reproach. See Mala. 20.

Va. 1. **Indite of thine erm] i.e. Thy chief strength; namely by taking away thy two lons. For children are the strength of this particular, the chief old age. See Job, 11.0. Plol. 37.19.

and the erm of thy father hould; j. i. by swelling off this to study posterity, and by putting out the relit from execution, the periodly function, if which not candy their houses and discoute the self-self shall study to the study. thy, and by putting out the rest from excessing the prefair, runction, fin which not onely their honour and dignly; but also all their power and guthority among the people consided. The first was done to your 22.18, 19, and the latter by Solomon many years after a Kings 2, 27. 25. And it is not faid that it should be prefently executed, but expressed in the future , Behold, the dayes come, Bic.

there fall not be an old man in thinchouse] i.e. Thy pusterity shall not live to reverend old age , but be cut off in their youth. This was fulfilled in histwo fons , who were flain in the field, ch.4.1 1, & ch.22. 18,19. in a whole City of Priefts, who by Sauls bloudy command were all put to the fword, except Abiathar, who lived to fuffer much affliction with David, and to fee himfelf degraded from the Prieffliood and confi ned by Solomon, 1 Kings 2,26,17. Some understand it , that there flould, not be an elder in his posterity, that is, one indued with wildome and counsel fit to fit in their Sanedrim, or to execute any publick office of his Magistracie.

V. 32. And thou shalt see an enemy in my habitation \ Ot, the affliction of the Tabernacle, for all the wealth which God would have given Ifrael. By enemy lome understand the Philistims, who giving a great defeat to my more uncertains the reminism's was giving a great ories: to the lifetilities, took the Ark capities, and depitived the adternate left for the spect of seven monels. This hapsel soon after, in gli's dayer. But other more probably (as appeared by the collection of the with the which followeth) understand it of future times a monely, that gli

as chemies decaute as trans they mount copy then annour and power. This was accomplished by Solomon, who thrult our Abiather from the high pricts office, and pur 2 dok in his room, it King 1.26, 77. Now because posterity are in the loyes of their parents, it is usual in Scripture because poterrity are in the loyns of their parents, it is sugar in scripture to fpeak that of the Bather which is not fulfilled in him, but in this title § as we fee in Jacobs bleffing, Gen. 27, 27, 29, 3nd the promife made to David, which was accomplified in Chrift. 2Sin.7.16.

Davin, which was a companied in Child, \$230,7.10, in all the wealth which Gad flattl give If red! To wit, In the dayes of Solomon, when the Kingdome was in its greated glove, prosperity and viches; and so answerably the Priesthood, In the chiefest plenty &

dignity. V. 33. And the man of thinc] i. e. Of thy posterity, whom I shall not car off from mine attar] i. e. Who shall outlie the struggher of the Phillitms, and mustlacre by Saul, and shall not be quite

ejected from the priefthood by Solomon.

Plattle to confume thine cyc, and grieve thine heart] Or, flouid be Maintely, if thou shoulds tive to see the milery of thy posterity, it would be unto thee such a world object of greef and iderion, that it would make of the other turn a would object of it; and oppers and even break, then the eyes to behold it; and oppers and even break, then the art to comfider it. But though thou thy left finds not live and it. yet in thy posterity thou slight both lee and feel it, even to the consuming

due time be accomplished,

due time be etcomplished, that feel the etcomplished, that fold come upon the just found, which the test the contribution that etcomplished the state of the etcomplished that is the test that the death of the etcomplished that is the etcomplished etcovering to my prediction shall come to have, and a with earlier has a platfold the Phylog T. Owig. Zados, declared from Bleizer, "Chr. 29, 22, who was faithful to Good, and also the Kings, David, and Solomon, unto whosh the clerched, according to Goods will revealed, and automed Solomon King, "When as Abustishe was in Addatables confireey, for which he was depoid from the Priest-load, and Zados out in his tolder. I Kings, 23, the

was in Agontans comprisely, for which me was acquised from the friend-bood, and Zadok but in his pides. I Kings 2.33.

that fall so according to this which sin my hears 1 i.e. Both in anolating him King whom I have chosen, and in his faithful exception.

anothering him King whom I have chosen, and in his faithful execution of his pricity office.

And will will will be a fure bone? I k. By multiplying his stille, and continuing both fina and his proferrity in this office of the high pricity and by estuding them to flys his nat happy and pringerous continuing both fina and his proferrity in the office of the high pricity and by estuding them to flys his nat happy and pringerous continuing his continuing the flat wash before his as stated for every?

A shall be flat wash before his as stated for every?

A shall be for the continuing the for eve. He'the thien time Zatole might be shit to walk before, not only follows, he made Churik, the copy true high Prieth, in the fastishin execution of his office, pieter, i. 6. seriong as the lived. The word natural the interpretate form of Government flough pieter and the pretate form of Government flough pieter and material will his his comment. We show that the wide in thin bond, fluid come and creake his pieter of places it. e. To Zatole and his posterity, as it was fulfilled. It ships a little of the family, sixthe was defended, without his maintain hinteria and his family, sixthe he was deplod, without hing found the pin relief from the provisions of the Tubernstel and Temple.

CHAP. III.

Verl. 1. AND the thild Samuel ministred auto the Lord before Eli-See on ch. z. f 1.

and the word of the Lord was precious] i. c. There were very few Prophers to whom it was revealed in this extraordinary manner; by reason whereof the word of the Lord was very precious, because it was yery rate,

Pil. 74.9. 16.13.17. . . Howforver there were (though very joere was no open ujinaj 1.6. Etobiovere there week (though very few) fome vilions to particular men in fector, which were not companily known, as concerning, their peculiar infuredition and direction, is so Manonia mid has wife, judg. 1.7 the public Ministeric of prophete was very rare & fearce, and hardly any one known orenly to the peculiar was very rare. & fearce, and hardly any one known orenly to the peculiar of it there were any ticky within they were not cleft and open, put to obcure and dark that they were of little use, because not undefined. And this heavy judgment was infilled upon them in their cities for the most extended for note when the control of the cont and this heavy judgment was united upon them in time course for their neglect and contemple of Gods pure worthing and fervice. Amos 8, 12, said is here inferted in hondur of Samuel, cleng in him God was pleased or renew this gift of prophery, which was internitized and dethe splick follows: I was speaked by the conserved or turn wing layers and the splick follows: I was the splick follows: I

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but because there having been an intermission of it between him and I which the heinousness of their wickedness deserved, that he did not so then, it was in him renewed and reftored.

V. 2. And it came to pafe at that time] To wit, when the word of the Lord was fo rare and precious.
when Eli was laid down in his place] i. e. To take his reft, in that

lodging which belonged unto him as high Priest, neer unto the court of the Tabernacle. and his ever began to wax dim, that he could not feel i. e. Not fo cleer-

ly as in former times, ch. 4.19. Which was also the case of Isaac, Gen.

27. t. and of Jacob, Gen. 48.8, 10.

V. 3. And crethelamp of God went out in the Temple] ie. The light v. 3. And creue camp of God west our in the Tempse 1 se. The light of the leven lamps in the golden candichtick, Exod. 25, 21. which was appointed for the use of the Tebernack, & was placed in the holy place, without the veil of the testimony, and was to burn from evening to more national to term of the terminary, and waste out in from teening to morning, and therefore was wateful all injutched it might be inpopted with up. Brod. 37, 10, 11, 82 (0.7, 8. Lev. 24, 1). 2 Chr. 13, 11. Hereby is implyed that this vision was in the slight, and not much before norming, when the light of the lamps went out.

ning, when the ignot re it amps without a proper and a must be set if it downs to farty! To wit, in the cells of the Levites, and In that amongh them which was nevertly to the high perfect lodging, and that amongh them with the manner to minister ours old in the beautiful his office. It will be made to be within hearing, of his cell, that he might come us do him fervice early and late: Which Samuel accordingly performed with all dilli-

gence, as appeareth by the text.

V. 7. Now Samuel did yesnot know the Lord, &c.] Or, Thus did Sa V.7. New Samul day time town view Letta, etc.] Oc. Thu did Samul legar be keep the Letta, and before the ward of the Leta was revaled into him] 1.e. Though Samuel kinev the Lord in an ardinary manner, as other plous men did, yet he knew thin no in that, extraordinary distinct peculiar to the prophets, whereby his Will concerning things to come servetled by Wilno, or volce; a such words following blainly them neither was the word of the tord yet repeated unto him.

V. S. And Ell precriced that the Lord bed called the child! By his

often coming to him upon milistes he plainly perceived that it was the Lord who had called him, and configuently, that the heavy melisge which he afterwards related was undoubtedly tent unto him from God; of which otherwise he might have been doubtful and sufficious, it being hardly to be believed against himself, that the Lord would reveal his feeret consels to the high priest by a child, and use the pupill to inftruct and admonish his tutor.

V. 10. And the Lord came and flood, and called as at other times] Before ne onely called, and Samuel heard the voice, but faw nothing; for if any thing had visibly appeared, he would furely have addressed himfelf to him that fpake, and not have run unto BlisBut now it is faid, that he not onely called, as before, but also came and flood : Which makes it the not onely called, as before, but allo tame and power without these in very probable, that God, or an angel at leaft first from him, appeared unto Samuel in some visible shapesas the Angel of the Lord Is said colave shood in the way of Balaams as, and she to have seen him, Numb. 22.22

Speak, for thy fervant beareth] j. e. Attendeth, and is ready to obey a pean, jor toy jerusan pearen j. j. e. Attendeth, and is ready to obey. He dodn not sy, speak, Lord, as Bill had aught him, but onely, Speak, And the caute of this omittion is probably thought to be, his being to deeply affected and amazed whit Gods glorious voice and prefence, that the forgot in pare what was taught him; J. As it is not unusual with men of bu, when they intend to deliver a feet freech unot belte Sovereign, being himsecultomed to fuch a prefence, and overawed with his Majethy and V. 11. I will do a thing in Ifrael, at which both the ears of every one

shar heareth (ball single) Hereby are meant the defeat of the liredites, the taking of the aik, the death of Eli's fons, the massacre at Nob, and the abdication and depoing of Bli's posterity from executing the Priests office a judgements to hideous and horrible, that the cars that heard of them (hould tingle. This is a phrase used in Scripture to lightlise such a great horror and astonishment upon the hearing of some terrible accident as doth weaken the very fense and the organs of hearing, like a sudden to only measures very terms and the organis of hearing, like a fudder, claps of thunder, or the report of a Sannon going off neer the ear. So a Kings x.c.s., Jer. 19.2. This came to pais from after to Eli himfelf, and the wife of Pinchas; and, no doube, in after-times also, when the judgments denounced were inflicted on Ell's policity.

V. 12. which I have spoken By the man of God, th.2.27.
when I begin, I will also make an end i.e. I will not dally or delay

nor defift from perfecting the work of my just vengeance threatned, when I have once begun it; and therefore by feeing the beginning they may

I have once or a man therefore by tening the beginning they may affiredly conclude and expect the ending.

V. i., I will judge bis house for ever it.e. Punish it untill it be utcerly ruined. So Gen. 15. 14. that nation whom they shall serve, will I

judge. Plal. 119.120. Prov. 19.29.
for the iniquity which be knoweth] Not onely by the reports and complaints of all the people, ch. 2.3. but allo by the Prophet which if fort unito him, ch. 2.39. And hereby his fin is much aggravated, in that, haying had all their wickednels made known unto him, he had not taken any course to restrain them from it by inflicting upon them deserved

parantaments.

because bit sone have made themselves wile JOr, accursed, i. e. Base and
contemprible, by their wicked practises; And not onely themselves, but also Gods service and sacrifices, which the people abhorted because of their

wickedness, ch. 2.17.
and he restrained them not] Heb. frowned not upon them. i.e. He was

much as discourage them in it by frowning upon them. See s King

V. 14. I have fworn unto the bouse of Eli, that the iniquity of Eli's bouse shall not be purged! Or, if it shall be purged. A form of an oath, in which fomething is conceased: q. 4. Let me not live, or; I.t. me never be counted true, if it shall ever be purged. So Pial. 93, 11. & 89.3,35. See on Ruth. 1.17.

with [acrifice nor offering for ever] i. e. Neither with bloody facrifices, nor any other oblations. Whereby is meant, that for thehotrid wickedness of Bli's sons God would withdraw his grace from them, and leave them to themfelvs to go en in their fins without repentance, to their utter and endlefs perdition; and alfo, that the temporal punishment denounced against their postericy should not be prevented or averted by any acrifices or oblations, though upon unfeigned repentance they might be

freed from death eternal. See ch.2. 25.
V. 15. And Samuel - opened the doors of the bouse In the wilderness the Tabernacle had no doors, but only cuttains, that it might be more easily be removed from place to place ; but now it was fixed in Shiloh, it feemeth it was inclosed and fenced about with a folia and firm building, which had doors belonging to it, and within which were the lodgings of the Priefts & Levites adjoyning to the Tabernacle, See on ch. 1. 9. These doors were opened and shut by the Levites in their course, and now by Samuel. And this sheweth Samuels great medesly courie, and now by Samuel. And this three cht Samuels great meddily and humility; in in that his fight was not raised by the former vision, wherein God had speaced and spoken to him, conferting upon him that fingular gift of prophecie, but the was full elligent in executing of bits office; shough but mean, of opening and shutting the doors of the SanGuary; if a least any thing may be counted man which appearaing to Gods (trylee. See 2 Chr. 23, 5. Pish. 34-10.

And Samuel farents to pers Ethic vision J Or, sibrabings receded by

this vifion] i. e. Though he know he ought not to conceal it, feeing it was a matter of great importance, and which God had purposely revealed unto him that he might make it known unto him who was chiefly concerned in it, yet he was fearfull and loth to do it , either because he was inwilling to be the meffenger of fuch fad tydings, which would excelliunwanting to on the interruption is una youngsyamide Would seeding the theat of his Governour, whom he to dearly loved; or left he hould be taxed of gride and faucinels; of or making to bold with in who was found; show him, a set of enounce from God (inch heavy judgments sgaint him and all has politrity or finally, becaule he thought that Eli would be offended with him-for relating fach thought that Ell would be oftended with him for relating uch an unpleafing truth unto him, who was 6 many wayes his Superlog, his aged Tutor, the high Prieft. in upream Judge of all the people. And yet for all this, his fo long concealing of it, till it was prefied out of him by Eli's earnost adjuration, must be acknowledged as Samuels frailty and weakness, feeing he was bound to deliver Gods Word and

Metage without any disputes or cernall reasonings.
V. 16. Then Eli called Samuel] Knowing that by vision God had appeared unto him, he could not rest till he had told him the sum and substance of ir.

V. 17. What is the thing that be hath faid unto thee ? I pray thee bideit not from me] Being to lately and throughly convinced of his own and his fons heinous fins, and terrified with Gods heavy judgements denounced against them by the man of God fent unto him, and now knowing that God had appeared unto Samuel, out of guilt of confeience he sufece. eth and feareth the things revealed in that vision did chiefly concern him and his fons, and his heart missave him, that it would nove fome lad prediction of their ruine and deftruction ; And this made him foreger and earnest in pressing Samuel to discover presently the whole truth of the matter, conjuring him not to conceal any thing from him under the po-penalty of a feerful curfe.

God do fo to thee, and more alfo] See on Ruth 1. 17. and 1 Kings 2. 16. Matth. 26, 63.
V. 18. Andbe faid, It is the Lord] i.e. It is Jehovah, the Crea-

tor and Governour of all things, who justly threatneth these heavy judgements against me and my family for our line, who is only wise, and knoweth what is best and fittest to be done for his own glory and our good and though the hart ablolute power over the creatures to do with them
what he pleafeth, yet he is to infinitely good in himfelf, and gradious to
all that depend upon him and fubmit to his holy Will, that nothing shall befall them but what he will turn to their prefent and everlafting good a And therefore, howfoever these judgements be very heavy which he bath enounced sgainst me and my house, yet I have no just cause to murmur against him, but must patiently bear what he shall be pleased to in-

let him do what feemeth him good] i.e. Not what I think buft, who know not what is good for me, but what he pleaseth, who being infinite-I wilk knows the best that I, how to dispot of m for his wing lory and my everlating good, so David, a Sam. 14, 16, 1761, 39, 9, and Huxtish, His. 13, 8, 8, and our blettled Saviour binnelf, Manh. 26, 29, thereby it appeareth, that though Bil had his great failings, and active collections of the saviour binnelf. suffered for his grievous lins, yet he was dear unto God, as being his faithful child and servant, who repented of his sins, jurged himself, with all mecknelle and humility denyed his own will, and pa-tiently submitted himself and all his to the good pleasure of Almigh-

V. 19. And Samuel grew] Not onely in flature and firergih, from (o far from effeating them, by exerciting that authority which he had 'childhood and youth unto ripe age, but also in grace and goodness, bring over them, as a father, as high priefhand as Judge, and using that feverity in favour both with God and mar, \$2.1.21, 26.

Chap.iv.

what he spoke or prophesied came to passe and proved true in the event, and nothing vain and of no effect.

V. 20. And all Ifrael from Dan even to Beer shebs] i.e All the

Jungham 1.6. Knew unit une Loui and encounty enter and the unit to connactice in the easy more research to prophetical office, and had firmly feeled him in It, by making in his prophetical office, and had firmly feeled him in It, by making in his prophetical office, and had firmly feeled him in It, by making in his prophetical office, and had firmly feeled him in It, by making in his prophetical office, and had firmly feeled him in It, by making in his promise apprehended by faith. good his own word in his mouth, and bringing all things to palle according to his prediction, Dat 18, 22,

V. 1.2.246 the Lord was become rare and precious, v. 1. the Lord renewed this to dwell between the Cherubhas and the knying power enough in his

dreams and visions, that he might reveal it unto the people. So ch. 4. 1.

CHAP. IV.

Verf. 1. ANd the word of Samuel came to all Ifrael] Or, came to caste Value 1. A van ne war on y ammuse come to all lifeted] Or, came to paje of the control of the c

Now I frael went our against the Philistims to battel The cause of the as between these two nations was this 3. The Phillistims country was a part of the land of Canasn, which God had given to the liraclites, and a part of the sens of Cansan, while you had given to the meants, and fell unto the lot of ludah. But they foreflowing the drain of cashing them our, appointed by God at their first entrance into the land, where not able by reason of their first by spossific and idolary, to doly viteward, though they attempted it. Hercupon there was a continual war between though mey accumpent. Inecupon there was a continual was occurred, then, in which ometime the one and founcing the other party prevailed. And now it fermeth the Philiftims had the upper thand, as formerly in the dayes of Samion, and holding the Ifraelites in TubleClion formety is the dayes of Sanfon, and holding the Ifraelites in judicition

you them to pay tribute, which they (being grown to form more fleenigh
by reason of the great flaughters which Sanfon had and of this people
in his life, but especially of their Princes and Commanders at his death
in the Campa, whicher they know of the Holy of holies, and then
and also increasing in it by reason of the prace which ever funce that time
they enjoyed) now refusing to pay, and the Phillittms invading their
when the day was lost, and people routed and put to flight, a cilled onwhen the day was lost, and people routed and put to flight, a cilled onthey enjoyed you returning to pay, and the Printitums invating men-countrey, they raife an army in their own defence, and come our sgainft them to battel; God by his wife providence inclining their hearts therethem to obtact scoot must be producted in indigenents upon the people, ef-pecially upon Bli and his fons, according to the prediction by the man of

God and Samuel and Shen upon obtains of belp. It was fet up by Samuel between Mizpeth and Shen upon obtains of that victory the dy sometimes the philiftims, th. 7. 12. And is fo colled here by an-

shadles got over the Phillittuns, ch. 7. 12. And is so called here by anticipation, because it was the name of it, nor when the Irisalites indicate
the charge of the content was the name of it, nor when the Irisalites in the charge of the content of the conte

fread.

V. 3. Wherefore hash the Lord finites us to day before the Philiffirm.]

They thought there was fome great and extraordilary cause why the Lord, who ordered the fueces of all burels as this pleasure, should give wilderness. Or, and in the midteness. The cort his own people to be fluggered by the uncircumcided Philiffirm; their hold first, their hold finite the cort his own people to be fluggered by the uncircumcided Philiffirm; their hold finite the Sea, which bordered on the Wilderness of shanning of all but they could not guess what it mish be, not thinking on or lavius to our his own people to be flaughtered by the uncircumsticd Philiftims, their hoft in the red Sea, which bordered on the Wildernets of Etham, bearts they say what it might be, not thinking on or laying to be the wildernets of the helicus flinks that regard springs both a set with same they are regarded springs both a being the elocity of all, Broot 13.0. Sc. 14.17. Sc. 45.12. Sea and textice, and textice, and textice, and the concepts of the strength of the st

and the Lerd was mith him In a special and extraordinary manners, seedly approaching. Yes for all this, they knew no cause why God should fivering and multiplying his graces in him, and bleffing and prospering distinct them into the hands of their enemies, as thinking they should be born our in all their wickedness, only because they were able stood of Abraborn out in all their wickedness, only because they were the feed of Abrap and annex nones of the series of series of the first series of the ser

let us fetch the ark of the Covenant of the Lord] After long debate,

Recust that propurers contents and man transparent unit in truy making in his promites appreciated by saint.

In his promites appreciated by saint and bringing all things to pall according to his prediction, D.u. 18, 22.

This said the Lord appeared again in Shibb] i.e. After the long would be very efficacious for their good (uegets, and obtraining videny). the Lord was decount rate and presence, v. v. the Lord renewed this to dwell detween the Lord continued by appearing in shiloh unto Samuel, Some read, And hands it was not likely he would duffer his uncircumcifed enemies to prethe Lord continued to appear in shiloh, after the Lord had begun to reveal
vail against them, and so deliver the ark, which was so precious unto migri to sommer. by the word of the Lord To wit, which was revealed to Samuel by the word of the Lord To wit, which was revealed to Samuel by the word of the Lord To wit, which was revealed to Samuel by the word of the Lord To with the word of the Lord To with the word of the Lord To many the second to the Lord To many as to to couch it, without fewer putilibles. The Lord To with the Lord To many the Lord To ma dreams and visions; that he might neveal at unito the people. So cn. 4. 1.

Others understand, and very probably, the external and effentfull World his prefittingtion; Numb.4.1.5. 2.5 m.6.6.7. Again, they had found by and Wildom of the Father, the Lord Jefus Chrift, 10th, 1. 1. by shoom experience of former times that they had mult prevailed over their enterprise. richo , Jolh.6.11, and the expedition against the Midianites, Number richo , Jolico. 11. and the expectation against the acutemina of 2.1.6. and that they did not proper in their wars when it was ablent, as a Numb, 4.4+145. And this was the caste why in after-times they afted to carry the ark with them into the field, when they went out to fight a carry the ark with them into the field, when they went out to fight a carry the ark with them into the field, when they went out to fight a carry the ark with them. gainst their enemies, ch. 14.18. & 2 Sam. 11.11. And this made them. now to truft in the visible preferee of the Ark grore then in the gracious preferee and affifunce of God, of which they could not justly conceive prefence and affillance of God, of which they could not julily conceive any hope to long as they continued in their fins without repensance, and hist not reconciled themselves uno him. See the quite different, benefor or flow plants; David, a Sam. 15, 14, &C.

of the Lord of boffel 1.6. Supreme Gentral and Commander of sill Armites, both of Angels in heaven and men upon carth, and who hard health of the control of the cont

Armies, both of Angestin neaven and men upon earth, and who man an almighty power in his hand to order and diliptic of all martial offsirs, and to give victory to whom, hepication; 10.0.3.3.

V. 4. which dwelteth between the Obernbing.] These were images re-

own appointment made and placed over the Ark, and covered with their own agroinment made and placed over the Ark; and covered with their wings the mercy-feet, that men might not pric auno Gods fecetis-room hence God gave his squirers and oracless obsoless and saron, and strewards, when he was popular way for theire and Thummim confulied by the high Pricell in weight, and difficult collection of the high Pricell in weight, and difficult collection of the strength of the strength

ryuno.4.15. Lins was 10 oracica by Goos special provincince, class when the day was loft, and people routed and put to flight, or killed on; the place, they also attending the ark, and it may be defending it against the Philiftims, might be flain, according to that prediction of the min

of God, Chop. 241,34.
V. 5. [e that the earth rang again] With rebound or Beho of their

Not.

V. 6. And they underflood]. By their focus and sples.

V. 7. And the Philipsium were dysaid: for they faid, God is come into the camp] i. c. The God of Isaal, who is so though in bastels, is comisson to camp.

-Panistins. There was another city of this name, in the tribe of the first only ruce God, after their own idolators making for the conclyruce God, after their own idolators making for the conclyruce God, after their own idolators making for many Gods or Idola.

13.2. 2 Kings 12.16. 13. 2 Kings 12.10.
there fell of Ifraet birry ton fend footmen] For the armies of the Ifraethree fell of Ifraet birry ton fend footmen. For the armies of the Ifraethree conflicted of only '0--three,' they not using in their battles hories or
charloss, because the Lord would not have them to a faribe the glory of charlots, breaufe the Lord would not have them to afcile the glory of their videres in their own freeze, but no hindfel some 5 from whom they obtained them. Sec John. 1.6.9.Pilst. 1.0.7. Some fay the wood footmen is not explored to be frients, but liquificity men of perfect age and able bodies, such as by reason of fiteragth were well able to walk and much on toos, and medded not as young thistory, and aged or feeble perfect bottes or regions to carry them. See Exod. 1.2.77. Numb. 1.45,46.8. bottes or regions to carry them.

hoftes or waggons to carry them. See Exod. 13.37. 24mnD. 14334. V. 11. And the Ark was taken So Pile, 19.61. Hopbut and Phisches were flain, Heb. Aped. So Pial. 78.64. according to the prediction, ch. 3.34. V. 12. with bis clother real. A ceremony used in those dates in time of mourning, to expects their forrow for fin, whereby they acknowledged that grief did even rent their hearts, and that they thought themfelves unworthy to have any clothes to cover their nakedness, or keep

felves unworthy to have any clothes to cover their makedness, or keep than from the injunies of the weather. See on John, 46.

He with search upstable head] Hereby they acknowled they were work of death, and deferred by their fin to be as fraunder the earth at they were above it. So Jacob, Gen. 37, 14. See on 2 Sim. i.i.

7, 15. Ell Jeappase (Res by the way-field, wasteling] 1.c. Ryceling, news from the Camp, and the issue of the fight. See on 14.8.

For bis beart transled for the 44th of God? 14. Party out of guilt & fear, in respect of those last mediages from two bilm by the man of God & Smuel, and party out of 2 cal. God og logy and the good of the people. He feared left the six, the haly fign of God preferee, should fall too the hand of the uncircumsted Philistings to personal and shufed by them, and in the mean time Gods own people be deprived of the comfort of it.

all the City cried out] i.e. Lamented for that great defeat , and the

att the City Frist way 1. A. Edminster to that give a stailing of the Air.

V. 14. And the man came in hapfily, and told Eli] In a raft and puffionane manner he reported all his fad news at once, and not by degrees, one thing after another, that by the flowards of the relation, the forenter grief and loss being foneward algebred. It himplies be the better prepared to hear of smother; a Which was the cause that it made fush a violent impedition into his heart that the quite fault, under the weight

V. rs. and bis eyes were dim? Heb. fload: Were fo fer in his head, that, wanting natural moviture and vivacity of spirits, he could not easily move and turn them about. See ch.3.2. And this was the cause why

ly move and turn them about. See ch. 3.5. 'And this was the cause why intiting on a feat by the way-fide he faw note the man as he patfield by 'and flow was unacqualanted with his fad yelings, till in form generall manner he took notice of it by he cites and clamours of the people in the Clty, V. 12. 'Hope his all Phintokes are dead J. 1. 'Allain, v. 1. 'V. 13. 'when he made mention of the Arth of God'] He enqueed with foote pasience to be set of the flaughter of to many houlands of the prity; and the death of both his fons, being things which themetigage he had received from God under him expect: bur when he reported that the arth of God was taken, he fell into fuch an exatic of grid is squite broke his heart, and equiled him to find down into a deadly twom because then he fel heart, and caused him to fink down into a deadly swoon, because that loss

hears, and cauted him to link down into a deadly twoon, becaute that lois was more that he locked for, and evils the are one forefeen are most preferred by the locked for, and evils the are one forefeen are most catter this fast accident was also forected. See on the human be full from off the fast backward by the fifth of the fast linker the gate of the City, where he cauted siets to be feet upon purpose for him to ton, while the waited to hear the news or the gate of the Tabernasit on, whilet he waters on het me news of the gate of the abstraction, when he was scullomed to lift, ch. 12, if at least it were for neet the way-fide from the camp that it was fit for this uit. But the former fementh for the more likely, Secon Genj. 72; and bit sectly ride, and be said by Ad] This was in licency judgment, but the most judgment of the said in th

who being admonished of his sin, would not amend it, by bowing the ftiff neck of his rebellious fons with fevere punishments should thus have his own neck broken ; both because, being an indulgent father, he had not by severe discipline restrained them from their loose and levid cournoe by fewer. diffejiline redrained them from their loofe and fewi courses in due time, whilest, hey being young, there was hoop, Prov. 19.18, and allo because, being supreme Magsstrase, he had not cut them off when they were become desperately wheted. Pau his stare in respect of exernity, nowhistanding this removal judgment, of a sudden and unnarral dearth, may be happy and helicide, feeing excepting their fallings in respect of his sons, there are many evidence's; in the lowy, of his plety

and integrity.

for he was anold man and heavy] Here the inferior and the inftru mental causes of his fall and death are related, namely, that being blind, corpulent and unwieldy, he was not able to shift for himself ; yet though

density twoon.

V. 19. necr to be delivered Or, to cry out.

Jie bowed her felf and travelled As it is usual with women when their pains and throws of child-hearing come upon them, as they did

V. 10. fled every man to butent] i. e. To his own dwelling. So ch. | fadder condition , in respect of the great overthrow of Gods people, the death of her husband and father, but especially the taking of the Atk. These made such a deep impression of grief in her heart, that she slighted

I hete made tuch a deep imprettion of griet in her hears, that he flighted his ordinary comforts, as not worth the regarding.

V. 3.1. And he named the child Lohdood 1.e., Where is the glary from the sate, which was the glary of little, the sate, which was the glary of little, as being a fign of Gods prefence and procedion, was carried away capture by the uncircumctifed Philittlems. It is called the glary of the Loyd, Phil. 5.6. 8, 8, 78.6.1. Herein this pious woman the ved her love to God, and her zeal to his pure religion, feinig in companition of them the regarded not either father or husband, or the fruit of her womb, her onely

V. 22. And the faid. The glory is departed from Ifrael. By repeating the fame words the more fully expreshed the greatness of her grief. But as herein the shewed her zeal for Gods glory, to not without fome failing and staggering in her faith, seeing Gods presence was not so inseparably tyed to the ark, the visible fign thereof, that it must needs fail when it was taken away. Yea, it followed not, that the Church and Kingdome was taken away. Yea, it followed not, that the Church and Kingdome of Ifsael mult thereby needs come to rulus, feeting they were not grounded upon the prefence of the Ark a but upon Gods promities, that they hould confluent to the coming of the Arfelia, when as, the partition-wall being broken down, both Jews and Gentlies flood become one Kingdom and myliteal body under Chrift ther King and Heast. Upon which promities, as upon a firm foundation, the ought to have built her faith, and not upon the prefence of the Ark.

CHAP. V.

Vers. 1. FRom Eben-Eger | See ch.4.1. unto Ashdod | Buschius faith, Ashdod lyeth in the lot of the tribe of Judah, and is now called Azons, and in it were left Giants alled Anaks , and it is at this day a famous Town of Paleftine : Ads

8.40. See on Amos 3.9.
V. 2. into the boule of Dagon] That is, into the Temple of their idol

V. A., sets to boule of Degen 1. That is, into the 4 empte of their isol Degen. Of which ie can Judg. A cro3bee of their vilkory, to be feen of all the people that seame to wordph that isld, that they might actifie the glory thereume, by whole power and affiliance they had tobuded their cannies, a sud when the Afte engive, which was their chief flereigh wherein they trutled, Or, as others think, thus not probably having an high eftern of it, and the effected and accurate of its preference, as as appeareth ch. 4.7,8. they fee it upon the most honourable place, even neer unto their idol.

neer unto incir 1001.
V. 2. And when they of Albdod 3 i.e. The priests of Degons temple, voleast/ 3 To fee how it tasted with the ark and thair klol.
Degon wat flast upon his face to the earth J. When the Israelites gloried in the Ark as their chief arength, yet still continued in their sins, the in the Ark as their cinet attength, yet unit continuous in order may as the Lord caused it to be certical ways captive: And now when there was no hope, their entemies triamphing over them and the Ark allo, the Lord magnifyeth his power and glory, by vanquishing their idol even in his own temples and causing him to fall down flat on his fage before his Ark. For as nature admits not two Souns in the firmanente, nor monacthical For as nature sames not two sums in the instancis, is no monaction, policy two Kings in the common-wealth at the fame time; is of the onely true God, who is jealous of bis loste, admitted no corrivalls, now will cuffer idols to fland in competition with him, 2Cor.6.14,15,18 the pereferrin in his Ark, Digon multi fail. Thus when the true Religion is fet up, after it hath been long suppressed and as it were captivated by its ene-mics, Superfiltion and Idolatry will fall down flat before it. So when Tefus Chrift, the eternal Word and Wifdom of his Father, of whom the Jieus Chritt, the eternal Word and Wildom of his Seather, of whom the Ark was stype, was incerance, and as the only use light finind in the world, all begineralli Orseles and disbolical delutions, at Delpho and ellewhere, existed; and the devils were fain to acknowledge him tobe the ion of Gods Marth. 8.39.

V. 4, bjebbd, Degar more fain upon his face to the ground.] After bile first fall they fee him up spain, and in all likelihood, concealing it from the people, will dealer the first fall when the fair of the fair fail has been dealer than the people.

the people's their the three or the state of the condense of the state of the condense of the state of the condense of the state of the not attribute it to any accident, as otherwise they would, & therefore they plainly acknowledg it; v. 7. One would think this flould have made them to have feen the omnipotency of the onely true God of lired; and the vanity and impotency of their idol, who could neither keep hinfell from falling, nor rife again till they fee him up, and foro have cleaved to the one, and for sken the other: But there is not any vertue in mira-cles to periwade of themselves, when as the Spirit of God worketh not

copulent and unwickly, he was not able to initit for numer; you make the had been young and active; he would not have prevented it, his heart being broken by the former fad and fudden relation, and he fallen into a deadly favoro.

and the feed of Dagon and both the palms of this hands were sur off your and the hands the infituments of working the fallen into a deadly favoro.

and the feed of Dagon and both and the infituments of working the fallen into a deadly favoro.

and the feed of Dagon and both and the infituments of working the fall of the fallen into a deadly favoro.

and the feed of Dagon and both and the fallen into a fall the fallen into a fallen into

N. 1.9. neer we assure with a six is used with women when he he bowed her [elf and trassulfed]. As it is used with women when their pains and throws of child-hearing come upon them, as they did now upon her, by hearing upon a fudden this woful news.

V. 1.0. Fear not, for third hearing come upon them, as they did now upon her, by hearing upon a fudden this woful news.

V. 1.0. Fear not, for third heaf for T like was a fingular composition to tell for a woman in her cafe, to make the forget her former forting, but the case of the composition of the compositio

straing themselves before such an impotent idol, as could not keep him- So ready are men to vanish in their idol-conceits, when in their calami-It amy the firm of Dagon was left to bim] Heb, onely Dagon was left.

oncy we pump of wagon was 163 to onal steen oney wagon was 163. That is, the filty part was chiefly left, from the middle downward. For though some other parts remained, as the arms, shoulders, and brest, yet they were distincted from the head and hands, and battered and

broken with the fall.

V. 5. Therefore neither the priefts of Dagon, nor any that come into Dagons busife, tread on the throftold.) This they forbore to do either sour of fuperfiltious devotion, as thinking the threshold holy, because Dagons head and hands to defended it; and do instead of giving loavy to God, by whose damight yower their fold was destroyed, they did the more dishonour him, by adding to their idealery a further degree of blind inpersistion. On the dishonour him, by adding to their idealery a further degree of blind inpersistion. On the dishonour him, but one of absorbers, we therefold having been the cause or means whereby white beloved idod was ruited and luperitation. Or entering did to out or abnorrency, the intering na-ving been the cause or means whereby their beloved idol was rusined and defaced; even as a man will abnor to touch that sword wherewith his detaced 3 even as a man win abnor to touch that twore white wind the dearest friend hath been killed and flaughtered. But whatforver they intended, God in his providence used their superflittion as a means to pertended, God in his providence used their inperintion as a means to per-petuate the memory of this famous miracle, in causing Dagon to fall be-fore the Ark, to his own glory, and the shame of idols and idolatry, which otherwise in all likelihood would have been quickly forgotten.

Chap.v.

ordinance. See John 4.9.

V. 6. But the band of the Lord was beavy upon them of Afibods] i.e. He vilited them with a grievous punishment; and because they would He vinited them with a gelvous punifiment; and because they would not lay to thear the judgment executed upon their Hol; but continued full in their idolaty and blind sporthlion, a would not return the Airt to its own place, and for bothed him of his stock; he took vergeance upon them in their own prisons, and inflited the order plague of Emerical inches thinder and secret paris, a disfest no only plague of Emerical inches thinder and secret paris, a disfest no orderisk, but slick incominious in the care, and so past them to a perpenal repression. Plai. 36.66.

and he destroyed them This I conceive is to be understood in the gene and be defired them I This I conceive is to be understood in the general; I that he consumed them with divers moral planishments, which are afterwards particularly expected; As the Emerods, which were deadly unto them; accompanied with some other grievous differed to be implyed to the control of the contr that deadly definition mentioned v. 11. which if any elegrad, and died not, sky were finiteen with the Emerody, v. 12. "And beddee, the control of the process, and the process, and the process, which country allowed with the process, which was not control of the end of the e

specked it was the cause of all their misery, because these evils had not befallen other cities, whither the Ark came not; soot their city, before

befallen other cities, whither the Ark came not; nor their city, before for bit band he figure as an all property of the start of the Level? Though in their former for bit band he figure as a figure

Amas 6. 2. Rws allo called Methog. Amash, because situate on a lic-fally was allo called Methog. Amash, because situate on a lic-state on the situation of th Amos 6. 3. It was also called Methog-Ammah, Decause situate on a little will called Ammah. Compare 2 Sam. 8. 1. with 1 Chron. 18. 1. then 18. 18. 19. Then 18. 19

ties they leave God, our onely flay and trult, and have not his Spirit to guide and direct them.

V. 9 the hand of the Lord was against the city with a very great de-N. 9 1000 bana of 1000 Lora was against the city thin a wary great ar-fruitting 1 This the Ark in its own nature cauted not, (for it brough to afterwards a bleffing with it to the house of Obed-edom, and all he find 1 Sam. 6. 11) but because they did not return it to its own place, but carried it about from city to city, as it were in a pageant and pompous

Carried is about trom city to city, as it were in a pageant and pompous filters, and gave it not that honour that was due time it.

and they had Emptad in their feets parts] i. e. Inwardly in their guts, which were so extreme that they could have no case nor

V. 10. Therefore they fent the Ark of God to Ekron This allo was V. 10. Lucrespreases Jensine 227, 9 County England 1 1005 and was one of the five principal cities of the Phillithins, and in the division of the land fell to Judahs lot, Josh, 15, 45. See Judg. 1. 13, and

he Ekronies cried out] As fearing leaft by the coming of the Aik they should have the like plagues inflicted on them to those wherewith their neighbour-cities were destroyed.

their negmoun-cuttes were settroyen.

10 us, 10 flay us and our people] Hebr. 10 me, 10 flay me and mp people.

And fow. 11. This was flowen in a passionate manner by their Prince
or Magistrate, not because he thought that they had purposely brought the Ark unto them with fuch on intention, but that it would prove fo in the

V. 11. Send away the Ark of the God of Ifrael] This was the counsel of the Ekronites to all the lords of the Philistims, to put off counsel of the Ekronites to all the lords of the Philistims, to put off from themselvies: the prefent singer: I but is seemen they were so loth to part with the Ark that they did not imbrace and follow it; but would need put the matter to be cleared by making further experiments and therefore they said the state of the charge of the property of the said the special property of the said the said of their chief clear a plainty appeared to h. 6. 4; 17. and Josephus also affirmed the said, and a said of the said control of the said judgement upon the whole country, and to make them all alike drink deeply of the cup of his wrath.

deeply of the cup of his wrath.

that it flay us not, and our perple all o who were under their government.

thus complained, and the people all o who were under their government.

V. 12. And the men that died not were smitten with the Emrods] It feemeth they were punished with some other mortal disease besides the feement ney were punned with joine other mortal alleste bendes the Emrods, of which many died; and they who escaped the one were plagu-ed with the other; and both joining together cauled that deadly destruct-

CHAP. VI.

Necf. s. And the Ark of the Lord was in the countrey of the Philiftims feven monethe? They hoped in time their plagues would have ceased a and then they were resolved to have kept the Ark in capti-

A hough ency was any any any the the theory of the problem of the pricing and direction.

an high effects of their pricing and direction.

Any importance without their council and direction.

What pold me da to the Arthef of the Lea? I mough in their former considirations they had much debate, Whether they finoul fresh both the Artis, or no, and forme were against it, as not they have been dead to the Artis among them was the saule of their plagues, because if the Good of Irisal had by highly different it, he would present sufficient in to be carried away capite, yet after by much experience being convinced that the continuance of it genuing them was the said the dead of the dead o

ving of his are, yet ne to ampoten or it by our wine providence, that he gaineth thereby much glory to his Name, in that he casiesh these diolaritous Priests, who were enemies unto him and his true service, to give fuch counsel as tended to his honour, and the shame of their Idols and

V. 4. They answered, Five gelden emrods, and five golden mice] By

which offering they acknowledged the plagues of emrods and mice were justly inflicted upon them by the God of Ifrael for their captiving and dishonouring his holy Ark. Now though (as some conceive) this trefdunnonuring nis noty Aris. Now money a storie control was a praisoffering of Emods and Mides, being loa shired and ridections praisoffering of Emods and Mides, being loa shired and ridections praison, are not the mind of the Pricits by the toggettion of the story might rather be diffenoured then glorified, yet God by his wildom foldlipoled of it that it much trend to like glory a following means the firm and finane of the Phillitims, who were God strending were means the firm and finane of the Phillitims, who were God strending were had in perpetual memory amongst his people, to whose hands these came to the glory of God, who had punished them with Mice and Emrods for flaughtering his people, and leading captive and profaning his

for one plague was on you all] Heb. them. i. e. Both Lords and com-

non people.

V. s. Wherefore ye shall make images of your emrods] i.e. The figure of figs, like the knops and swellings of that disease, that could hard-gure of figs, like the knops and swellings of the state of the figure and unformally ly be represented without the pourtraying of those secret and unseenly parts to which they were affixed, and so not without the discovery of their fhame, and that to their mortal enemies, who would take occasion thereby

and images of your Mice that marr the land.] i.e. The fruits of your

came the anigrate executed upon League and any petal their outs 1001s in the adjoining cities. And fo God executed judgement upon all the gods of Egypt, Exod. 12, 12, Numb. 37 4. Or else because Digons dishonour tended to the difgrate of all their other idols, seeing they were no more able then he to preferve either themfelves or thofe, who ferved them, from the just hand of the almighty God.

nuem, room me jurt mano et ne aimignty vooi.

V. 9. Howeleyer bend so ye headen your bears; as the Egypians and
Pharael) i.e. Why do you willfully retain the arts, after you have fuffered lach great and grievous parinflaments, herein refembling Pharael and
the Egyptians, who held the people in cuttle bondage, notwithflanding. the Egyptians, who nete the people in cruet countage, nowinitaning, that Gods hand was fo heavy upon them, till at laft going on in their find their whole army was drowned in the red (ea? If you would avoid the like heavy judgement, do not imitate them in their fin, See Bxxxx 7.13.

V. 7. Now therefore make a new cart] Which bath never yet been put to any common ule; that hereby you may flew how much you now reverence the Ark, though formerly you have abused and prophaned it. So 2 Sam. 6. 3. See Mark. 11. 2.

and take two milch kine, on which there hath come no yoke] This they were to do not onely upon the fame ground with the former, but also to make the experiment more clear, &c to convince them that what was done make the experiment more clean, & to convince them that what was done proceeded from God, as being above the ordinary courts. For if they had made, use of old kine accultomed to bear the yoke and to travel fir the common rode, it had no betra for knapelit without a guide they had gone fewrard in chief usual way she that young helfers, untamed and untraying, should quietly bear the yoke, and never offer to go out of that way which they before had not used to start the midt need be thought a great wonder; specially if that were true that Josephus reported while, the shade they had been the same where they ware that they had been for the a bear where they ware they had been for the a bear where they ware they.

great wonder; elopecially it that weter true that Jorephus reported, dailydife, estableding fit in a place where there wayses me; eye chock least which led to Both-themeth, and left the other.

""" and bring their calvar home from them I This was also done to make the experiment more crident; and falling out accordingly did encreafe, he wonder. For if they hald fuffered their calves to accompany them, it had been left firstige that they quickly and chetrially went forward in how was a law hashes their calvar ware few the home, bashing them, of the word, they have the same few them in bashing them. the way 3-but when their calves were left at home belind them, after which they naturally longed, that yet they should take another way; and not offer to return back unto them, could not be thought much lefs then
a miracle, feeling their natural inflinct of love toward their young ones

was overcome the first natural power.

V. 8, put the jewels of gold] i.o. The golden Emrods and Mice, which they fent on a treplace-offering. v. 4.
in a coffer by the fide thereof] They durft not prefume to open the

ark, and put them into it.

are, and put them most.

V. 9. And feet; it seath up by the ray of the sum coaft to Beth-flowingly, then be half home un thir great coult] q. d. By this experiment we finall plainly differen whether the God of Hirach hash inflicted their plagues up on us, or no. Bitch themsh was a city belonging to the Prickley Jolin 2x. 16. fittuate upon the confinest of Judah, in whole locit was, Jolin. 2x. 10. and borderless upon the confinest of Judah.

10. V.12. And the kine took the fixaight was to the way of Beth-formefb | They went straight to this city of the Priests, as though they had purposely been sent thirste by God to deliver the ark into their hands unto whose ease it.

by the Divine providence.

and turned not afide to the right hand or to the left] i.c. Into any crofs

or by-wayes that lay by their pullage.
And the lords of the Philiftins went after them] Namely, to observe the iffue of this experiment. Afterwards they returned home, but never the better; For though doubtleffe they wondred, v. 16.at this strange fight; yet they repented not of their fins, but fill continued in their inolatry,

and harted of Gods people.

V. 12, were reaping their wheat-harvest.] Which in that countrey began in the latter end of April, and continued to the seal of Pentecost. For their wheat-harvest therewas a ter their barley-harvest, which began in the end of our March, after the feeft of the Passeover, which began the four-teenth day of their moneth Abib, and continued seven dayes. Before teemth day of their moneth Abib, and continued feven dayes. Before this facil they could no begin their havelt; I for the day after; they were to bying a fleaf or handlul of the fine-fruits suno the Prieft, that he might wave to before the Lord, who accepting thereof did famelife unto them thereft of the threveft, Levit. 23, 8—11. Deut. 16, 9. Now this barley-havelet foronimed till toward the end of Argilland them the wheatharveft began, and lafted to the feaft of Pentecol, fifty dayes sifere the Pfiflover, Lev. 23, 15, 16. For the barley and where in the country being fowen in the fame feafon, the barley continued in the earth, before it was tick. but, fix monethis, and the wheat feven: So that the whole it was ripe, but fix moneths, and the wheat feven : So that the whole harveft, from the beginning to the end, lasted the space of two moneths, and images of your Mice that mare the land.] 1.e. The fruits of your land, by eating up and poyling your cort.

and ye find they depraine the God of Ifeat.] Namely, by refloring it and profaming it is and profaming it is an interest of the computation it appeares that he have been sometimed in the beginning of November, or the latter end of Octowhite arts, as you have dishonoured him by expiting and profaming it and profaming it is made with his body sit. So John, 7:19-John, 9:44

and from figure god T the word is of the ploral number, either because the dilgrace executed upon Dagon did also befal their other isolo cause the dilgrace executed upon Dagon did also befal their other isolo cause the dilgrace executed upon Dagon did also befal their other isolo in the adolpting cities. And 6 God executed ubegenerar upon all the interest of the care? To wit, the Levited in the description of the care? To wit, the Levited in the description of the care? To wit, the Levited in the description of the care? To wit, the Levited in the description of the care? To wit, the Levited in the description of the care in the second of the care? To wit, the Levited in the description of the care in the beginning of November, or the companies of the care in the beginning to the companies of the care in the beginning to the companies of the care in the beginning to the companies of the care in the beginning to the companies of the care in the beginning to the companies of the care in the beginning to the companies of the care in the beginning of November, or the law in the beginning to the companies of the care in the beginning to the companies of the care in the beginning to the companies of the care in the beginning to the companies of the care in the beginning to the companies of the care in the beginning to the companies of the care in the beginning to the care in the beginning to the companies of the care in the be

Priefts, who dwelling at Beth-fhemesh were ready at hand to execute ernets, who awalting as path-memoria were reasy at man to extend their office. See on v. 9. But how could it be layful for the Prielits confer fartifices here, feeling they were ontly to be offered at the Tabermada upon that one altas there? R. They were relivating to that place, for one distribution of the place of condition, and the Lord had not yet chofen a certain and fetled place for his ferrice. Brides, at this time they had the Ark with them, the vifi-ble fign of Gods prefence, and therefore might lawfully offer facilitie be-fore it. See on Judgs 1.4.

and offered the kine a burnt-offering to the Lord J. This offered oblation

and offered the kife a burnt-offering to the Lord This offered oblation was contrary to the law, which commanded that enoisy males thould be offered of primer-offerings, Lev. 1, 3, 10, and 21, 19, Mal. 1, 14. But this is to be imputed either to the ignorance of those times, in which the law of God was not well underflood, not exactly observed, or to the funded nearlien of joy which to transported them that they did not for the preferent bink or confider of it. Or rather it may be that in this certain did not the confider of it. Or rather it may be that in this certain the confideration of t wonderful manner, should never after be put to common and profuse ules,

but confecsated wholly unto God.
V. 15. And the Levites took down the ark] i. e. The Priests, which were of the tribe of Levi : For none but the Priefts might touch the

were of the tripact, Levi: for none out the pricas might could the Ark, Num. 4, 15, 2 Sam. 6, 6, 7.

Ank, Num. 4, 15, 2 Sam. 6, 6, 7.

and the men of Beth-hemeth offered burnt-offerings.] That is, brought their oblations to the Pricas, to be isocificed by

V. 18. both of fenced cisies and of country-villages] The whole Country of the Philiftims was divided into five parts or Dukedoms, which were of the Philliflins was divided into hys parts or Dickdoms, which series respectively under the government if we're Lords, who every one in their feveral divisions had, befaces a principal City, divers infector Townsand Villages, with their terrifortes, belonging uno them. And because the plagues of Emrods and Mice were insificed generally upon every of their five cities, with their villages and countries, therefore there was a feveral triegal-officing appointed for every of them, the charge whereof was born (it is likely) hoph by the cities and the country-villages.

even to the great flone of Abel] Mentioned, v. 14,15. It is, here named Abel, that is, mouraling, not because so called in farmer times, but now, upon occasion of the great mourning of the people for that is mentable slaughter which God made among them, ver. 19, Gen.

uncovered the Ark themselves to look upon it, or, if it were fent unco ed by the Phillips, Road flating and gazing upon it without due fear and reference, Befales which fin committee in common by the whole multitude, there were many fo prefumpuous hours whose many for the prefumpuous hours and th belonged.

In the control of the con

even he smote of the people fifty thousand and threescore and ten men]] their Elders and thief Rulers that resorted muo him. Ot, to all the peo-These could not all be inhabitants of Beth-shemeth, that was no great ple, went he about in his elecuit to execute the office of a Judge and City is but probably the greateft part came out of the Countrey nees unto it, which lyeth upon the frontiers of the Phillitims and Judea, had ftrong garifons to defend them from the invafions of their enemies: And no only they, but many others, it is likely, hearing of the return of the Ark, did flick to fee it. Therefore it is faid in the text, not only that God fmote the men of Reib Joines, but that he smore even of the people, sifty thou fand and threescore and ten men. Thus God is wont to punish his own people, when they fin, as well as others : Prov. 11. 31. 1 Pet.

Chap.vii.

4. 17.
V. 20. Who is able to stand before this boly Lord God? In stead of humbling themselves before God by unseigned repchance for their sins they make bitter complaints of Gods feverity and rigour, and bewail their loss, adviting among it themselves how they may be rid of the A.k, as thinking it to be the cause of all their misery. So David, 2 Sam. 6. 8,

Vetl. 1. A Nd the men of Kirjath-Jearin came] This was a city in the tribe of Judah, formerly called Kirjath-Baal, Joth. 15. 9, 60. and 13, 14. The inhibitants thereof being fent unto by the Beth-flemites to fetch the Ark, ch. 6, 21, now come for it with all readinels and cheerfulneffe. For though they had heard of the great flaughter nes and cucertainene. For mough mey mad heard of the great laughter of the Beth-hemites, this did not difcourage them, because they did not impute it to the Arks coming thicher, but to their irreverent using offer which fin they were refolved carefully to avoid. But when the Ark was which in they were recolved entertuity to avoid. But when the Park was returned out of the Phillifthm country, why was it not carried back to Shilob whence it came, depending fering, the Tabermack full remained there? R. Because the Lord in his just displeasure abhorred Shilob, for parate it from the other for ever after 1 and David prepared a new tent for it,] felves from the Philiftims fervice.

fervice by light legal ceremonies as were required.

10 keep the Ark of the Lord] i.e. Not to cover or uncover it i for he 10 kep tow are g 1 see are 1 . we also to open on unover 11 race no being not Drikh, but entry a Levite, might not touch it himself. There-fore, his office and charge, was onely to attend it; to keep clean the plan. 2, 11, 18, and pured it out where it shood, and to preferve it. from heing profuned and abused by any

and power it out before the Lord I Heirby is not mean: that they did beers it shood, and to prefere it from being profuned and abuiled by any libers it shood, and to prefere it in the profuse it before the Air, the sign of Gods prefence. Seeing that was now at the Airs continuance as Kirisath-iparim was above. The foll time of the Airs continuance as Kirisath-iparim was now at the profuse it was placed seven or sight monoths after the death of Alls and mainted there ill part is prefer to the seed of the analysis of the seed of the seven was above it in the seed of V. 2. 100 time: par engg. Junya: maryanena, years 1 2 2 10 2 10 1 time of the Arks continuance at Kirjath-jearin was above forty years. For there it was placed feven or eight moneths after the death of Eli, and remained there till David in the leventh year of his reign ferched it thences and after the death of Bill Samuel and Saul ruled over Ilrael forty years, and after the dash of: Bill Samuel and Saul ruled over lirael forcy years.
Acts. 12, 2.1. Therefore by the ferwanty years here spoken on such meeds because a percapilly of theigh source, which is made to which God now called blint. And by his wise government, good exhements a percapilly of theigh source, it which for the samely, and boly admonitions and exhorations be convinced them of the death of Bill, loaded the people, and-by his preaching. Peopletying, and source mentions and convertible of the samely and their distance to Gods true worthing. But fill there were many who repand ont of their single years of the samely and the position of the vice. Baal and Altaroth a versuo ware here were samely and the samely an gentes not of their ints, but joyned with God, in their inperfittions terminated to the control of their ints, but joyned with God, in their inperfittions terminated to the control of th

and all the house of Israel lamented after the Lord] i e. Sorrowing and as we out out of spreet tamenica after the Lora see Lora see Sorrowing and grieging under the oppressions of the Philithims, (who from the time of their victory had layed heavy burdens and taxations upon them, yes, had turned them out of their chies, and dwelled in them, as is imyes, via, and now contact enters and owened in them, as is implied, v. 14.) and now recenting of their fins, and untilinedly bewailing them, as the foundain of all, their calamides, they return unto the Lord, and cry and call unto him for help and deli-

If yee do return unto the Lord with all your hearts] Not dividing them between him and idols, 1 King. 18. 21. 2 King. 17. 33. put away the strange gods] Heb, the gods of the strangers. That is, the idols of the heather Nations round about you. These idols are the idols of the flexibet 1 Nitions round about you. I flete idols are firangers unto you, and you have nothing to do with them, being entered into Covenant with Jehovah the only true God, that he flusil be your and Affixerably 1 see ludge, 1, 13, 1971 for the present of the control of the

upon Samuels exhortation they generally reloved to toriake all their idols, yet they did it not with a perfect heart, but many reliques of Idost thinking it to be the cause of all their misery. So David, 2 Sam. 0. 8, 9. and the Gadarens, Man. 8. 24.

9. and the Gadarens, Man. 8. 24.

V. 21 Come ye down, and feet bit upto you! Precending it may be that it was no late place for the Ark; seeing it did by to no neer the Phillisms, bout childry in all likelybood intending their own facey, that they might not by the prefunce of the Ark; run again into the like daming the complexed this promise, and only true God fail you and should be offered and the pure workflow of the onely true God fail you and elibbilished; then Lord complexed this promise, and gave the Irealizes full deliverance, not only by freing than from oppressions and fervious, but by giving them many solorious viscories and making them Lords over their teamles

not onely by treeting them from opprettions and tervitude, but by giving them many glorious vidiories, and making them Lords over their tremites V.4. Then the children of fixed tids par case Jauline and Alpharub 1 See Iudg. a. 11. The one of their words being of the malculine, and the other of the Feminine gender, and both of the plural number, hereby is meant, that they put away all their heathen kiols, of both fexes, and of Januarish.

and ferved the Lord onely] As his law required , Deut 6. 12. and 16. 20. Mat. 4. 10. Luk. 4. 8.

30. Matt. 4. 10. Luk. 4. 18. Gather all I freel to Mitpeb] Concerning W. 5. s'And Samuel [aid. 5, Gather all I freel to Mitpeb] Concerning Milzeph fee. on Iudg. 30. Hither Samuel immendent due whole body of the people, that meeting together they might uniterfully present part of young and with God, which they had fo flumingfully noteen 3 and foying. there R. Because the Lord in his just displeasure abborred Shiloh, for the aboundable probassion of his service and the horrible wickedness, the aboundable probassion of his service and the horrible wickedness, the service of the probassion of his service and the horrible wickedness, which be placed among finance, Fig. 79. 60, See Jer. 7, 13-14. and with the placed among finance, Fig. 79. 60, See Jer. 7, 13-14. and will depend to come a and to the end also that after by their religious exercises the paratic it from this abernage there. And so they continued divided to the service and means which were to be yield to deliver titem-

one from the other for ever after 1 and David prepared a new tent for it, felves from the Philifilms fervice.

2 Chro. 15. 1. and 16. 1.

2 Chro. 15. 1. and 16. 1.

3 Chro. 15. 1. and 16. 1.

4 Most her by the Lord 1 i. e. Not they themselves; for they were not actly of Prieths, neither did Prieths live, among them; fins: Others, to have been an expertition of their deep humiliation in Prieths of Bath-themselfs being appointed for this Brive, the most here, to have been an expertition of their deep humiliation in Prieths of Bath-themselfs being appointed for this Brive, the most here is the same and the prieths of the prieths of Bath-themselfs appointed for this Brive, and the same and sabrought it isto the boule of Abinadab] Who was a Levite, and, as bright it isto the boule of Abinadab] Who was a Levite, and, as bright a control of the same and the same a and brought is title the boule of Abinadeb 3 Who was a Levite, and, we tend not of any fuch ceremony in the Law, nor that it was used in untergreat repentance, and tuest tout recountion that they would never as gain return tother former superskirions and Isloshary, but thenceforward devote themselves wholly to Gods service. And such like expersions was meet with, Pfal. 6, 6, and 42, 3, and 119, 136, lob. 16, 20, let. 9: 1.

and when the children of Israel heard is, they were asraid] Namely

and when the children of I fract heard is, they were a fraid.] Namely in respect of the Phillithms warlike preparations, and their own unpre-predentificing they were by Samuel a slienbled to pray note to fight.

V. 8. Cease not to ery unto the Lord our God for us.] Heb. be not sittlen from us from cripts. i. e. Seeing we as week, and unable to make retilitance signific to many and mighty containing and have no considence but in God alone the Lord of holds, and gives of vistory, and seeing his help is no otherwise to be obtained but by ferent prayer; therefore be instant with the Lord in our behalf, and with our lighting joyn thy effectual prayers.

V. 3. And Samuel face unto all the boufe of Ifreet] I.e. Unio all | V. 9. And Samuel took a fucking lamb, and offered it for a burni-

Chap.vii. being of this order, or fid it as a Prophet immediately inspired by God, Hof. 4.1 5:
and warranted to do it by special dispensation; as Elijah alio did, and Miz . 1 Kings 18.30,31. And upon the same warrant he officed a burntoffering in that place on an altar of his own creeting, and not on the altat in the Tabernacle. But others think it might be lawfully done in other plac :s upon extraordinary occasions ; beiore the Temple was built, and the altar there erceted and ferled. See on ch.6.14.8 Judg. 21.4.

and the Lord beard him] Heb, answered, i.c. Gave him a gracious re turn of his prayers , by granting his fuit. The like example we have Exod. 17.11. See Pial. 9 c.6.

V. 10. But the Lord thundred with a great thunder , &c.] According to Bannales prophecy, that Jo. See John Loy, July 1, 200, and they were finite to before I free! Who clid not eldy lick and neglect their own endeavours, though they law that the Lord from heaven to Royals for them. See on John Lot. 1. This is the name of a reck, where reduces the Bullion has a consideration that Bullion has a consideration than bullion has a consideration that Bullion has a consideration than bullion has a consideration than bullion has a consideration that Bullion has a consideration than the same has a consideration that the same ha

perhaps the Philiftims lad a garrifon; unto which they making their retreat, the Ifractices were hindred from profecuting their victory any fur-

treat, the treatment were manufactured to the state of th

between Migbeb and Shen] This was a great rock or promontory over against Mizpeh. God in his providence so disposed of its that in the very same place where before the Israelites were slaughtered, and the Ark

very sume place whose potons the latenties, were languaged; and the Art caken captive, chapt, 1, they should now speck a tropher of victorie, and called the name of it Eben-Eyer] Thus is, the show of shop, V, 13; and they same no meet insurbe capifor [Jared]. They came di-vers times after this in an shottle manner with great straintes, in the times of Samuel, Saul, and Davids, this 31; S. 82, 73; A. 83ms-37; 73; A. missed Samuel, Saul, and Davids, this 31; S. 82, 73; A. 83ms-37; 73; A. and therefore here must be meant , cither that they came no more whilst Samuel judged Ifrael alone a or rather, that though after this defeat there remained ftill a great number of festered troops, which if they had gathered and rallied into ranks in due order , and rectuited their army by gameno and rained into take in the country neer at hands the calling in four field force from parts of their country neer at hands the might to have recur, ed uponythe finelikes to renew the fight, yet they week to much difficurented by their late overthow (which was principally cauled by the immediate hand of God. fighting against them) that they

caused by the immediate hand of God highling against them; state-stay adult no more satisfy size absorbance to do its.—
V. 1.4. And the Cities which the Phillipium had saken from Iffact
We taken by force, or yeladed by complication.
Howbest is plainly represent the 10.5. & 2.13% that to the beigning of
Salig edge in the Dhillipium had delver fort and throng gerelions in their
keeping a, which, eighter they held till it anders, hands after the Chiter
were juryenteders, to keep the Iffactions from the God of the Chite Saligness of the Chite Salign

were intreduced, agents and attention and the America; i.e. A essention from open was peace between the liracities and the America; i.e. A essention from open was between the liracities and the Philistims and the reft of the Canaentes, both which are here comprehended under the name of Amerites. This peace is here mentioned as a fruit of the late

V.15. And Samuel judged If rated the dayer of his life 1 Though Sulp, safer he was made King, had the fupreme power in his hand, yet famuel, as long he lived, exercised the jurisdiction of a ludge, which yet ganguta; as tong as ravee, execute the particulation of a JungSwiften of JungAudical limitude, as a parter by the tilling of Agaig, whom Saui, had fpared, ch.1.5;13-12; . And allo, see Prophet, of active this mind, big operations, softwarthed him of the duty, reproved thin when he trangetfed and did mills; ch.1.5;1,2, & 3,3-13; , yes, threatast, hims, which, he ghelding against Gods expects Commandationer, with his logical charges and the second control of the second control wije, he gestien a gamingous exprets Dimmature, was money as his Kingdome, eth 1 sia 8, and monited David King in his feest, oh, 16 sig. And finally cometimes they torned together (as it were in the large sopraidition) in the government, as in ordeling was spatiall blatch the Ammonite, and refleving libeth Gliest which it was belieged; ch. 12. 7. And in this regard the years of both their poverhments are joyned in

the same account of source y are, Adva 3 120, 25.

V. 16. Andhe went from year to year in circuit] Namely, as a Judge. to heat and betermane the causes of the people, and as a Propher, no reach and direct them. "Neither was Samuel bound by his mothers vow 9 ch. 1.11,22. whereby he was devoted to the fervice of the Sandtuary), to continue his elidence there ; both because, for the finnes of the Prieft and people the Lord had forfaken the Tabernacle, and withdrawn from it the Aik, which was the wifible figure of his prefence, (Seconderly) and also because the Lord himself had taken him off from that Levitical fervice, and called him to another imployment, namely, to be an holy

cal terrace, uno canton min o another impulyments, unanchysic 00 sh nonly reporte, and a Judge over his people, which pieces he could not to fivel have discharged if he had been confined on a certain and felted biface.

18 Bethol 1. 6. Ellhet the Chy properly called Bethels; which was in the cithes of Benjamin; John. 38.13, or it is taken appellatively filter is the bonje of God, which was now in Kiriah-peritin. And this is the more! p obable , that Samuel went yearly in his circult thicher , in respect of the great number of people which flocked thither, by reason that the Art was ferled there. And thus Bethel is frequently taken, as ch. 2:15. &c

10,3. Judg. 20.18. See on ch. 30.27.
and Gigal Arche fift entring of the Ifraelites into Cansan this "My Might J. Action entre entring or the first entre Line Canasin this was not a City, but a place where thy entendingly and were circumbifuld, from whence it was called Gilgats. John 5.9. but after 's it feenteth, Jericho (which was near unto it) being ruines and devorted to deltruction, a City wist there built, or at lefsit a place of habitation fit for Sa-

offering] i.e. He either caused it to be affered by a Prieft , himself not muels purpose, as being convenient for the people to relott anto. See of

and Mizpoh] See on Judg. 20.1. V. 17, And bis return was to Ramab] Or, Ramashaim : where his

dwelling house was, chi. 1. and there be judged I frace] i. c. There was his most ordinary place of Judicature, whither he used to return after he had gone his Circuits.

and there he built an alter unto the Lord | See on vig. & Judg. 21.4.

CHAP. VIII.

Verf. 1. A ND is came to pass when Samuel was old] i. e. When by rea-A jon of age and weeknels he was not able to go his circuit unto the untermost parts, to administer justice unto all the people, as he was

he made his fons Judges over Ifraei] Wherein (as fome think) though he were a good and holy man, he in divers respects offended. (Because he did not confult with God before he did it, at leaft, for any thing that appeareth in the text. 11, Becaule he did it in an ordinary way by him-felf , whereas the calling of a judge was extraordinary, and inmediately from God , when the necedity of the flux required it. 111, Becaule he had not a prefident from any of the flux required it. 111, Becaule he had not a prefident from any of the former judges to ubstitute his flows in his place of government's yes, the clean contrary in Gideon, who unterly refuted it when the people did offer it, Judge 8, 31.

11. Becaule he midel them chief judges ; from whom'there was no special, if they patied an uhjuil fentence; though they were fuch as he could have ittles affurance of their integrity. For otherwise the liters, and people would not thus have complained; if being wronged by them, they might have been righted and; cliekted clieviters. 14, Becaule trasting from the elders of their ill and corrupt counters and carriages, ho did not take from them their office of judicature, when he lade power in appeareth in the text. II. Because he did it in an ordinary way by himdid not take from them their office of Judicature, when he had power in his hand to do it. The which his failings were much aggravated in that he had the example of Eli frefir in memory, who was grievously punished for his indulgence cohis fons, and not using just feverity in punishing their faults!

milinia their faultes.

V. 3. 39-61] Called also Infinit; a Chr. 6. 18, 33; Arid le is usual in facricance to give two names est the faulte mins, or the faith piece. This is constructed by the control of the faith piece in the contract extreams which was Doil, in the North of Camisan, opposite to nearth piece in the South, judy 2.00, and to the matasing fload obey the South judy 2.00, and to the matasing fload obey the South judy 2.00, and to the matasing fload obey the South judy 2.00 piece in the South judy 2.00 piec Justicauve in Ramath, white the dwelt, and it is ill this pair of when Gountery which hay Northward from it, and appointed his form so executed the authority by him adequated uncoderated in this Southern pair is former for the part of the remote four this ment for this form which is southern pair is the part of the part of the part of the remote for this part of the part of t

incut tions.

Why was the fort watged not in his wayer? To mit his extending the office of an upright Judge wide whiter they had but made they getter and precedenting opened when they desired the part of the they are to be a second to be a second

The Detroit of the Section of the Se menge, a nee mis tous insultivini (neering from mis neeps; portion were other reasons that child his moved elemphids high yearness, as being aftern the defice of charges, which made them where of Golds governation; and mis defice of charges, which made them where of Golds governation; and military to Golds governation; and mis confidence in the move of the charge colife affectation of the government of other nations round about them, foolish sirfectunon of the governinfth of other nations round about them, brough fields couldling wet effect the happier: For the Healthers had no other whom they seen owledged, as fourteen that whom the includes all configurations are fatelline being in Towernam with add had him for tile. Lord and King, and they were hip "goops and physicist protected and protected plyshin, and governing by this laws, so, to. T. I. Their for of Nathafithis King, of the Amongities making wardise proposalous al-ging the them, consider the King with the protected proposalous and grant them consider them for o'clinder's King, and Caption to go because them, as writing more id have consider them in the Lind of hold; who had view must them for well-well and the considerable. who had given unto them fo many miraculous victorits', v. 10. & ch.

now make its a King Though they were flifty reflived to have a King. yet the beeter to colour the marter, they would not prefume to choose him diethfelves but were content that he should be their King whom the Lord theif God flould cheofe, Deut: 2:14:15. And therefore they have Tecturies of Sander , such 17-143-15. And effective they have recturies to Sander , such this (fight Propher, that he might contail with God about the nature. See Hight 25.10. Ads 13.21. to judge my 1.6. To tule over us with regal embority, and as our General to good with our simy.

V.6. B#

V. 6. Dut the thing diffite fed connet] Heb. mes ewit in the eyer of duty of a reue Monarch, who is the father of his Country, and feelech v.o. on securing appears comment price. The control is not eyer of a unit of a nucleonment who was the inner of the like own private protowards him, in divelling and depoling him from his place of governexercise this power in their own names, according to their own will and exercite this power in their own names, according to their own with and pleasure, and by their own laws; whereas the Judges governed as Gods Deputies immediately called by him, according to his laws, being furnished and ficed with gifes in an extraordinary manner , and inspired with his Spirit, and in all difficult cafes reforted unto him for direction, he keeping still the Regal rights in his own hand. See on Judg. 2.16.

Chap.vifi.

& 9.1.

And Samuel prayed unto the Lord] To wir, for direction what to do, and how to demean himself in this difficult and dangerous business; & withal, mediating on the proples behalf for pardon of their fin.

V. 7. Hearken unto the voice of the people in all that they fay unto thee]

N. 7. Henrico unto the volce of the people in all that they fay unto thee] Namely, in the unter of having a King. 9 d. They will needs have a King. 3 let them have one at their own perill. For the Lord condeteend of smo thich is on in mercy, but in it is just singer, Hol. 12:11.

for they have as rejected thee, but they have rejected ame; i.e. Nor for much there, as with to bring their furperne Lord and King do rule by the as my Ministry and D. pury. This manner of fiperking is usual in Scipure; as a size of the control of th Petiting in the state of the st hard user power and admitted and the grade in Southern Man, Kom.1.1. Prov. 8.17.20. and they are his Doutler and Licuterants, by whom he ruleth. In which regard the prophe might have is smallly defired a King; if they had done it with upping the hearts, on having grounds to good and warrantable ends, in a right manner, and in due time. For the Lord had promited that, when they were fetled in the land of Canaan he would, when he thought good, fer a King over them, out of whole loins the Mellish flould come; and also theweth how he would have him qualified, and what he required of him Deut. 17.17,18. And he had promiffed unto A. what he required of him Dau. 17.17.18. And he had promified unto 'Abrahum that Kings flould come out of him, Gent. 17.6. And faced high the stepter should not depart from Studdy, now a lower given from teneuchth, feet, until 3 bibbb did come; i. e.t. the Melfinh, Gen. 19.1. And Davids speaking of kindless, as you good Chrift, fathe, Poil. 1.6. The bowe I say the speaking of kindless, as you good Chrift, fathe, Poil. 1.6. The bowe I say the great good in the condemnade in the people, as a sain in It full y but because this dit it with an ill mind, affecting innovation? In the being weekly of the government which God had etholished y a. in a prepotenous and tundulusous manner, a before he had eight and with minds on a first leafur. government which God had eftablished; a. in a perposterous and tumultuous manner, before he had given any instination of his pleasure,
4, to a wong and evil end, what they might be like to the feathern mations 1, 4, out of considence in a King, as able to protect them, and
diffidence in God, as infusficient to defined them in his own way, unleis
he would be directed in a courte of their protecting; and 5, finally, becault they would not wait upon him for the accomplishment of fill word
in his own time; but with all importunity prefix him to do it as their
platitue. And we too askits the Cut (who is able to bring good out
of evil, and to make mens wicked purposes and oractics rever to bring pletities. And yet for sikelits the Lord (who is able to bring good oil of exit), one can make mean wicked purposes and prefiles feeve to bring to peta his order that and not you and you was pleted to make use of this proposes to the standard of the standard was pleted to make use of this word and promifies it bounds at the large state make a foliogy in his word and promifies thought upon the gave them fant a foliogy in his word and promifies the purpose of the standard of the first standard of the fi

commer semmer; and to make that near their contamacious ingresidate with patience, feeing if the lithielf was content to endurelty, who was fupreme Lord and King both of him and them; though it were biffered him preme Lord and King both of him and them; though it were biffered him has far higher degree; then though of moult more meethy inffer is with our regreet or grief; who was but his deputy and fervent; and for much inferious unto thin in all refereds. One aviour with the like argument to the faunt purpole, Joh; 13, 16. Math, 10, 14, 13.

V. 8. According to all the work; which they have done, Re.] is another mounted to confine. Security desirable they have done, Re.] is another mounted to confine.

ther argument to comfort Samuel: Seeing it was no strange thing which had betallen him, but that which had before-time happend; it was to be had belien him, but har which had be lore-time hanced; it was to be born-with patience. The rope had been given to inconfidence; with control, nutrimiting and rebellion again their Magifirates; 'spothife' & industries, untrimiting and rebellion again their Magifirates; 'spothife' & industries, control of the spothing their control of the spothing their control of the spothing the spothing their control of their control of

towards non , in covering, and account min memory by which they had reaped to many fingular benefits both in their man, by which they had reaped to many fingular benefits both in their man, by which they had reaped to many fingular benefits both in their man, by which they had reaped to many fingular benefits both in their man, by and to, nor what they may lawfully do, but what they will do to faisfite their fulls, ambition, and coverounces, and more particularly many fine man and the many fine man and more particularly many fine Bectistances and Corn crittes Dut muce more, becaute they grievourly and to busine their units, ambition, and covetouries; and more particularly and such that good do whom the Lord was purphed to fet over longer, who was their King, and whole Lieucenant he was. For though of their place to do all things fee down in the verses following, then had it been no fin in Ahab to take away Naboths vineyard, especially offic-It den no in in Andro to take Boody Products Vineyard, electrally offer-ting to give for it a confidence price, 1 Kings 22. But we fee the con-trary plainly expressed. Excl. 46,18. Theoprine fall not take of the pro-ples inheritance by oppression, to thrust them out of their possible. Rec. 50

Ezek 45.7.

V. 11. He will take your fons, and appoint them for himself] i.e. Acording to his own pleasure, whether you like it, or no. For otherwise cording to his own prainte, whether you have it, or no. For otherwhe Kings have a fovereign power and legal right over mens children, goods and lands, it they exercise it in a lawful manner, i.e. for promoand lands, if they exercife it in a lawful manner, i.e. for promo-ding the publick good, and their own necessity service, as Kings, both in time of peace and war, for its with confeat of the parties contented, or when they cannor lawfully deny it. But they must ruly their Regar-priviledges by virtus of laws, and not by unlimbed pervogative, or ac-cording to their own will and lust. Nicther must they oppress their fub-jers by unnecessity burdens, knowing that themselves have a supreme Lord above them, the King of lungs, who repetch not the person of Princes, and unto whom one day thy must give their account. So that this Scrioure doth not warrant Kings to rule how ship lift, or to make this Scripture doth not warrant Kings to rule how shey lift, or to make their will to fland for law 3 but rather taxeth Tyrants for exercising their their will to it and not saw 3 Dut talled large and a proper in a unjul manner, a mendy, when as without any order of law they take away mens children, goods, lands, by to cree and violence, so when they about the things thus taken to their pleasure, to ferve their last, or to befrow them on their friends and favourities, not implying a last, or to befrow them on their friends and favourities, not implying a large and the common assets it as for faith the whore when the same for this banefic of the Common assets it as for faith the whore when the same and the common assets the confined who when we have them for the benefit of the Common-wealth 3 or finally, when as they them for the benefit of the Common wearth 3 or many, when assure whe the perions of their highests without their liking & confern, as flaves, and put them to fervile offices and bale drudgery not beforming free-born

state the perions of their fubbecks without their liking & confirms all wers, and put them to fevile offices and base drudgery prof belieping free-born and put them to fevile offices and base drudgery prof belieping free-born and the state of the state

No wontermang an end was a summer of the sum their refourion. The new was treet proud ambitious succession to be like the Headman nation, in freeding my apompous and glorous Monsichy-infreed of that pican picture for the judges, which made for little and the own of greaters and the treet of the world, and that our King may page my 1 i.e. Rule and govern us according to his own a layer to the order.

to his own layer in time of peace.

and go our before we and fight our battele! A. Be our General in our water ! Of which we have now special need, seeing. Nathali King of the

wars. Or which we have now special need, seeing Nahah King of the Annonshes; so untileg spaint us; the 12 to 12 to 12 to 13 to 14 to 15 to

quaint them with the indichtiefs, they will inevitably bring upon chemothers by having a King; that they any be detected from profecting their fusic, at each to left without exactle, when by their oblitance professing their fusic, at least to left without exactle, when by their oblitance professing in their profession to the left of their oblitance professing in the left of their control of the an ingenou want trey us to 40 m 1845, and 100 vt feet commontly demean | homes; In the mean white netricity in to municit tome time before the himlives in their powerments, quite contary to Goods law, and allot he election of their King, wherein he might better conduct of the mannier politic and fundamental laws of their own Kindomes: Durnty-13, and minims how and whereby this weighty aftion might belt be effected, and ask counfiel of God, and pray uno him for his direction therein.

Veri. 1 Nomibere was aman of Benjamin] i. e. A Benjamite; or, of the tribe of B. namin.

the [on of Abiel] He is called Ner, 1 Chron. 8. 33.8 9.36,39. and by fome is thought to have had two fons, one called Kijb, the other Ner, af ter his own name, who was the father of Abner, and Sauls uncle. Others think there was bu: one Ner, Sauls uncle, ch. 14.50.

a Benjimite] Oe, the son of a man of femini. Whose name is not

here expressed, but onely his tribe ; q d. Aphish was the son of a certain

man who was of the tribe of Benjamin.

a mighty man of power] i.e. Either in respect of his person, prowess and servitude, or of his substance and riches, or it may be of both the one

No. 2. A choice young man, and a goodly] i.e. A man fingularly ad-orard with excellent gitts & good parts, both in respect of the thaure and feature of his body, which was tall and proper, comely and beautiful, and allo in respect of his mind, which was indued with moral yerures, and and the other. esp cially with fortitude and courage befitting a King; and therefore sit to be advanced to such an high dignity, and more likely to be honoured of his subjects , when he was fet over them. And to this purpose their

prailes are here given. praites are here given.

V.3. And the aftes of Kifb, Sauls father, were loft] Aftes in Affyria &
Canaan were in great efteem, because having few horses, but what they
had from other Countries, they used to ride upon them, Judg. 10.4. and 12,14. And Kish (as Joiephus reporteth) taking great delight in them, and being very rich, had many excellent ones; and some ir may be of the choicest being now strayed and lost, he tendent his son and servant to feek them. All which hapned by Gods special providence, (who, to thew his power, often ufeth (mall and weak means to effect great matters) that hereby Saul might be brought to Samuel, and by him anointed King

V. 4. And be passed shrough mount Ephraim] Ephraim bordered upon Benjamin; and therefore in their fearch, as it is here described, they passed out of the one into the other, to and fro, according as they hapned

the land of Shalifia A champion-countrey, in the tribe of Benjamin called Baal-shalisha, 2 Kings 4.42. wherein was a City called Salim, by Jordan, not far from Gilgal, and neer Ænon, where John baptized, Joh. 3.23. But it may be that Salim was diverfe from this here mentioned. See on ch. 13.17.

V. 5. Zupb] This was in the land of Epitraim : and here Ramah-

V. 5. 2098] I have sets in the land of piputant: an uncer examination and comparation and the same developed for each 1. Left my father least earling for the affet, and single thought for my. Here, the thrench this pious love to his father by his careet op event his grief. V. 6. an any 6 God? This title they gave in those times to the postes, to there in what high and homourable che entitle them they then had them, this stand to be a substantial to the contract of the co

people for his fingular skill in revealing feerers, and fore-feeing and fore-telling things to come. all that he faith cometh furely to pafs] i. e. All that he fore-telleth by a

peradventure be can fliew us our way that we flould go] i. e. The best course to find our affes, for which end we have taken all this travail: Or course to non our sites, nor wince enowe, nave taken sit this reward. Of they be despersely loft, without hope of recovery, the will tell us that allo, that then we may return, and not lose any more, labour. Now though it were far below the calling of a man of God to excercic his gift of prophetic about (to ha bole and contemptable fabbled, which was to be imployed about spiritual and heavenly chings, or tuch civil things at 10-10 mercatible, and ilmost his contemptable and the components. least as were weighty, and imported the good of the Common-wealth; yet God and his Prophets, to keep his people from leaving him, and reforcing to wizards and foothfayers, itoo, ed and condefeended to trivial and common things, as the enquiring after things loft, as in this place, and the recovery of those that were fick or wounded, as Jeroboams child, 2 Kings 14, 2, and Ahaziah, 2 Kings 1.3. Again, the Lord was pleased to give an answer by his Prophets for their satisfaction that reforted to them about such ordinarie matters, because his people should not think he had less care of them , in their private necessary occasions, nor think he had lets care of them; in their pervace necessary occurrent then the idols of the heathen, who being confunded with, did by the mi-nitly of Satan, speaking in their oracles, return them answers, though oftentimes very frivolous and ambiguous; and that by having experience of the truth of their prophecies in such things as were subject

then the idole of the healthen, who being confusite withs did by the mixty of Satan, fpeaking in their oracles, return them aniwers, though oftentialness very fivelous and ambiguous; and that by have been did not their forest and ambiguous; and that by have been did not their forest and ambiguous; and that by have been did not their forest they might be brought to believe them in things topular to their forest they might be brought to believe them in things topular to their forest they might be brought to believe them in things topular that the standard above the reach of reason, Joh., 122.

V. . if yeep, what fallar we bring the man?] Not that he thought that, like a Sooth-fayer, he would do nothing without hire; a which was the fighacht according to the common customs of their developments. The common customs of the devent of the common customs of the common customs of their devent, and further and freel from thresholds used to still the standard of the common customs of t

Dakers. By treate to ententh their waterium, or provincing which they and to give thanks after. And the this blefted the table data a dividue carried with them in their journey. Of which if any four had been the said dilibration the near. This was proclified by Chirt if at his list Sperge worth the preferring, they would have give the name part to the Propher, Marth. 16, 26, and at Emmans, Luke 14, 30. Set Deut 8, 10, 1 Jan. Such a prefent Jeroboams wife carried to Abijah , 1 Kings 14.3. and 4.4.

the good Shunamite with fach provision entertained Elisha, 2 Kings 4. 8. and the man that came from Baal-Shalisha brought him likewife bread , 2 Kings 4.42. Others think he ufeth it as a reason why they thould not go to the man of God , but rather return homeward, becan'e all their provision was (pene , and they had neither meat nor money left to relieve them in their journey, if they should make this stay.

V.8. I have here at hand] Fleb, there is found in my hand, i, c, in

my cuttody; or, in my purie:
the fourth part of a shekel of filver] A piece of the value of seven pence half-peny. See on Gen, 23.15. Ezek, 45.12. A poor p elen to give a Prophet, whom he filleth 4 man of God, and an honourable perfon; out yet worthy the acceptance, when it was prefented as a free gift, onely to reftific their thankfulness; especially, when (like the poor widows two mites) it was all their substance that now remained.

V. 9. Bef re-time in Ifrael, when a man went to enquire of Ged] i e. Such was the piety of men in former times , that when they would ask countel of God, they addreffed themfelves to his Prophets, who by fecial evelation were acquainted with his Will, and from him did reveal it un-

to his people. So Rebekali, Gen. 25.22.

Come, and let us go to the Seer] So called, because they foresaw things o come, and because the Lord was seen of them in visions and dreams,

Numb. 12.6. & 24.4. 2 Sam. 24.11.
for he that is now called a Prophet, was before-time called a Seer Not that they ceased to be so called in Samuels time, as well as of old But these are the words of him who wrote this book, added by way of parenthelis, to elect the thing to those who lived in his dayes, when the word Seer was out of use, and Propher come into its place. Hence some conjecture that this storie was not written by samuel himself, but by one of his disciples, who in honour of his master called it by his name. See the Argument. But Prophets were still called Secre many hundred years

the Augment. Due respects were time and over many moments years of the Samuels time; I fix-210. & to 10. A mer 7.1.3. & King 17-13.

V. 10. Then faid Saul to the fervants. Well faid 3 Heb. Thy words mod. His fervant being directed by the ferer motion of Gods Spirit to give this council, that what he had determined might come to pais, Saul hearkeneth thereunto. Which may teach us, not to much to respect the person from whom the advice cometh, as upon what region and ground it is given. So lob.31.13.

So they went unto the city where the man of God was] i.e. To Ramoh, where Samuel dwelt.

Where samuel owers.

V. 11. And as they went up the hill to the City] H. b. in the aftent of the City. This aftent was not in the City it felf, but in the way and entrance into it; where they met the maids that came out to draw

Is the Seer here ?] i.e. Is the Prophet now at his house in this City? For though they knew he dwelt there, y. 6. yet in respect of his many businesses abroad, as being Judge, they doubted whether he were now at

V. 12. Heis: Behold, heis before you] Not meaning, that he was so before them as that he was in fight at that time; for they were now without the City, and he within; but, that he was in the City neer hand, to that they might, if they made hafte, foon and eafily fee him. See ver[. 12.

for he came to day to the City | Hence some gather, that this City was not Jorne came to age to the configuration, but game other Ciry.

Ramsh, the place of Samuels this thistiation, but game other Ciry.

Ramsh, the place of Samuels this this followeth not: For though this Ciry were Ramsh, and the whet here, yet having been out of Tomopon his occasions, they might fully up to came to day to be Ciry. It homes, to his dwelling house, 8xe v. y.6.

Menter to his dwelling house, 8xe v. y.6.

A nature.

nome, to als awelling noute, Sec. 15.9.

for there is a facrifice of the people to day Or, a feaft. i.e. A ptaceoffering, or facrifice of thankfaiving after which followed a feaft made of
the remainders of the facrifice. And it was lawful for holy Prophets, immediately inspired , to offer factifices (especially peace offerings and facrifices of thankigiving, on extraordinary occasions) upon altars ereded in other places besides the Tabernacle, ch.7.9. & 16.5. especially at this time, when as the Ark, which was the vifible fign of Gods prefence, and as it were the foul of the Tabernacle, was not relident in it. See on Judg. 21.4. Bur it feemeth that this here fpoken of was rather a feaft after

the offering than a facificacy which the people met to rejoyce before the Lord, &t to praife him for his bleffings, Gen. 31.54. 1 Kings 19.1. frail made purpole by Samuel 3 and guefts invited unnot; because God having revealed to him, that he would frad thither the next day him, whom

Chap.ix.

Now therefore get you up] i. e. If you defire to fee him before he fit | votes and election of the people, conceived no probability that he should

down, make hafte ; for otherwise you will hardly do it. the facrifice] i. c. The meat referved after the offering to furnish the feaft. See ch.1.4. Or, as others think, the meat provided for the feaft, without a facrifice.

V. 14. Samuel came out against them] Out of his own house, into the fireets of the City, being directed by God fo to do, v. 15.

V. 15. Now the Lord] Here he rendreth the reason of Samuels coming forth, and also of his providing this feast, namely, to entertain Saul whom he was to anoint King.

had told Samuel in his ear] Heb. revealed in the ear of Samuel. To wit, by removing the covering, wherewith it was vailed. By which phrase is fignified, that by the tecret infpiration of his Spirit he had revealed to Samuel (as a friend doth a fecret by whifpering in the care of another) that he would the next day fend him a man of the tribe of Benjamin, whom he would have him anoynt King over Ifrael. And this the Lord told before hand, that when he came, according to his prediction, Samuel might be affured that he was the man whom the Lord had chosen. So ch. 20.12,13. 2 Sam. 7.27. Job 33.16. Isai. 22.14.8. 48.8. V. 16. I will fend thee a man out of the land of Benjamin] i.e. I will

by the fecret instinct and motion of my Spirit cause him to come unto thee, though himself know not of it; and that thou maiss not missake another for him , know that the man whom I shall fend is of the tribe of

that he may [swe my people] For though they had not in all Sauls time a full deliverance from the Philiftims, but the war continued to the very day of his death, whien also both he and his people received a great over-throw; yet because he gave them divers defeats, and so blunted their rage, abated their freeight, that they could not, as formerly, keep them under as fervants and flaves, but carried it out with them in an equal ballance of war, sometimes the one party prevailing, and sometimes the other, therefore he might be said in some degree to have saved them, though their deliverance was not compleat, but onely begun, and the

though their deliverance was not complient, but onery begun, and tup priecking of irtererved till Davids reign, out of the bruds of the Philliflian! Though the Philliflian had received fach a great deleta by the Ifacilies; that chy durf not again invade their country to long as Samuel alone judged the people, clu, 71; we did they watch and catch every opportunity to do them mischief, and were now again ready, having made a confederacy with the Ammonites, to raife a new war against them, that joyning together they might invade their countrey at the same time; ch. 12.12.

their country at the issue time 5 and 22.2.7 for I have looked upon my people God had formerly looked upon them, for he feeth all things at once, with one perfect act of feeing. But he speaketh after the manner of men ; and so he is fald to look upon his, when beholding them with the eye of pity and compassion in their mise-

ries and afflictions, he cometh to give them help and deliverance.

because their cry is come unto me] i.e. Either, as some think, their clamour in calling for a King to be their Captain; or rather their cry and mour in caiming for a King to be their Captains, or taket, those typical complaints under their oppressions, which moved the Lord to plty them. For so the next words before carry the sense, substitution that, Exod. 3,0.

V. 17. Behold the man whom I spake to thee of] That Samuel might

be the better affured that he was not miftaken, the Lord contenteth not himfelf with his former predictions and descriptions, but pointeth one the man, when was normer pecuations some accerptions, our position on the man, when he comeds into this fight. Nowth is the Lord floate unto Samuel by (teres inspiration, or Spirit of prophecie. So ch. 16.8,12. this fame floatile rigin over my people). Hete, referain, i.e. By his authority and government he shall reflutant them from food tilberry and ilectricated the state of the

tious wicecines.

V. 18. Then Sail drew neer to Semuel in the gate] Or, within the gate, i.e. Being entred by the gate into the City, as v. 14. Or, as of these reads it there, into the midf of the City, and not far from Samuels houle, cut of which he came to meet them. Others understand to the which seems to meet them. Others understand to the which seems to meet them. Others understand to the which seems to meet them. Others understand to the which seems to meet them. Others understand to the which seems to meet them. Others understand to the which seems to meet the which seems to meet the which seems to meet the which seems to the which seems to meet the which which seems to the which s come to enquire after him.

V. 19. go up before me unto the high place] i. e. Do thou and thy fervant go to the place where we have appointed to keep a feast ; for I am re-

voin go to the place make the state of the following to the place of the following the following the state of ing thy fathers alles, for which thou halt taken this journey, but allo all other things which thou defireft to know, and which do more highly and neerly concern thee.

V. 20. fet not thy mind on them; for they are found] i. e. Take no v. 20. fet not top mand on teems, jou next are journal at a sake no own nouse; where, satter ne was come nous the realt; ne entertaining sun ancious care, make the che more unwilling to flay with me, onely for anxious care, make the che more unwilling to flay with me, onely for into the City from the house where they frafted, samuel took Saul to the

And on whom is all the defire of Ifract? is it not on thee?] Not that the defire of all Ifracl was on Saul particularly and personally; for all

Ann ac greatest, not in respect to the monous and monator of this tribe. Since the product it is the state of the monotonic of the product in the of Joieth, being defeemed from Jacobs beloved Rachel, his one!

V. 26. Samuel called Saul' to the top of the buile*] I.e. Of his own one wire built in respect of its finalists in Number. For Saul think—house, where Saul was lodged, unto which the had called bin the day be-

Chap.ix. Yotes and election of the people, conceived no probability that he fhould carry is, feeing every tribe would be for fome one of their own; and therefore his tribe being, leaft of all mult needs have fewelt woyces and friends in the election. Now this he fold ruly), because this tribe not long before were almost all thin in the quarter about the Leviles wife, Judg. 20. and could not yet be multiplied to any great number. Neither were they much energed in a long time after, sering in refered of their paucity joining themselves to Judah, they were ulusily compiled under their name, as if they have his dates now now the first their name. As if they have his dates now now the first the strength of their name, as if they have he dates now now the first the strength of their name. their name, as if they both had been but one tribe, 1 Kings 11.13,32. & 12.20. Sec Pial.68,27.

& 12.20. See rial.00.27.

and my familie the least of all the families The Israelites divided their tribes into families: Of which there being ten in the tribe of Benjamin , (at leaft there had been before that great flaughter) it feemerh Sauls family was fewest in number, being compared with others. How-foever he could not speak so of his fathers house, seeing he was a mighty

man of of power, v.1. So Gldeon, Judg. 6.11.

V. 22. And Samuel took Saul, and bis servant—and made them V. 2. And Samuel took Saul, and by fervant — and made them fit in the chief place! So humble was Samuel, and fice from envy semilation, and telf-feeking, that when he knew it was Gods pleafure to advance Saul to be King & fupreme Governour, which much tended to his own disparegment) he ben; all his though is to homour him whom God intended to honour is and therefore gave place and precedency, not onely sail to have been seen to the constitution of the constituti to Saul himself , but also to his fathers servant, in honourablerespect to him whom he attended.

him whom he attended.

V. 23. Bring the partion which I gave thee] Hereby It appeareth, that God having told Samuel the day before of Sauls coming, he had prepared this fealt to give him entertainment. And it being the cultom of those times to set before every one of their guests his own peculiar dish or mels, as it was his purpole to make Saul his chief guest : fo he provided for him the chiefest piece of meat; and having appointed the Cook to set it up for this use, he now called unto him for it. So ch. 1.4,5. Gen.

43.34. And the Cook took up the flouider] This being in those times counted a chief joynt, was allowed to the Pricts, Lew 7,33.33. and here counted a chief joynt, was allowed to the Pricts, Lew 7,33.33. and here can past by Samuel for Sauls entertainment. Hit were part of the peace the same than the chief here here the peace that the chief here were the peace that the chief here were the peace that the peace offering, then was it the left fhoulder, feeing the right belonged to the offering, then was true territoringer; recently the right ectoraged to the Prietly, and none but Levites might eat of it, as being holy food, Lev. 22. 10. But it may be, it was not part of the peace-offering, but a fpecial diffi prepared before by the cook at Samuel's appointment. For if pectai and prepared defore by the cook at samuels appointment. For it is had been that which remained of the facrifice, it could not be fet apart before it were finished. See ch. 2.15,16. Some fay this part, which was the Priests fee, was fee before Saul, to intimate that if Kings would have their Crowns flourish, they must not sever themselves from the Ministers their Crowns fourlin, they must not lever themselves from the Ministers of God, but each love the other, and both fwords joyn together. Others fay it was to admonth Kings to confider that their calling doth not it ence them to follow idlentis and joslestre; but oblige them to paint, and to be as it were the floulders of the body politice, bearing up the butden of the Common-wealth. See Photius, Epifi. 24:

and that which was upon it] t. e. Either form other piece athering unto it, as the neek, or the breit, (which also belonged to the Priefs, Lev. 22.1) are state form other mear the was table mon it is of one func.

7.31.) or rather some other meat that was laid upon it; or some sauce, to make it more acceptable to such an honourable person. Here compare by the way the fobriety and temperance of those times with the propare of the way the touriety and temperance of those times must be pur-die gluttony and gormanicing the ris used in our dayes. Then one joint of meat was thought good entertrainment, when they intended to flow their bonourable refpect to one that was defigned to be their king is but now endless varieties of diffus and delicacies are at our tables, xexufed as not coftly or dainty enough, to entertain our equals

that which is left as a remainder of the actrice; or rather; that which was fet apart or referred for thee by mine appointment.

for nation this time hab it been kept for thee! Hereby it appeared that it was not any part of the peace-offering, but provided the day before, or at leaft early has morning, when he invited his guelts. And hereby he intimates unto Saul that God had revealed unto him his coming the day when he had been the strong the day had been a second on the second on the second of the him his day. before he came: for elfe he could not have referved for him this difh.

before the came; for one nee could not have reserved for him this office. I shall j. i.e. Since I capied this feast to be prepared, I appointed this special dish should be referved for thee.

V. 25. Samuel communed with Sail upon the top of the bouse. I.e. His shause cure, materine the more morning to any timi any oney to thine this one right longer, feeing they are already found, according to thine top of that house (now in these countries their house that fluid (now in the countries their house) and the countries their house that fluid (now in the countries their house) are the countries that fluid (now in the countries their house) are the countries that fluid (now in the countries their house) are the countries that fluid (now in the countries their house) are the countries that fluid (now in the countries their house) are the countries that fluid (now in the countries their house) are the countries that fluid (now in the countries their house) are the countries that fluid (now in the countries their house) are the countries that fluid (now in the countries their house) are the countries that fluid (now in the countries their house) are the countries that fluid (now in the countries their house) are the countries that fluid (now in the countries their house) are the countries that fluid (now in the countries their house) are the countries that fluid (now in the countries their house) are the countries that fluid (now in the countries the countries the countries that fluid (now in the countries the countries the countries that fluid (now in the countries the countries the countries that fluid (now in the countries the countries the And on whom is all the defire of I fract it is it not on thee?] Northas the defire of all I fixed was on Saul particularly and perionally; for all Read know than not: But the meaning is this; I throw shown final little fractal defire of all I fixed; of having a Kingto rule over them in royal enginy to appropriate by Goods period designation, but must here and the fixed the state of the state to walk upon , like our leads and terrafes, Deut, 22.8.) that there they

ing (it may be) that the Kingdom should be conferred on one by the fore, & not the house where they frasted. Higher he called him again, that

haften him on his journey, as he before had promifed him, v.19.

V. 27. Bid the [ervant pafe on before] i. e. That he may not hear us conferring on these affairs, nor see me anointing thee. See Judg. 3.19. Bus fand thou fill awhile , that I may [hew thee the word of God] That thou maift with more reverence hear the Divine Oracles coneerning thy calling to the kingly office, the fignes to confirm thy faith, a mile of it, Gen. 35.20. Now Bethlehem is in the tribe of Judah, and the duties that belong unto thee.

CHAP. X.

Vers. 1. THen Samuel took | To wit, by Gods appointment , who fent him to anoint Saul to be King over his people, as he telleth

a vial of oyl] This ceremonie was used to fignific the collation of those gifts and graces of the Spirit which were requisite to fit and qualifie the person anointed for that place and function unto which God called him: Which accordingly befel Saul, verf. 6.9. And to fignific also that God had fer him spart, and advanced him above others in authority and eminency: To which, oyl hath great resembles. blance, which mixeth not with watrish liquors, but separatesh it self from them, and slotted above them. Now it is questioned among Expolitors, what kind of oyl this was wherewith Kings were anointed, Expolitors, What are a cryst cass was wherewith Aings were anomalow whether common oyl, or the holy oyl of the fanctuary, appointed by God for the confectation of the Prieffs. And it is thought that Saul was anoisted with ordinary oyl, (as was also Jehu a Kings 9. 1, 6.) which Samuel brought with him in a vial from his own house; and that David and Solomon, with other Kings succeeding them, were anointed with the holy oyl of the sanctuary. But this latter is not probable, seeing that oyl was appropriated to Aaron and his fons, and flrictly forbidden unto all others, under that great penalty of being cut off from Gods people, Exod. 30. 23,3 2,33. And befides, Samuel anointed David in great fecrecie, as being in danger of losing his life, if it should have come to Sauls knowledg, as it easily might, if he had fetched oyl from the sanctuary, and acquainted the Priests with it. And when he was anointed King over Judah, 2 Sam. 2.4. the tabernacle was under the power of Ishbosheth, and therefore oyl could not be had from thence to anoint David King, who was his corrival and competitour. Neither have we any intimation in the Scripture that it was other then ordinary oyl. For whereas it is faid Pfal. 89, 10. that God with his boly oyl had anoisted him, this is to be underflood in respect not of the substance and composition of theout, but onely of that sacred use unto which it was imployed. And whereas it is alledged that Zadok anointed Solomon with oyl taken out of the tabernacle 1 Kings 1.39. hence it follows not, that it was that holy oyl appropriated to the Prietls, leeing there was in the tabernacle much other oyl, destinated to their uses. David and Solomon are faid to have been anointed with oyl contained in an horn, but Saul & Jehu with oyl out of a vial, to fignific (as somethink) the ftability and dyrablene's of the Reign of those Kings, and the fhort duration of the other, a visil being brittle, as made of glass or earth, but an horn, strong and tough, and able to endure many fall or knock.

and poured it upon ble bead] There were three forts of men confecra ted and fet a part to their feveral functions by anointing with oyl; ied and let a part to their teretal tunctions by anontum with oyi, in.

J., Prophets, page [Billiba, F.Kings 19,16. 11, Pricitls, as A aron and his fonts, Exol. 10,10.

J. Trophets, page of our Lord Chilt, confected and die page by God his Faither to be our Prophets, Pield and Kings. And therefore when he, who was the analyse, was exhibited, thefe exercinositi anolinings ought to seek, as bring of an once use, by so, in this respect unsulfath, because they that use them do hereby term of our thirty charge the conditions of the property of the control of the property of the control of the property of

them, it yet come in the flesh.

and kissed bim] This ceremony in those dayes, and long after, was diverfly used ; I. To tellifie mutual love; and the union and communion of minds and hearts, Gen. 48, 10, 8, 27, 26. Exod. 18,7. Ruth. 1.9. 11. To congratulate them who were newly advanced to long great honour and dignity, as here, and Gen. 41.40. III. If you want to some great honour and dignity, as here, and Gen. 41.40. III. By way of commendation and approbiding, i sport with a kind of availing delight, Prov. 24.26. IV. O'saluiation and kind enterestaments, Luk, 45. V. To 24.10. 1 V. O'talutation and ange intertamment, but P. 45, V. 10 etillin homes and fubjection yielded out of reverence and love, Gen. 41.40. V I. By may of adoration and religious worships and folderases kilded their idols, 1. Kings 19.18. Hof. 12.2. and Chriftians their bleffed Saviour, Pul. 21.22. Now Samuel killed Saul in divers of these respects, namely, to testifie his love, to congratulate his high advance-

ment, and to fignific his willing homage and subjection.
Is it not because the Lord bath anointed thee, &c.]q.d. Have I not used all their ceremonies to give thee affurance that God hash chosen thee to be King over his people? i.e. I have surely done it to this end. Here ha mindeth him of two things; 1. That God was the chief Author of his high advancement, and that himself was onely his Minister to do what h spoonted hereby to move him to give unto God the whole glory and praite. 2. That it was Gods people or inheritance over whom he th add reign; to make him the more careful to govern them with wif-dome and in righteouinels: x Kings 3.9. Exod. 19.5. Deut. 9.26, and

V. 2. When thou art departed from me] Here and in the verses fol-I wing Samuel by a propheticall Spirit giveth unto Saul certains figns whice flould occurr in his return, that when he saw them accordingly happen, he should thereby have his faith confirmed in this assurance, that other things foretold concerning his Kingdome thould likewife certainly

he might privately talk with him about his calling to be King, and might | come to paffe; to this end, that he might with more confidence adventure upon it , notwithstanding all difficulties that he should meet with in his way, feeing he was affured that God, who was all-jufficient to protect and bear him out, had called him unto it.

By Rachels [epulchre, in the border of Benjamin] Rachels fepulchre was in the way of Ephrath, that is, Bethlehem, and as some say within Mic. 5. 2. yet Rachels sepulchre might be in the border of Benjamin, because these two tribes bordered upon and were intermingled one with

at Zelgah] An unknown place now, seeing it is not elsewhere mentioned. It lignifieth a fair or pleafant thade.

V. 3, to the plain of Tabor Or, to the oak of Tabor. For the word fignifieth both a Plain and an Oak. Of Tabor fee on Joll. 1912. Jet. 18. Hol.5.1.

going up to God to Bethel] i. e. Bither the place properly fo called, Gen. 18.19. where Jacob faw his vision : In which was an altar for iarifice, and a place of prayer and Divine worship, unto which the people reforted: Or appellatively, the house of God, and that either at Shiloh, where the Tabernacle was, or at Kirjath-jearim, where the aik was now blaced. Hither thele three men went to offer facrifice. See on ch.7.16. carrying a bottle of wine? Which they used in their facrifices of

thanksgiving, and in drink offerings, Lev. 23, 13.
V. 4. and give thee two loaves of bread, which thou shalt receive But how could they give, or Saul lawfully receive; that which they had deflore other bread for their use, out of which they gave these two loaves. But speaking of three loaves which they carried with them, and then adding, they should give Saul two, it seemeth that he meant two of those three. Others think, though these loaves were devoted to God, yet they might lawfully give them to Saul, being hungry, and without provision, ch.9.7. because it was a work of mercy to relieve his necessity; which God preferreth before facrifice, Hol. 6.6. But it is not probable that Samuel would fend him away to flenderly provided for his journey as that he should already want bread, when as he had trayeled but a few miles from him. Therefore I rather think that God did fecretly move these men to offer Saul this Present, by way of bomage due to their King, though themselves at present had no such knowledge of him. The which so much the more tended to the strengthening of Sauls faith, the main end at which God and Samuel simed, when as they upon no acquain-tance, or other cauge, offered him this Prefent, but onely as they were meved in a ftrange manner by Gods Spirit: And it was in them not onely awful, but also pious duty, to hearken and yield unto it.

V. 5. After that, thou shall some to the hill of God] By which some understand the high hill in Kirjath-jearim where the Ark was placed in the house of Abinadab, ch.7.1. But it is not likely that a strong gatrifon of the Philiftims fhould be kept in that place where the Ark was feated, and whither the people were daily to refort for religious fervices. Therefore by the hill of Ged here we are to understand the high place of Gibeah , which is called Gibeah of Benjamin , neer unto which was the Philiftims garrifon, ch. 13.2. Where also Sauls Father, and his Uncle who afterwards met him) with other of his kindred and friends , had their habitation. Josephus calleth it the town of Gabbatha. And it was called the hill of God, either because the Lord there had done in former times fome memorable act ; or because there was there some place confecrated to religious uses, where was a Colledg of Prophets devoted to Gods fervice. And thefe might dwell in fafety neer a garrifon of the Philiftims, feeing in those dayes religious men were priviledged to dwell neer

their enemies without hure and danger,
thou shalt meet a company of prophets coming down from the high plate?
Namely, of Gibeah, the place of Sauls habitation, where there was a School of Prophets. For there were in the land of Ifrael divers Schools or Colledges of the Prophets: In which were some Elders or chief, who were Governours and as it were Fathers over the reit, because by instruction and example they did as it were spiritually beget them, and educate and train them up in holy and religious exercifes, as praying, reading, meditating, studying and interpreting the Scriptures and Law of God, singing of Plalms and spiritual longs (using therewith instruments of Mulek) and holy conferences one with another; that they being thus trained up in doctrine and holiness of life, might be fitted thereby afterwards to infrared the people. The most of these (as it may probably be though) were of the Levites and Priefts progeny, thus educated for the fervice of the fanctuary, and to teach the people; although we cannot say but there were divers among them who were not of this order. And it pleafed God to choose and call some of these to be extraordinary Prophets, endued with that speciall gift of prophecie, whereby they did foresee and forestell things to come. But this gift was not common to them all, nor appropriated to them alone, feeing it came not by instruction and educaion, but by Gods free difpensation, the wind blowing where it lifteth, tion, but by Gods free disprintation; the wind blowing where is intens, johns, 8. saw (see in the example of the Propher Amos, Amos's, 14-The fecond fort of those who lived in thicf. Colledges were the young tudents, called the fost or, biddien of the prophetry; s Kings 30-35. Kings 9.1. These (as I sidd) were under the government and tulent on the Bilder, influxed to by them in the knowledge of the Scriptures, and trained up in religious exercises. And upon these also is pleased. God, when he thought good, to confer the extraordinary gift of prophecy, as appeareth 2 Kings 2.3,5. Now of these Colledges there were divers in Ifrael 3 one here, another at Bethel, a third at Jericho, 2 Kings 2.3,5. a fourth at Naihoth in Ramah, over which Samuel was Prefider and Father, ch. 19.19, 20.

with a pfalterie, and tabret, and a pipe, and a harp]. These they wied it is here said in generall, that they all came to pass: Which was suffiwith a patterne, some neares, and a pipe, and a notest. There mey used it is never into the end for which they were given. Yet of the ample of Bliftha, who, when his mind was fad and heavy, in that great differes of Gods people, and diffempered and exasperated with the predutters or those people, and entempered not exapperated with the preto satus person and condution.

(ence of Jebonson and holatrons (fing, called for Musick to raife up his V. 10. a company of prophets met him] i.e. Both the prophets themdul and droeping (pirit, and to bring his mind into fuch an holy temper [felves, and their lons, that is, their disciples and icholars. See ing, 2 King. 3.15. And for these uses were Heman, Asaph, Jeduchun, ing, 2 king, 5.1). And no title uses were exemen, Alaph, Jeduchun, and their fons let apare by David for the fervice of the fanctuary, who were endued with prophetical spirits, and joyned musick with their prophecying and giving of chanks, 1 Chron. 25.1, 2,3,6.

V. 6. And the Spirit of the Lord will come upon thee] i.e. Not onely

V. 6. And we spiritely the Lora wittenne upon thee] i.e. Not onely the pirit of wildown, magnanimity, courage, and other qualifications kindered and friends, the Inhabitants of Gibea, among the whom he divels, the pirit of wildown, magnanimity, courage, and other qualifications kindered and friends, the Inhabitants of Gibea, among them he divels, on joyn with the pirite in finging Gods penifes, though thou half not been aught and trained up in their fipitual exercises 3 and look heres. In the contraction of the diversity of the pirited exercises 3 and look here.

Chap.x.

and shalt be turned into another man Not in respect of person, form cording to thy education , fet thy mind and heart upon thy cattle and corong to my concession, see try minio and speak upon my tastic and phiers. So th. 19.24.

Ningdom, In peace and war. In all which there was but a civil, not a

V. 12. But who is

Kingdom, in peace and war. In all which there was but a civil, not a fancilifying change, no laving grace and holinele, as appeared by his fearful defection into oursegous wickedness afterwards.

V. 7. de as exception plant ferror there; for God is with theely add. I cannot give thee particular rules to direct their all thy future actions and proceedings, in respect of the intervening of various accidents: but, as exception fall be offered, make use of thine own prudence, wherewith God will endue thee; to do that which fluid appear to be beft, both for the accidence of the penalty in time of the complete of the penalty and the substantial to the exception of the penalty in time of the complete of the penalty and the substantial to the exception of the penalty in time of the complete in time of the complete of the penalty and the substantial to the exception of the penalty in time of the complete in time of the complete of the penalty and the substantial to the exception of the penalty in the penalty of the complete of the penalty and the penalty of the pe God will enduce thee, so do thus which the all appear to be beft, both for the well-governing of they people in time of peace, and the making military preparations against God ententies and the right ordering of all things in time, when the Lord called the to fight his battels; in Lord will not couragious and undamnted pirth; feeling in Lord will not consider the wind gifts, so direct thee in all thy wales, and to overcome all difficulties, how will allo be prefern when, to sfift and provide the in all thy undertakings, to do him fervice in thy kinely calling.

thee, to annus many normal in the kindly celling.

N. S. And thus that go down before me to Gilgal, &c.] This cannot V. S. And thus that go down before me to Gilgal, as from as he patted with y. 6. Amazow jourge gamen aryses me to angest, exc. 1 and canno-be underflood of Sauls preferre, poing to Gilgal, a 85 come as be parted with Samuel, non yet after he faw the iggs given come to pair. For fifth he went to Mizpeh, and was there chofort King by low. After that, he re-turned to the lower house, and lived forme time in a missac condition, things to the own, most, and area toute time in a private containing, the first part of the befriging of Jabefrigilead by Nahaffi, and the hard conditions he rendered unto them, he made was ragainft the Ammonites, and wholly vanquished them. That being done, Samuel fummoneth the people to make their appearance at Gilgal, there to refurnmoneth the people to make then appearance and savel King, and offered facrifices of peace-offerings before the Lord, and greatly rejoyoffered facelifices of peace-offerings before the Lord, and greatly rejoy-ced in their King, ch. 1.1.4.1.5. Therefore, for ought I can con-cive, there must be vero good of Saul to Gilgal is the first appoint or enew the Kingdom; it is collect, to make preparations again of the Phil-liftims. And this laster being a weighty bullness, Samuel appoint-Saul to go thinker, and to with too him there fever dayes, that they might seem to be a superstant of the sup together confult about it, offer facrifices unto God, and pray for his dire-Ction and bleffing. Now this feven dayes waiting was enjoyned, either ction and occurring. Evow trusteven dayes waiting was enjoyned, either because Samuel might be hindred from coming sooner by some necessary occasion, or rather for trial of Saula faith and obedience to God, in waitoccasions or same nor than or some ment and occurrence to thou, in watering his appointed times; upon which condition, and not otherwife, he was to be effablished in the Kingdom. And of this fecond coming to Gilgal, which was above two years after this parting of Saul from Saulton Saul muel, ch. 13.1,2. must this place needs be meant. For in the first going and the state of t guration, and there they continued together till all was finished, ch. II. guation, and there mey continued together till all was infilmed, cin, 1.1, 44,5, 62, 1.3,1, 62. Some underfland this appointment not to be limited to either of thole two goings to Gligal, but to be a general direction to Saul, what he thould do when any weighty affairs is circction to Saut, what he through do which any weighty affairs of the Kingdom hapned, especially in the time of great straits and dangers, namely, that he should on such occasions go to Gilgal and there attend Samuel, to consult with him about them; and because he might be in places far remote, therefore he should there attend him feven dayes, that he might have time to come to him. But we read of no such matter done in any other time : Neither is it like, that Samuel should in his old age, and when Saul reigned, be so far distant that he should need seven dayes for his coming

V. 9. God gave bim another beart] i.e. Wrought in him a fenv. 9. Gea gave our answer occurs; 1. e. verought in min a ter-fible change, and taking him off from his former thoughts and deance change, and taking nim oit from ins former moughts and de-fires about private and country affairs, endowed him with heroical glis and parts, fit for a King, and the government of a King-

opaly upon more many and make them more cheering intelligious two last , namely, Souls meeting with the Prophets, and bis own protwo last; manney, some meeting with the Prophets; and misowin pro-phecying and being turned into another man, here now followeth a more full relation; thefe being of greater concernment; and more pertinent to Sauls perion and condition.

and the Spirit of God came upon him] i.e. The Spirit of proplecy, inabling him to speak of Divine matters above his natural abilities, or his former education and imployments.

and he prophecied] See on v.6. unfutable they were to his prefent carriage and condition, were amazed to fee this fudden and great change, and questioned one with another what should be the cause of it.

It Saul also among the prophets 1] q.d. It is so strange that it may justly be wondered at, that Saul should not onely be conforted in such an and joint or times not amour man). From respect of person, from an instance and the state of the preference of the person, from an instance of the person, but in respect to the person of the person these studies, and have had the help and benefit of education, and the instruction and example of their Fathers and Tutors, the elder pro-

V. 12. But who is their father?] When they faw Saul prophecying among the prophets, they wondred at it, and asked one of another, what he did there, and how it came to passe that he who was of a far different calling and profession, and never had any education in the School of the Prophets, should now on a sudden come to prophecie? Unto whom one of the same place, who it seemeth was wifer then the rest, (and, as some probably think, the father of those Prophets) answereth by asking fome probably think, the father of those Prophets) answereth by asking another question; 20 at who is their father i.e. the father of those enter Prophets? q. d. W conder not a tothis, seeing all this whom ye hear and see prophets) when other gafes by partimony, but from God, who is a feee agency, and implies the whom he pleafest) and the fame Father of fights, who by impration hash conferred these gifts on them; is alike able at his pleasure to infuse the same gifts into Saul.

able at his pressure to insule the lating girls into osui.

Therefore it became a proverb j. i.e. An usual and common speech among the people. When they saw in any man a thing above all among the people. When they faw in any man a thing above all captellation, elpecially when he was raifed and ranked with men of training parts and gifts, in fuch a place and calling as he wasness of the property of the pro Yes, thus they wondred at our Saviour Chrift himfelf, when they heard his high and heavenly doctrine, and faw his miracles, Mark 6. 2,3,

Joury, 15.

V. 13. And when he had made an end of prophering, he came to the high place! To wis, where was the School of the Prophers, and he is very likely also a Synagogue and place for Divine work whereof it is called the hill of God, vs. Hither Saul went to posite God for his high contractions of the state of the hill of God, vs. Hither Saul went to posite God for his high contractions of the state of advancement, and to pray for his further direction in his weighty buf-

advancement, and to peay for mis furture direction in mis weightly oun-incle, and for his procedion and histfiring upon his endeavours; V-14. And Sauls mate fail and to him! This is, in likelyhood, Neer, he fasher of Abner; ch. 14.50. He meeting him either in this place of religious fervice; (whither he also went to do his de-vision) or also as he was coming down from it increases the inthis place or rengious retrice, winter no anomen to do ins devotion) or elle as he was coming down from it into the City, inquired after his journey, and it may be the more curioufly, bequired after his journey, and it may be the more curriously, be-cause feeing this strange change in him, he might think that some wonderful accident had befall him in the way, which had been the

and when we saw that they were no where] i. e. Not in any place whither we went to feek them.

V. 16. But of the master of the Kingdom, whereof Samuel spake, he sold him not Bither out of modelty, because, it he did not believe it, he one and Enter out on monetary a occassic, at one out not centere at a mould think him proud and ambitious at on, if the bestieve at a prove for, because Samuel the Lends prophet had told him it, left it might expole him to his uncles entry. when he head the middle deadwared for an above him; or finally, because Samuel had bitherto certifed it on as a great fecret, and upon good grounds, he did not think fit to discover it before the duretime. So Moles concealed from Jethro his

dicover to entore the queetime. So motes conceaum from Jethro his father in lawfue cause of his returning into Ægyps, Exod.4.18.

V. 1.7. And Samuel called the people together unto the Lord] That is, to make their appearance before the Lord, that he might declare unto and to make their appealance desired the Loranting mering nuclear announce convince them of their fin in ssking a King, and alfo to flow Gods fentence therein, and proceed to the election of him. See Judg. 11.11.

to Mispeb] Hither he had appointed the Aik to be brought, and the high pricit to come with Utim and Thummim to ask counfel of God, and by cafting lots before the Ark to find out who should be their King, glis and parts, fit for a King, and the government of a Kingand all thole figns came to pis that day] There were four figns givan, but the fulfilling of the two first is not particularly set down 3 onely

He telleth them of his former mercies, especially of that main and chief
one,

one, their deliverance cut of the Egyptian bondage, to aggravate their fin in asking a King, and thereby flaking off Gods government.

and out of the hand of all kingdomr] i. e. The Canasnites, Moabites,

Midienites, Ammonites, Philiftims. V. 19. And Je have this day rejected your God] i.e. Ye stil continued in your former rebellion, by asking a King, and so rejecting Gods gov: roment. See on ch.8.7. and ye have [sid unto him] i. c. Unto me, who being his prophet and

fent on his mellage do represent his person, ch. 8.19.8 12.12. Nay, but fet a King over us] i.e. After all that I could either do o fay to diffwade you ye have wilfully pertifted in asking a King. prefent your felves lefere the Lord by your tribes] That in an order

proceeding by casting lots it may be known whom God will make

and by your thousands] The tribes of Israel were divided into thoufands , ch, 23.23. Numb. 1 0. 36. Deur. 33.17. Joih. 22. 14,21. Mic.

N. 10. the tribe of Benjamin was taken] That is, by casting lots. So Johns cauced them to do, John, 14—18, where first the tribe, then the family, then the bondhold of that family, and lashly the person of that houthold was taken. So here first the tribe of Benjamin, then the family of Matti, then the houshold of Kish, and lattly the person of Saul was taken. See the manner of cafting lots on Joft. 14.2.

V. 22. Therefore they inquired of the Lord] Either by Urim and Thummim, or by Samuel, who by prayer, as an holy Prophet, defired

Thummin, or by Samuel, wind by prayer, as an indy rispace, accessed of the what was become of him.

Bebold, he hath bit bimfelf among the fluff] To wit, belonging either to the camp, or his own tent. This he did our of the humble conceit he had of himfelf in respect of the meanness of his condition, and the ne nan or naturent, in respect or the intendificiency of his gifts and parts to manage the great affairs of the frigdom, that so he might decline the government, as an over-heavy burden, especially in those times, wherein the common-wealth was so unfeiled, ch. 15, 17, and also out of peudence, that he might hereby make it appear he did not ambitiously affect the kingdom, nor use indirect means to affire unto it i bur was called thereunto by Gods immediate and free

. V. 13. And they ran and fetched him thence] Out of their eager delire to have a King they made all poffible hafte to ferch him unto the

V. 24. And all the people [houted] i. e. The generality or greatest part : for fome of them delpifed him, v. 26. God fave the King] Heb. Let the King live , i. c. profper and flourish

with long life and happy government.

V. 15. Then Samuel told the people the manner of the kingdom] Not V. 5.1. 1200. 25 meet clear the people woo manner of the kingdom! Not it is commonly preachied, the 30-1-1-8, but as it ought to be in a lawful and free minarchy, appointed by God himfelf. 5. excording to the fundamental laws of the kingdom, teaching what dutes the King ought perform in the gogerement of this people, and the people in their fubrication and obtainers to thir King 3 seconding to that description of a King fee down by Moles Dours 17-14-26. Ezek. 45/19.10. & 46/16. Rom. 13.11. 13.11.11.

Rom. 13.11. 13.11.11.

Many tractic in a laws 1. Non now extensi

and wrote it in abook] Not now extant,
before the Lord i. e. In the tabernacle, (Where also were reserved the flandards of just weights, and measures) or it may be (at this time, when the Ark and tabernacle were separated) before the Ark; that it thight be read continually, to put both King and people in mind of their

he found at his election v. 17. waiting till God gave him some opportunity of shewing himself a King rather by his actions then by his

and there went with him a band of men] Who attended upon him a a voluntary guard, both to fecure his perion from any attempts of those wicked men that del. ifed him, and to do him honour as their King, as wicked men dust det, in respect of his royall effate unto which God had calthinking it unfit, in respect of his royall effate unto which God had calwwwillcome out to thee] i. e. Yeeld our selves unto thee, to dispose

led him, he fhould return home having none to attend him.
whose bearts God bad touched] i.e. Inclining by his Spirit to yield

willing obedience to heir new King.

V. 27. But the children of Belial [aid] See on Judg. 19, 22. This name is full applyed unto them here a because they shook of the yoke, w. 37. Dut me contacts of actual just 3 sec on just, 29, 32. This have in the specific property of the stand of Stul 3 and time there's and were unwilling to ubmit to Sauls government. Here it is well enter the specific property of the study of the specific property of t fubmit to his government, and therefore fileth them fons of Belial, i. c. men most flagicious and desperately wicked.

and brought him no presents As subjects used to do to their Kings, after they were elected, to do them homage, and to testifie their featry and allegiance. So I Kings 10.25. 2 Chr. 17.5. Matth. 2.11.

Eut be beld his peace Or, he was as though he had been deaf. Pru-

dently confidering that it was no fit time to take notice of their unwor- thortly be their own cale, feeing if the Ammonites thus prevailed against thy desling with him, before he was fettled in his kingdom, left it might | Jabeth-Gilead now, they might hereafter do the like against other caufe fedition and rebellion, he rather thought to win them by lenity Cities. and forbearance. See ch.11,13.

CHAP, XI.

Verl. 1. THen Nahash the Ammonite came up] Of his preparations Veil.1. Then Nabilis the Ammonite came is p] Of this preparation, a gain them the lifestiles always formerly heard, and being terrified therewith, defired a King to go out before them as their General, that they might be faved out of this hand. See on the 8.10, & 13.12. And now, after they had elekted their King, according as they feared, he cometh up to invade their country, and befinged moo of their Chies, And this he did, partly out of the Innate harred which the Ammonites their facilities, which they thered a their conting out of Egypt, in not relieving them, and in hiring Balsam to curfe them, and ice which they were excluded from comine into the Congregation unto the trent her were excluded from comine into the Congregation unto the trent they were excluded from coming into the Congregation unto the tenth generation, Deur. 13, 344) and partly to renew their old claim unto the lind which the Ifraclites had taken out of the hands of the Ammonites, Lind which the Itractices nad taken out or the names or the Ammonites, and which they challenged in the time of Jephthah, Judg. 11.13, and to revenge this quarrel and ancient grudg for that great defeat and over-throw which they then gave them. Now having gathered more ftrength, and taking advantage on the cefficion of Samuels government, and the unferledness of their state, and distractions about the election of a new King, they make war egainft them, and prefume of good success and certain victory; and the rather, because the Philistims, being also their enemies, were ready to invade them on the other fide of their

and encamped sgainst Fabesh-gilead] Unto this city they made their first approach, not only because it was neer their country, but also because the weakest part of the land to make resistance, seeing not long before all the inhabitants thereof were put to the fword, because they came not out to inhabitants thereof were put to the twore, occasion using values for the fill the termy of the Hirachies against the Benjamites, Judga 1.8, and therefore also the more unlikely to be refued and relieved by the reft of the uribes, because of the old quarter of the day and the which of the day of t

who had given his people a firich charge, not to make any covenant or have any communion with the curfed nations, much less to receive their as their lords, to rule over them, But this they did out of a base and cowardly fear, and distruct in God, notwithstanding all his gracious promifes, that he would protect them, and give them victory over all their enemies, if they would ferve and cleave unto him, Deur. 20.1, 3,4.

V. 2. On this condition will I make a covenant with you, that I may 47-12. On 109 contained with 1 mage a coverant wint yet, 100.1 Imit, 1974 for set 1 year right yet? I Mahth precliming on his own frength, and the weakness of the men of Jabeth, out of pride; incolence and cruly offered into them this diffuonourable condition of saving their liver, which was far worse than a chash; seeing it would (if yielded uno) water was far worte than acan reter, seeing it would (it yielded uno) have entiralled them in perpetual flavery. For thereby they should for ever have been diabled from taking up arms to free themselves out of fervitude; for carrying their shields on their left arms, their eye on that fervitude: for carrying their inteless on total rear smars, their eye on most indew six thereby covered, and hindred from feeling with it before them; and to their right eye being purous, they became little butter than blind. But his main end herein was to bring a perpetual reprosch, not only upon them, who should for ever wear in the fight of all men this bade and mark of difference, but allow pon all lifetal, as being a sable people, who would for fear of death yitld to any ignominious conditions; and howfover they profelled that they ferved an Almighty God ther was able to deliver them from all their ententies, yet when it came to the trip. they had no confidence in him in their extremities. And this, it femmutuant duries.

V. i. 6. And Said also went bome to Gibeab] Where for a time helichy seed privately, cl. 1. 1, 5, by reason of the difcouragements and oppositions he found at lije election v. 27, welting, till God gave him some opportunity them, as species thin the cause of Davids Ambussadors, sent to Hanny,

2 Sam. 10.3;
X. 3. And the Elder of Hobelh faid 1 i.e. The rulers and magifirati.
V. 3. And the Elder of Hobelh faid 1 i.e. The rulers and magifirati.
Give as fourn dayer refnite 1 Here again they greatly fin against God,
in prefcribing him a time for their deliverance, as though it must be then
or never; 9 whereas he was a limited net to do it when and by what means

us at thy pleasure. Which though it was finfully done by them, yet God by his wife and powerful providence did so order it, that it should be a means of their deliverance by the hand of Saul; and that hereby

V. 4. Then came the meffengers to Gibeah of Saul] Called before Gibeah of Benjamin, as lying in that tribe ; and now, Gibeah of Saul, eldespised him]. To wit, because, in respect of his mean condition and ther because Saul was born there, or because he did now reside there who having (mall power, they thought him unworthy to be their King, and unable to deliver them from their enemies.

was their King and Capacin. And therefore now they address them unable to sold the control of the contro

and all the people lift up their voices, and weps | Not onely out of con-pation and fellow-feeling of their brettens diffreds and milery, but allo out of apprehension of their own and all lifaels reproach, which hereby would redound unto them; and it may be also out of fear that it might

V. S. Saul came after the herd out of the field] For though he wete

elected King, yet he was not crowned, nor received generally by all the people as their Soveraign; yea contrariwife, was despited and murmured against by many sons of Belial. And therefore he retired himself, and returned to his old countrey-condition, till God was pleased to give him returned to his old countrey-condition, still God was pleafed to give him form good opportunity of approving himself, unto all the people, worthy to be their King. And this was no diparagement to his Royal dient to their betchten for eyd, but getting none, they were deflitute into the condition of the condition Saul home from Mizpeh, ch.10.16, yet feeing this was onely a company of volunteers, who did him this honour, to bring him home, and did not o Frontierers, who do a lim this flowers, to firing thin frome, and the first with him, but returned when that was done; and fetting he did not choofe his royal guard till two years after his Coronston, ch.13... this could be no hindrance to his retyring, and leading for a time a private life. Neither doth it feem that his coming after the herd was accidental , freing it is faid that he came after the herd out of the field, and did not onely happen and chop upon them, being driven by others, as he came from following his kingly sports and recreations; which is the conceit of some Expositors.

What syleth the people that they weep?] In this they shewed their womanish weakness: For whereas they should have taken unto them courage and resolution, and advised of the best means to be used for relieving their diftreffed brethren, they effeminately fpent their time in weeping and mourning.

Chap.xi,

W. 6. And the Spirit of God came upon Saul] Not the Spirit of regeneration and fancification, but of fortitude and princely prudence, as neration and innetification, but of fortitude and printely prudence, as upon Samfon, Jude, 14.6. and upon David, ch. 16.13, or an heroical spirit of courage and flemgth in for a King and Capatin, moving him to go our as a General of the Lords people, to light against this cruet tyrant, for propounding fluid diffinouration and inflores conditions, and the anger was kindled greatly. Hereby it appeared how excellent the Samu was challed with divers more agreement with the historical factors.

anain anger was synateagreasy; 1 stretoy it appearest now executing. You'll was indeed with divers morel serues, will by his wickedness had quenched Gods Spirk; and cauded it to depart from him: For though the was mild and metch in his own caude, when he was defolfed by the fons of Belial, ch. 10, 27, yet when he hearset that the God of by the ions of Belials (11.0.37, yet when he hearesth that the God of lifed was the Belials (11.0.37, yet when he hearesth that the God of lifed was thus diffeoured as a finish people abufed and operated by a fword, to that coverants be not broken, and faith violated, as we see in proud tyrant; his anger is kindled; which being the wheteshore of true the example of Saul htre, of Joshua, Joshua, 9,0 & 10.9, and David, 6,0 in a support of the proud tyrant in the control of the proud tyrant in the proud tyran

compared with Exod, 2.19,10. them, Rec.] Following herein (as if femnel) the Levite as his precedent and present and present and the second would not be moved by hearing this meffage, in just anger to take revenge, might yet be induced to joyn with the reft of their brethren in

this war, for fear of punishment. Whofoever cometh not forth after Saul and after Samuel] Samuel ac-Wongever cometo may you agree one ame agree on ame agree on ame agree of the companied this first and unferted King in this expedition, not onely as a who fucceeded this there; which is not likely.

Prophet to direct him, but allo as a Judgeto affilt him, y.12, that if V.12. Who is better faid, shall seal reign over m?] Souls good Prophet to attect mm., put and as a judge to attit mm. y v. z. tast 1 v. z. z. y wo so exoze jata, some same rege ever m. j. sours gone perience of his worth, yet they might at least follow Samuel, whole meeting that they found to the the try found to be found to confinent who had remment they had long known to be wife and full's epecially confident to the state of the same that they found to be found to confident to the same that an ambella also confident to the same that an ambella also confident to the same that an ambella also confident to the same transfer to the s

verment they had long known to be wife and just 3 especially considering that he had not wholly given over this government, but executed the office of a Justy as long as he lived.

Another fear of the Lord fell upon the people] Though Saul had fee forth a severe celled; as it became a King elected, that his authority might not run into contemps, yet this alone would not have prevailed with many 5, for they that despited his prior would have as easily negative the second of the prevailed of the production and thereuring. with many 3 for they that unpred insperious would mave us carry neg-lected his proclamation and threatning: and therefore this is added as the chief cause of their submission and obedience, that the sear of the the one cannot cannot be considered, and moved them to lay this threatning to their heart, which otherwise they would have flighted and contemned. their heart, which otherwise they; would have lighted and contemmed. And fo it is fill before, ch. to .26. that a band of men waited upon him from Mitypelt to his own house, whose bearts, God Med tumbed. And his is ranched as a redon, why the Canaanites did not putting Jacob and his family, to everage the flushprice of the Sichemites, because the terror of God fellapon all the filler round about, and restrained them, Gen. 35.7. V. 8, And when he numbred them in Bezek] Or, at Bezek.

the tetritories belonging to it, or, neer about it. See Judg. 1.5. the bildren of I fract were three bundred thouland, and the men of fudab thirty thousand] The reasons given in the Expositors why Judah was here and elsewhere numbred alone by themselves in the general muher of all the tribes, are divers: I. Because it was the greatest tribe in number, and in the extent of their inheritance. II. Because they used to have the precedency in all expeditions, which was first given them by God, Judg. t. z. and also in encampings, Num. z. 3. III. Because the Mississ was to descend out of this tribe, that should welld the Royal Scripter, according to Jacobs prophecy, Gen; 49, and also the race of Kings should come by lineal descent, untill his coming; however the first King, which was not to continue, chosen by God out of Benjamin, the least of the tribes, because God gave him in his anger, and intended mercatior the tripes, pecaute God gave mini mins anger, and intended not to chablish the Kingdom in him and his posterity. Where by the way we may observe the humble submission of the tribe of Judah to the government of Saul, notwithflanding they had a former promife of the strigly throne and seepter, onely upon this ground, because they saw it thus determined by Gods good will and pleasure.

V. 9. And they [aid] To wit, Saul and Samuel.
V. 10. the men of fabelh [aid] Namely, to Nahash and the Ammonites, that beleaguered them.

of the Countuis, Dictators, and emperous or kome, yet of Divid himfelf, who, after the was nointed King by Stamuel, ch. 16, 13. conti-nued filli for a time to keep his fathers theep. ch. 17, 20, 18. A flag perfect of the continuous war not a direct yet, but onely in though this may feem not to agree with that royal guard which did attend they would come out and yeld themselves, if in the mean time they had no help; yet it was a mental refervation; wherein they concealed pare of the truth, and their intention in it, which they were not bound to difcover to an enemy that fought to defiroy them, feeing they would have made this use of it, to have affaulted them the same night, and to have prepared themselves against Saul and his army, coming the next

day. 1.1. Saul put the people in three companies] This he did, that he might (like Gidcon), Judg.7.16.) firtike the more terror into the hearts of his enemies, when they faw themfelves furrounded on every fide our afuddent (owhich end allo he furprized them in the night, or or the to break of day) and allo, when he had routed them, thus there might none of them cleape the deftroying fword. And this he is failed to have done on the morrow, that is, after that he and the army had marched all night, (a) 50 holus had done before in the like case, 50 hol.0.9.) they came upon the Ammonites betimes in the montag, on the eighth day after the truce taken, on which the chizzen of Jubeth had promifed to so furrender themselves, if in no day of the tevent way tree every developed. furrender themselves, if in no day of the seven they were relieved.

and they came into the midft of the hoft in the morning-watch] This is (poken to commend Sauls diligence and military prudence, in making a long march in a fhort time, that he might on a ludden surprize the enetous meters in a most time; a most time; a most time; a most time; and in the might, coming upon them in the morning-watch, that is, the third and laft part of the night towards the morning; when usually they begun to windraw their morning watch. For the Jews in former times divided the night into three watches; as afterwards the Romanes divided into four. Hence it appeareth that it is lawful to use

s that two of them were not lest together] Namely, to make any resistance. The men of Jabesh afterwards shewed themselves thankfull to Rauf for this benefit, ch.3 1.11. 1 Sam. 2.4, &c. Here expositors que-stion whether Nahash himself were slain in this battel. Josephus suppoteth he was, but it is though, amifs. For Nahash dyed in the begin-ning of Davids reign, who, because he had received much kindness from hing or Davids reign, who, because he had received much smallers from him in the time of Sauls perfecution (not as it may be well thought; for much out of love to David, as hatred to Saul his mortal enemy, who had given him this great overthrow) (and medicine to small his mortal enemy, who had given him this great overthrow) (and medicine to comfort his son, 2 Sam.10.1, unless it should be supposed that that was another Nahash, who succeeded this here; which is not likely.

spoken high rection against him, and actiping him, had reluied to submitto his government. See Luke 19.27,
V. 13. And Sail fail, There floating a man be put to death this
day In this speech he shees this Pievy, in reduling to take private revenge; his Clemency, in remitting so food a fault, which is a private revenue; his clemency, in remitting so food a fault, which is a privavenue, than the which, nething more (excep Pievy and Justice) graceth a King 3 and his Wisdome and kingly prudence, in applying the
silf to act seed to the second of the source of the second of the source of the sour win the people with lenity; which did, no doubt, much take with them. win the people with tenty 1 winten un, no apope, much the wint item. And laftly, he flowerth and executive his kingly Authority and Percogative, in pardoning fuch offenders as deferved death. The like example we have in David, 2 Sm.19.23. But it may be demanded whether Saul did well in pardoning these traytors, seeing it is the duty of Kings Saut on wen in paraoning there traytors, reeing it is the only of Aings to execute juffice and judgment, Rom. 13.4. Prov. 17.15. To which I answer, that as juffice is the vital heat of government for mercy is the naanimer, mar as juntice is me visal mar to government, no mercy is the na-cural humor, which, qualifying and tempering it, maken it durable 3 and both are good, if rightly and duly uted. There are fome laws meetly humane and political, which chiefly receive life from the Prince; this power being put into his hand by the fundamental laws of the Kingdom: power being put into his hairs of the with fuch laws as inflict punishment meerly in their own strength , and pardon the transgressions of them, when in his princely prudence he thinketh it equitable, profitable and feasonable. But there are other laws that are meerly Divine, or necesfarily and inseparably grounded upon them : and with them the Prince ought not to difpenfe, nor pardon the transgressors, or remit their puought not compenie, not person the transpersors so team their purifiment, unless it be when the pensity is not expressed, but left to be determined by positive laws of Princes and Nations. And tkerefore, (as I conceive) though Kings may remit treason against themfelves, at least in some cases, yet they may not pardon wilfull murder, agsinft that negative Commandment, Thou shalt do no murder, deeing the punishment thereof is expressly and morally determined, both before Moles law , Genel. 9. verl. 6. and alio under the law , Num. octors mans any sorties 9, vers. o. sua suo under the law, Num, 35, vers. 16, 300 and by our Saviour Christs own sentence and sanction in the time of the Gospel, Matth. 26, 52, Rev. 13, 10.

Oo 2

Yet

Yet in fome cases the punishment may be respited 3 as when the infliamendation of it would bring presere damage to the Common wealth than judicing a Kingsto be cased of his corrupt povernment, steining has deficing a Kingsto be cased of his corrupt povernment, steining has mardered Abner, a Sama, 3.79. But a stogether to tenth (ach capitals and mardered Abner, a Sama, 3.79. But a stogether to tenth (ach capitals and the same and in the cause of Amnon and Absalom.

in the cause of Aminon and Ablalom.

For today the Lord hith brought Islantion in Ifree! Here two tesions are implyed why he would not have those offenders put to death it. Because he would not have the day of their tritumph become unto any aday of mourting, another videry over their enemies to be Islanted with the blood of his full-cites: I. I. Because God having thewed himself for practices untura them, association, and the properties of the properties of the properties of the properties. felf fo gracious unto them, notwithstanding their provocations, as not onely to pardon their fins, but also to give them such a glorious victory and deliverance out of the hands of their enemies, it was utterly unfit for him , at fuch a time, and upon fuch an occasion, to flew himself rifor him; at fuch a time, and upon fuch an occasion, to men unmost of in inflicting parithment upon thoic that had offended. Thus metely and mercifully Saul demands himfelf, while the Spirit that his threely and mercifully Saul demands himfelf, while the Spirit that his threely and mercifully Saul demands himfelf, while the Spirit that his threely office to govern you, and to go before you as your form and the spirit that his form of wars, Numb. 17.61.77. And therefore the more unfit on many three threely and Lam old and gray-beated 19.77. And therefore the more unfit on many threely the spirit threely spirit three he breathed out nothing but blood and barbarous cruelty, when this Spirit departing from him, he was possessed and led by that evil spirit, ch.

V. 14. Then faid Samuel to the people, Come, and let us go to Gligat]
A place neer unto Jericho, where the people were circumcifed at their
first coming over Jordan, and so renewed their Covenant, Josh 5.9. and nix coming over jorosny and to renewed their Covenanty Joins 3-9. and therefore thought by Samuel the more fit for renewing the covenant of the Kingdom between the new King and his people. Befides, it was one of the three places which Samuel did vint in his Circuit, ch.7.16. and there (it is thought) was an altar upon which they facificed peace offerings; and in his respect also it was resorted unto in their publick and general affemblies, as at this time. See on Hof.4.15.

and general altemblies, as at this time. See on Hol. 4.15.
V. v. and there they mide Sauk King] I.e. They anointed him King
publickly, as Samuel had before done privately, (And hence it is that
Samuel afterward giveth unto him the title of the Lords anointed, ch. 12. Samuel sfereward giveth unto him the titled the Lords sounted, ch. 13.

5.) and died all other folematities requilite for his hanguration, factficing factificate of peace-offerings and thanks giving unto the Lords peating him for giving them a King by whole conduct they had obtained fact an happy victory, and praying for him, and craving Gods bletting upon this government. For though the was felded before, yet they now meet regain to confirm him in his Kingdome, and to preven all future that the world in confirm the large was the confirmation of the confirmati rebellion by giving their universall confeirs; seeing now having good experience of his wisdom and valour, none could question his calling and the validity of his election, of which formerly some doubted, ch.

10. 17. before the Lend in Gilgal] i. e. In a folemn minner, as in Gods pre-before the Lend in Gilgal] i. e. In a folemn minner, as in Gods pre-fence, upon the alter there exceed, and (as it is likely) before the Arie, the fign of Gods prefence, which was by Samuels spointment brought thitters, that they might conflict will God, as occasion fever a, in this weighty blumfold, 3 and alife (it may be) that it might grace the action.

CHAP XII.

Vct. 2. ANd semusifaid unto all If year] Having affembled the peo-ple of all the ribbs togethers, with all their Elders, Capatins, and Magiltrates, like a faithful judge and religious Prophers, he asynth hold on this opportunity to make a speech unto them; the main tope whererof is to convince them of their fines, and to bring them to unireigned repentance, for the averting of those basy judgments which otherwise God would furely inflict upon them. But more especially he laboureth to make them sensible of that great sin by them lately commitamount to mine treat sentince or the great in O yteratisety commit-ted, insiting a King in that violent and imperuous manner, whereby they rijected God from reigning overten as their Soveraign, and him-file as his Depuy and Vleegeren. And though he had formerly done it in the dighth Chapter, yet he though the rope first again at this time upon their confeiences with more exemellates; for divers the conference of the conference with more exemellates; for divers reasons, as being an high dishonour unto God, and a most ungrateful wrong offered unto bimself; it being now most seasonable and tul wrong oftered unto filmers; it being into the clearing of himleft from unjult columnies and apertions. For as for them, they were apt to be puffid up by their face victory, and to applaud themfelves in their wickedness, seeing they found fuch good fuccess by having a King and Captain to conduct them; and on the other fide, to centure Samuel, as one that aimed at his own ends in diffwading them from him, as namely the continuance and fetling of the government upon himself and his sons; to which end he had spoken of tyranny as they found it to be innocent of , and free from , in their ot tyranny as they tounds two be innocent of, and free trom, in their new perfects (lefting his government, who had alwayes been log good sna own experience) lefting the best better Capterin in time of war, but allo meet and merciful in governing his fubjects, as far from rigour in taking and merciful in governing his fubjects, as far from rigour in taking and the policy of the state of the s now voluntarily laid down the government; and from acts of injuffice, now voluntarily laid down the government, and from action injuttices, it feiting by deverting hintelf of all his former, power, and refigning the feiting by deverting hintelf of all his former, power, and refigning the distributions of all his former dealings, if they had now any thing to lay to the government, which obtained they had now any thing to lay to under their entering the distribution of the

place. And many, by their creating min from a trigor and injuncted in the prefence of their new King, he tacitely propoundeth unto him an example, in his own cartiage, of a just and gracious governour, that herein he might be unto him a pattern and precedent for his imitation; because herew that Princes cars are tender in hearing plain and direct instructions and admonitions, putting them in mind of their duties, and much more reproofs, when they do amils, See 2 Sam. 12.1,2.

and have made a King over you i. e. Not onely chosen him by lot at

Mizpeh, but also established, anointed and crowned him at Gilgal, by general confent of the whole people, whereby all occasion of rebellion is eben away.

nage the great affairs of the Common-wealth, and willing, in respect of my self and my own interest, to give over the supreme authority to ano-

ther, which in respect of my age is grown heavy unto me, and behold, my sons are with you Not now as rulers, but as private men, to do you (crvice, and to give account to you and your King of their men, to do you revice, and to give account to you am your Aing of their former couries and carriage, and to make fatisfaction for any thing they have done amils whilft they were in place of government, and I have malked before you from my child-hood unto this day it.e.

I have faithfully, and in the uprightness of my heart, performed the du-ties of my calling in the fight of you all, both in the service of the Santtes of my caling in the ign of you also both in the fervice of the Sin-clusty in my younger dayes, when I was a Levite, and in my riper age by adminifiring justice, fince I was called to be a Judg V. 3. Behold, here I am, witness against me To wit, not as your su-

oreme Magistrate, whom ye might tear to accuse, but as a private person, prene Magiftrate, whom ye might trat to accufe, but as a private person, Ihaving now interndered my power to our King ja and therefore, being ready to give an account to you and him of all my actions since Juneau development of the Common-wealth you may freely and without fear challenge me for any faults or fallings in all my fore-going administrations, Recl. 46-19. See the like concettations, Numb. 47, Ads 20.33. 1 Theff. 3. All are precedents for such to look upon as take upon them any purifick charge in Chatcher of State, and before the assistent j. i.e., Before Saul, who is newly anointed your Kine, except. Sone 22.6.

King, as v. s. So ch. 24.6.

of whose hand have I received any bribe to blind mine eyes therewith] of whose hand have I reviewed any britse to blind mine eyes therewish;

i.e. That I flound not feet to admirafter tighteous joudgment, being forefailed and prejudiced by taking a bribe, fo as I could not fee, not be able
to put a difference between a good and a bad cade, no more then a blind
men can fee his way. And So it is faid. Deuts 6.19, that a gift day
hind the gray of the wise, examing a Judge pradially to wreft juuggments,
and to plat feithere on his fide from whom he received the bribe. And
the state of the s Solomon faith, that a gift is as a precious flove in the eyes of him that hath it. Prov. 17.8. and it it be taken in our sense, it is a pear in the eye, which maketh it blind. Or, if we read it thus, that I fould bide mine eyes at him, the meaning is, that I might not take notice of his faults,

eyer at own, the meaning is 3 that a might not take indice of in land to putilih him according to his demerits, being corrupted with his briber.

V. 5. Te have not found ough in mine bund] To wit, which I have taken to pervert juffice. Thus he cleareth and juffifyeth himfelf in all his former government, (as Moles had formerly done, Numbra 6.15.) both that he might be an example to their new King, whom he calleth to witnels, to make him avoid those oppressions and acts of injustice, which he told them before would be incident to a tyrannical government, ch.8. actions them become would be income to a systematical governments, con-its, and also that he might hereby convince the people of helf inful folly in rejecting him, and with him the upright and unpartial govern-ment of their Judges, and making choice of the hard and opperfure go-vernment of Kings, which in many of them they should after find and

feel by woful experience.

V. 6. It is the Lora that savanced Mojes and Maton Heb. made. i.s.
making Mojes the governour of his people, and Amon the high Priell;
and when your fathers were oppreffed in that grievous Beyptian bondage. fent them to deliver them out of it.

lent them to deliver them out of it.

V.7. Of all the righteous acts of the Lord I Heb. righteous nells, or, benefits. To wit, as well benefits as punithments. In both which he justifyeth God against them, and sheweth how faithfully God had keep. covenant with their fathers, in giving them help and deliverance out the hands of all their enemies, that hereby he might convince them of worfe of Monarchy then it deferved, branning it with fuch imputations | their diffidence, in nor relying fill upon him, and of their unthankfulness, in rejecting his government, who had alwayes been fo good and

made them dwell in this place | i.e. made way for their enjoyment of that inheritance which God had given them in Canaan, by leading them

V. 9. Max when they forget the Lord] He msketh their forgetfulnelle banks in time of harvest, yet not in wheat harvest, spoken of here, but in of God to be the cause of all their rebellion, spotsatic and idolarry s into barley-hereet, which was nector the springs to wit, in the beginning of their marvailous deliverances, and multiplying upon them to many favors,

Chap.xii.

V. 10. And shey cryed unto the Lord] i. e. Confessing their fins, and repenting of them, they addressed themselves unto the Lord by fervent prayer for help and deliverance.

V. 11. And the Lord fent] He giveth divers instances of Several deliverances, not much regarding their number, (for there were many more then are here mentioned) not naming all the Judges by whose means they were delivered, nor the order of time in which they lived nor the enemies out of whole hands they had deliverance, but only infifteth upon four, as sufficient to put them in mind of all the reft. Ferubbaat] i. c. Gideon, Judg. 6.

and Bedan] Whom some suppose to be that Jair the Manassite spoand Datas J values from topole to be that Jair the plantative per-ken of Judg. to 3, because it a greeth with the order of time of the Judges here named, he being after Gideon and before Jephatha, and be-cause he was the grand-son of Machit the Manassite, who is called Bedan, 2 Chron. 7. 17.3 name given him, to diffinguilh him from an elder Jair defeended from Manalifeh, Numb. 32. 41. Others conceive, that Samothermose from manustern avomo, 23. 41. Others conceive, that Sam-fon is here meant, and called Bedan, because he was of the tribe of Dan s for Bendan signifiest a son of Dan, and Bedan, sin or of Pan. Neither in some few special instances was it much material that the order should be exactly observed. Neither indeed is it here, as appeareth, in that the oppression of Israel under Eglon the King of Moab was before that of Silera and Jabin, and alfothe Philiftims, and yet it is named laft, v. 9. And they rather think Samfon tobe here meant, because there is no special deliverance spoken of in all Jairs government, as was in the time of Samson; to which end chiefly these are here na-

and Samuel] He nameth himfelf, not out of vain-glory, but because his victories being lately atchieved, were fresh in mind, & so study to convince them of distidence and ingratitude both to God and him, in that where would fishe off the Judges government, even in Samuels dayes, though the Lord had honoured him with fuch profeerous success in all his underrakings, and under his conduct and care had given them fuch great deliverance

great deliverances.

V. 12. And when ye faw that Nahafh — come but againft you!

Though they had a King before Nahafh came againft them in this great
and last expedition, yet he had made fome incursions into divers parts of and mic expendingly yet he had made to the intentions into overs yet is of the country, afflicting and vexing the inhabitants, and they had heard al-foof his great preparations before he came against Jabesh , and this mo-

yed them to delire a King,

when the Lord your God was your King] i.e. Held in his own hand when the Lord your Gloss Mar your King J i.e. It to an inis own using the Royal injusts, and did accordingly rule over you by Judges, as his Subfitures and Deputies. And with his government the floud have been contented, till he had been pleafed to alter it, by giving you a subject to the pleafed to alter it, by giving you a subject to the had been pleafed to alter it, by giving you a subject to the had been pleafed to alter it, by giving you a subject to the had been pleafed to alter it, by giving you as a subject to the had been pleafed to alter it, by giving you as a subject to the had been pleafed to alter it, by giving you as a subject to the had been pleafed to alter it. But the had been pleafed to alter it, by giving you as a subject to the had been pleafed to alter it. But the had been pleafed to alter it, by giving you as a subject to the had been pleafed to alter it. But the had been pleafed to alter it, by giving you as a subject to the had been pleafed to alter it. But the had been pleafed the had been pleafed to alter it. But the

King. V. 13. And behold, the Lord hath fet a King over you] i.e. When you would have no nay, nor be fatisfied in your importunate fult by any reason or perswasions to the contrary.

V. 14. Continue following the Lord your God] i.e. Though ye have V. 14. Continue following the Lerat join God] i.e. Though ye have greatly offended, and by your fin julity deferved to be call off from being Gods people, as you have rejected him from being your King.

John Williams of the government you shall be fate, by his grace value of the government you shall be fate, by his grace value of the government you shall be fate, by his grace value and headle cookies on being in charged representations.

upon your unfeigned reprenance he will still continue to be your King I for then ye shall go after vainthing?] i. e. I dolls i which being trapy and power proceeding you.

V. 15, as it was againly from fathers | i. e. He will punfilly you with all eventy, a she did your fathers, when they rebelled against him, by all eventy, as he did your fathers, when they rebelled against him, by a suit from the father of the would in the Wilderresse. And as for their sin he would in the fame way, and provoke the Lord to just displicative, the woll in the same way, and provoke the Lord to just displicative, the last of the would in the same way, and provoke the Lord to just displicative, the last of the would in the same way, and provoke the Lord to just displicative, the last of the would in the same way, and provoke the Lord to just displicative, the last of the would have do to be rejected, yet will cast you out of this good land, which you now have in possible.

V. 16. Now therefore stand and see this great thing] i.e. That you may be more throughy convinced of your fin, and brought to repentance, take special notice of this great miracle of thunder and sudden rain, which the Lord will presently send, because you are so hard-hearted and fiffnecked that no words will move you, unless they be confirmed by miranecked that no words will move you, units they be committed by inter-cles and wonders: Match, 12, 38, 39, 1 Cor. 1, 22, Hereby it will appear, that all my former words, in difficulting you from a King, were hot spoken from my self, who am but an old weak man, but from God, who bath fent me unto you as his Prophet and Ambaffador.

untent me unto you as his respect to day? I will call unto the Lord, and be their wheat-harvest was in the very heat of Summer, which dryed up the vapours and exhallations that are the causes of thunder. And this was the reason why it was thought miraculous to have rain and thunder at the team my it was integer mixeuous to nave iain and tunner at your own rengious duties; the neglect whereor would make my prayers this time, effectively feeing the day when Samuel spake unto them was inefficacious. Here by fear, he meaneth all other holy vertues and grafis, and there was no likelihood of sigh weather, Prov. 26.1. And ces, and also the exercise of them in Gods sincere worship and this, and these was no likelihood of turn weather; Prov. 20.1. And others it may be objected, that it was no great wonder to have rain in harceft, feeing it is faid that in the time of harceft foodan overfloweth its banks, Jolih, 3, 15. I answer, Howsover, it could not be but a great you winder, that the whole who food the three bounds and immediately a window say mixture of hypocrific and diffirmulations; and in wonder, that the whole whose first three bounds are great to wonder, that the whole first three bounds may be a support of the control of the properties and dimmediately and immediately and firmulation; and in the control of the properties and firmulation; and in the control of the properties and firmulation; and in the control of the properties and firmulation; and in the control of the properties and firmulation; and in the control of the properties and firmulation; and in the control of the properties and firmulation; and in the control of the properties and firmulation; and in the control of the properties and firmulation; and in the control of the properties and the properties are the properties and the properties are the

barley-herceft, which was never the ipring, to wit, in the beginning of March (feeing the Ifraelites passed over Jordan the tenth of that monet.) and before the Passeover; whereas the wheat-harvest was in May, before the feaft of Pentecoft. Neither is it necessary that the overflewing of Jordan thould be caused by abundance of rain, but either from the meking of Snow upon that high mountain of Lebanon, (at whose bottom Jordan springeth) with other hills neer unto it, Jer. 18, 14, or from some hidden property of that river, or fecret cause ; as it is in the

that ye may perceive and fee that your wickednesse is great, - in askinally may preserve and yet may go may congress yet great, — in any-ing a King 1 de. No only finful, in rejecting the Lord from being your King, but allo foolith, in with-drawing your falves from him who is to mighty a Protector, that hath sain and thunder, heaven and earth ar command, and is able from thence to deitroy all his enemies, as in Joshua's time, Josh. 10. 11. and lately within your own experience, ch. 7. 10. and also from my government, as being his Deputy, who, of Gods free Grace, have fuch power and prevalency with him by my prayers, as to obtain thunder and rain from heaven to convince you of your fin, and to clear mine own integrity. See on ch. 8, 7. But it may be demanded, how it could be faid, that they thus finned in asking a King, when as it is faid before, ch. 10, 24, that God had chosen Saul to be their King. I answer, Because they failed in the manner and circumstances, asking him, aniwer, Because they laised in the manner and circumstances, asking num, 1. very unfedonably, nor waiting for Gods time, but in their own time, when they thought good. a. Nor meethy, followirting to Gods Will, but with impertous impatience, brooking no delay. 3. Proudly, because they would be like other narious, 4. Difficultivily, serling more on their Klug then on Gods power and promities, 5. Rebellioully, sharing off Gods Gomestian and the contractions of the contraction of the contractions of the c vernment, as weary of it, and defiring to exchange it, that they might

have a King fer over them. V. 18. And the Lord fent thunder and rain that day] In fuch on unvalue and terrible manner, (the more powerfully to convince them of their fin) that they were afraid left they should have been unterly deftroyed by the horrible tempest : which caused them to defire Samuel to pray for them unto the Lord that they might not dye, v. 19. Ezra.

10. 9. and all the people greatly feared the Lord and Samuel] The Lord, whom thunder, rain and tempetts resultly obey; and Samuel, who was so highly in his favour as to obtain them from him by his prayers. See

V. 19. For we have added to all our fins this evil, to ask us a King ? The people are by this Great miracle to throughly convinced of their wickednelle, that they are brought to the humble acknowledgment, not only of this last fin, but upon occasion thereof, of all other their fins

caule you to cleave clofer unto him. For though you have griavoufly fin-ned, yet there is no fin fo great but shall be forgiven, it ye turn unto God by unfeigned repentance.

V. 21. And surn yee not afide] Namely, from following the Lord in

the Lord will not do it, pecaule in a name is cauca upon you, as seing choicen by him to be his peculiar people 3 and therefore being in covenant with him, it will not fland with his glory to leave and caft you off before ye have forfaken and rejected him; feeing other nations, taking notice of it, would be ready to fay. That the Lord was musbel in his purpose, or unfaithfull in his promises, or important and insufficient in

because it bath pleased the Lord to make you bis people] Of his freegrace, not for any merits of yours, above others, so Deut. 7. 7. and

V. 13. Moreover, as forme, God forbid, that I final fin againgt the Lord, in ceasing to pray for you? Though ye have dealt unsultly and ingratefully with me, yet God forbid that I should fin against him by v. 1.1. It is not more starting to any c1 with cast time to the find most account of the control whose messenger I am, requireth them at my hands, howsoever you neglect your duty towards me; 1 Cor. 9. 16. Matth. 5. 44.

V. 24. Only fear the Lord] i.e. Be careful, with my prayers to joyn

mounter, that the day being fair there should presently upon Samuels integrity and simplicity, not dividing the best between God peayer be rain and thunder. But surface, though Jordan overslow its and idols.

Annovation on the International Confirms and Once of Summers

V. 15, But if ye foult fill do wickedly, ye fluttle confirmed, both ye

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v. 15, But if ye foult international fill minutes the minutes of an innumers of warlike ammunition, borfes and

couries against God, its not your King that fill minutes the minutes and international fill minutes the minutes and and different and international fill minutes the minutes and and different and an different section of the fill minutes the minutes and and different section in recket of the fill minutes the minutes and and different section in the fill minutes the minutes and an international fill minutes the minutes and prepared with all minutes and prepared with all minutes and prepared with all minutes an frequent examples of both people and Prince punished for their wicked-

CHAP. XIII.

Verl. 1. S Aul raigned one year] Heb. the fon of a year in his raigning i. e. From the time when he was elected King at Mizpeli unto the time when he was anointed, crowned and established in his Kingdom by general confent in Gilgal. In this year those things related as in the two former Chapters were done, to wit, the defeating of Nahahi and his army, and the railing of the firge before Jabeth-Gilead, and the peoples affembling at Gilgal, and Samuels speech made there unto them to bring them to repentance.

and when he had raigned two years] i.e. Another whole year from the time of his Coronation, which being added to the former year between his election and inauguration, make two years; And then he be-

gan to take upon him the royali flate of a King.

V. 1. Saul chofe him three thouland men of I frael 1 Namely, to be his
Guard, or flationarie and legionarie foulders, to attend his fervice upon all occasions, as he pleased to imploy them; especially to preserve the people from the invasions and incursions of the Philistims, and from the oppressions and insolencies of their stationary souldiers, which were in those garisons that bordered upon them. Some gather from hence that saul raigned onely two years before he was rejected of God, and forsaken Saul raigned onely two years before he was rejected of God, and torisken filt Sphirls, n. 15, 26, and 16, 13, 12, 13, 14. And though he be fisld to lave reigned fourty years, computing the time of Samuels government with his, Ad. 12, 13, 16, the reigned onely two years shrully, being afterwards depoted from his regiment by God) and the refl of his time as a tyrant; the Lord, for his own ends, tolerating and permitting his governments, though whicked and unlawful. And this they gather from ch. 14. 47. where it is faid that Saul took the Kingdom ; i.e. like a tyrant ufurped it by force and violence.

whereof two thousand were with Saul in Michmash] This was not a city, but a tract of ground fo called , in the border of Benjamin, neer the mountain of Bethel. So v. 5.

mountain or petitie. 30 1, 3.
in Gibeah of Benjamin] See on ch. 10, 5.
and the rest of the people] To wit, which he had assembled, that out of them he might make his choyce of his Legionary souldiers. Some think this was done at the time of the general affembly at Gilgal, before it was difmiffed.

V. 3. And Fonathan smote the garison of the Philistims] To wit, by Sauls command. as appeareth v. 4. See on ch. 7. 14.

and the Philistims beard of it] i.e. learing of it, prepared to re-

venge their quarrel.

Let the Hebrews bear] i.e. Take notice of the Philiftims preparations against them, that they likewise may prepare for the

Son upon this fervice, as his King and General,

and that Ifrael also was had in abemination with the Philistims \ Heb. did flink. Not onely out of that ancient deadly fewd that was between them , but also upon this new quarrel, wherein they were so much incenfed that they breathed nothing but revenge. So Gen. 34. 30. 2 Sam.

Samuels appointment. See on ch. 11. 7.

V. 5. and people as the fand which is on the fea-shore in multitude I An hyperbolical expression of a great multitude, usual in Scripture, Gen. 22. nyperiorities expection of a great mutaness, usual in activities, cetta. 22.

17, John 1.1.4. i King, 4.3.2. And this is expecified, that the greatest of this army might ferve the more to magnific Gods infinite power but an expection of pid indignation, for Sauls dilobelience to Gods and goodnefle towards his people, who did cause it to be routed and ruined by lucid weak and delpleable means as that similal handful of Sauls lie had plunged himself 3 like unso that of Gods unto Eve, Gen.

Beth-aven] It fignifieth a house of vanity and wickedness; So called by way of anticipation, because of the Idols afterwards there erected and worthipped, Hol. 4. 15. if at least it were not abused to these uses both in David, 2 Sam. 12. 13.) Saul, after the manner of hypocrites, gildin latter and former times. But here it fignifieth the city and wilderness eth over his fault with fair, yet falle excules, and fo addeth fin unto fin of Beth-aven. Of which fee Josh, 18, 12,

V. 6. When the men of Ifrael] To wit, which were of Sauls army, and for fear had left him, and fled away to fhife for themselves, as appear- staied, would little have availed against such a multitude of enemies to

and in great straights; as they, not without great reason, apprehended | Jonathans afterwards. And then he said he did it because Samuel came

in rocks] i. e. In the elefts of the rocks.
and in high places] Which were places of ftrength, and more fit for defence, if their enemies sflaulted them. V. 7. And some of the Hebrews went over Jordan] Those that were

neer the Philiftims in the West part of the countrey, lest their habitations, and fled into the East, as most remote from them, and palled over lorden into the land of Gad and Gilead, that they might be out of their

and all the people following him tremlling | Those few of Sauls legionary fouldiers mentioned v. 2. that did not flee away and leave him, were to furprized with fear of the imminent danger, that they were quite hearriesse and hopeless, and so unfit for any service, if put unto it. Hereby is intimated the vanity of creature-considence, and the folly of those that leave God, our chief frength, and put their truft in the arm of fleth, The Ifraelites in this place, who formerly defired a King to go before them and fight their battels, prefuming he would fave them from all their nemics, now when they have him, are perplexed with fear, as not finding themselves any whit by his presence secured from danger, and so are taught by woful experience, that there is no fafety but under Gods pro-

V. S. And be tarryed seven dayer, according to the set time that Samuel had appointed] i.e. Towards the latter end of the seventh day, not the whole day, according to Samuels appointment, ch. 10. 8. For which

he is reproved, v. 13.
V. 9. And Saul [aid, Bring hither a burnt-offering to me, and peaceofferings. And he offered the burnt-offering] That is, as some conceive he himself did offer it. For though it was unlawful for any , save a priest, to offer a burnt-factifice upon that publick altar in the tabernade appointed for it, yet (as they fay) a private man might offer it upon a private altar; for so Samuel, though but a Levite, offered a whole-burntfacrifice, ch. 7. 10. And therefore Saul was not reproved by Samuel for offering it, wherein he offered not; but because he had not staid the full oltering its wherein the clierce flot jour tectaue fee had not tribe at termine, according to Gods appointment, ch. 10, 8. Others (and, s. s.) conceive, more probably) think that Saul is faid to have offered it, because the prieft did offer it by his appointment. And thus Elkanah is faid to have factificed in Shiloh, ch. 1, 3, and Solomon at Gibeon, I Kings 3, 4, and that the offered a thousand burnt-offerings upon that alter there. Neither flouid Saul have needed to have flayed (even days: start enter. Neinter mount solar lave recence to near experience register this, feeling he had the Platfis with blim appointed for this frevier, effectally confidering that when Samuel came; it was as unlawful for him to have facilitied, being norly a Levite, as for himself or Uzzala to officinens. Therefore the finol Saul was, partly, that he did not flay the fill time appointed by Gody outoof his diffidence in him, and feet to be furprized by his enemies ; and parely, that he prefumed to rush upon so weighty a bufiness without the advice and direction of Gods Prophet, venue titter quartet.

and Saul bites the trampet throughous all the land] i.e. Dispatched his which was required of him and in an hyporatical minner foughts or genus into all parts of the Kingdom, with commission to publish by please God, and secure himself and the people from danger, by cremosi-found or trampets both Jonathans wideey, to bearer, and encourage the la lafetificter performed in an exercing manner, and not in faith and obtain people against their enemies, and the Philistims preparations, being thus ence. Unto which might be added his diffidence in Gods power and proprovoked, to make War against Ifrael, in way of revenge; that so taking milites, as being insufficient to proceed them by so weak means against their notice of it, they might stand on their own defence, and also send many and mighty enemies, many of those sew souldiers which attended fuch forces as they could spare unto him to Gilgal, that he might be him, being fled away; and it may be also some distrust in Samuel, though enabled to give them battel, if they made any attempt against he had alwaites sound him faithful, as if he would not now come unto him according to his promife.

V. 10. as soon as he had made an end of offering the burnt-offering, be-

hold Samuel came] Saul waited for Samuels coming until the time of the evening facrifice on the feventh day and having offered the whole-burnt-Vi 4, that Saul bad fmitten a garrifon of the Philifitms] i.e. Jona-offering, before the peace-offering, which was to follow after it was done; than by Sauls command. It is alcribed to Saul, because he had put his Samuel came; and so for default of waiting a small time longer he transgreffed Gods commandment, and became guilty of deferved punishment.
Which should teach us this wildom, not to dispense with Gods commands in the leaft tittle or circumstance, left we make our selves guilty of lin, and liable to punishment.

and Saul went out to meet bim , that he might falute him] Or, kifs o. 6. him. That is, as one well observeth, after the manner of hypocrites, he and the people were called together after Saul to Gilgal] According to neglecteth to obey Gods commands brought unto him by his Ministry. and feeketh to pleafe him with an outward formality and ceremonial comnlement.

V. 11. And Samuel faid, What haft thou done?] This is not a que-

And Saul faid , Because I saw that the people were scattered from me In flead of an humble confession of his sin (as we see afterwards For first he presendesh the defection and departure of the greatest part of his souldiers to be the cause of his making this haste; who, if they had eth by the verte following, where the other Hebrews are opposed unto hother which were not in the Camp.

The world following is the configuration of the con for the people were diffressed] i. e. They were indeed much distressed, with many or with few, as appeareth in Gideons victory, Judg. 7. and

nor within the dayes appointed. And so he putteth off the fault from and did lye under a fore and searching tentation. To which I answer a fore and searching tentation. To which I answer a fore and searching tentation. To which I answer a fore and search in the fault of the fau

Chap. xiji.

V. 12. The Philistims will come down upon me to Gilgal] As though

and I have not made supplication unto the Lord] Namely, for protection from our enemies, direction in our courfes, and his bleffing on our endeavours. As though factifices were better then obedience, or that God would hear finners having their hands and hearts polluted with

I forced my jelf therefore, and offered a burnt-offering] q.d. I was I forced my let; therefore, and offered a burnt-offering] q.d. I was yould safety God purpolely provided cities of reluge; And on the other way unwilling to have done it briore thou cannel; but I was necessitated unso is, undels I would by my delsy have had the Philithins important the Philithins furnished will be perceived in a manifest of the provided will be perceived in the paths which would have is all us open to routine and defined into the positions in the paths will be perceived in the paths of the perceived in the pe me and my week uppuse secure a man need unto you for ms protection; ment of min the gainered rices on me associations. As which would have laid us open to ruine and defluction. Others read various it feemeth Sauls offence was liable, who was at the belt a goods it, I refrainted, or contained, my felf; in which fence the word is taken, by pocite, deflicate of faith and a good confetence, without true fear 16. I repraints of containes, my [ev] in which tente the word is taken, Gin. 45. I and Ilis. 43. 14. And to the meaning is 1 contained my felf with much ado till I could no longer reftrain, expecting the fix daics, and a good part of the feventh, and then I made bold to offer a burne-offering in the latter part of the day at the evening-faceface, being now particular acts, but according to their one month, and to either rewarded to purificate the most non-most according to their own particular acts, but according to their own can be considered to the control of the contro

nt. V. 13. And Samuel Said to Saul, Thou hast done socishiy] To wit, V. 13. And sammer jana 100 ant., 2000 thap water journeys because thou hast not waited the seven dayes appointed thee, ch. 10. 8. Here he speaketh, not see subject to his Sovereign, but as Gods Prophet, Because those matter one acree on even agree appointed thee, cn. 10, 8. Here he flepsketh, no sas dislete to his Sovereign, but as Goods Prophet, Here he flepsketh, no sas dislete to his Sovereign, but as Goods Prophet, fart by him to do his medlages in delivery whereos, repreferring the second of the cample of David, who though in some few things he transgressed and related the second of the cample of David, who though in some few things he transgressed and related the cample of David, who though in some few things he transgressed and related to the cample of David, who though in some few things he transgressed and related to the second of the cample of David, who though in some few things he transgressed and related to the related to the second of the cample of David, who though in some few things he transgressed and related to the cample of David, who though in some few things he transgressed and related to the cample of David, who though in some few things he transgressed and related to the cample of David, who though in some few things he transgressed and related to the cample of David, who though in some few things he transgressed and related to the cample of David, who though in some few things he transgressed and related to the cample of David, who though in some few things he transgressed and related to the cample of David, who though in some few things he transgressed and related to the cample of David, who though in some few things he transgressed and related to the cample of David, who though in some few things he transgressed and related to the cample of David, who though in some few things he cample of David, who though in some few things he cample of David, who though in some few things he cample of David, who though in some few things he cample of David, who though in some few things he cample of David, who though in some few things he cample of David, who though in some few things he cample of David, who though in some few things he cample of David, who though in some few things he cample of Da perion, he was to prese when he map put into his mustar prainty and an perially making no difference between King and Subject, feeing to this lupreme King all are alike a neither dash be a cope to be per found P evincer. He was expected be been those to the best of more than the perial perial beautiful probability of the beautiful probability of the perial bands, 100, 34, 19. 123, 11 (thy in against num, one purerus concerns pone Printer, a swell as upon mean men, and wite the flrength of the mighty. Therefore Gods Prophers, howforce they have earned themselves with all metanets and bundlity in the cutte, and civil affairs, yet coming in the cause of God, as his Ambastadors, they have done his message with all impartial plainness, as we see in the carriage of Nathan to David , 2 Sam. 12. 7, 9, &c. compared with 1 Kings 1; 23, 24. of Jeremish to Zedekish , Jer. 37. 20. and Elijah to Ahab. 1 Kings 18. 18, 46.

I Kings 18, 18, 40.

Thou baft not kept the commandment of the Lord thy God] He shew-th him wherein he had done foolishly, namely in that wherein he en him wheren he had done toominy, namely in this wheren he thought he had done most widely and providently for his own and the peoples fafey. But this he ought to have declined, truffing in the Lord with all his beart and leaning to his own understanding. Frov. 3, 5. For our chief wissom consisterh in our obedience to Gods commandments, our citet wincome continuers in our oncouract to Good commandancing, Den. 4.6, Keep therefore, and do them for this is your wildome and inderstanding in the fight of the nations, &c. Hence it is that in the Scriptures fin is called fully and though in our plotting and contriving of fin, we think that we do most wifely, as Saul here, and Pharaoh Exod. 1. 10. Yet certainly therein we do most foolishly, by provoking God to

1.10. Yet certainly interim we do most comming, of proporing two avager, who is florager them we, and to draw upon our felicies with and fearful defluction, 1 Cor. 10. 22.

For now modified the Lerd have effablished thy Kingdom upon Iffeet for ever 1 i.e. Aid the dayes of thy life. And to for ever 1 testen the tribe of Judsh, and principally to be understood of our Saviour Christ, whose Kingdom is for ever. Now whereas it may be said, that Chiffs, whofe Kingdom is for ever. Now whereas it may be laid, sinst Sulh, nowithfielding his fin, held the Kingdome as long as he lived, and therefore the percuivy of his kingdome in himfelf and his politeity here mean; he not finned, to this! a nilwer; Thus: held ho or, held is lawfully, as a gift of Gods gree and favour, (for 10 he cafed to he a King when he was rejected of God, and David chofen and anointed to held in the control of be a King win in the wastreported of Good, and Dayin Gooten and anomittee in his room.) but as a Tyrant and ulurper; and fo was cut off by an untimely and unnatural death, whereby he was saken from his kingdom, and his kingdom from him a whereas, had it not been for his fin, they might his kingdom from him whereas, had it not been for his fin, they might long have continued one with another. Or it we flouid understand this place of the establishing of the Kingdom upon Saul and his polectity, his donh not cross broken to the stable of the control of the stable of fectual unless the condition be observed. This was the cose of Saul in this place, and of Jeroboam, 2 Kings 11. 38, who had a promise of the continuance of the Kingdom to himfelf, and his house, if he hearkened to all that God had commanded him , but God knew he would make that

to at that Gos has commanded that four Gos after the works than the promite void by his apoltatic and rebellion.

V. 14. But now thy Kingdome shall not continue] i.e. Shall not be effablished upon thee and thy posterity, but thall be rent from thee, and another thall be chofen in thy room. At the first light this may feem a mish, loce and over-fevere punishment for 6 small a sin as 5 at had committed, opt as not waiting upon Samuels coming, as he was appointed, and offering a factifice a little (ooner then he should have done, and that out of some

God, and infinite in majefty, feeing it deferveth no less then eternal damnation, if in his justice he be pleased to proceed against a sinner. II. That fin is not to be measured by the materiality but the formality of it, we take the configuration of t great, glorious, and gracious a God; as it was in the case of Adam. III. God doth not so much look on the outward act of sin as the maliciousness of his will who doth commit it : and he esteemeth that fin but small which is committed through humane frailty and infirmity, with reluflancie of the will; and as nothing, when it is done unwittingly and un-willingly, though it feem never so horsid in the outward act; as appearech in their case who killed a man unawares and against their will, for and love of God , and proved afterwards a malicious and bloody tyrant, when his vail of hypocrifie was taken from him, IV. God efteemeth of partitions accounting to their comman countern water they con-cinually walk. And so he patient by and pardoneth great fins in those whose hearts are upright before him, and who constantly walk in the way of his commandments; howfoever he may, for their spiritual and ever-lasting good, correct them with his fatherly chastilements; as we see in religious or righteous acts done by wicked men, when as in their conftant religious or righteous sci done by wicked men, when as in their conflant countriby go on in the waites of wickedneigh scaule their hears are routed and unfound a and if they do any good, it is sour of met hypocrific nor for any true love of fix but for by-respects and worldly & cernal ends a and he feverly pushlich their fina which ferm lefter, because they are fishly direction flowing from a much more polluted and flinking founds. And the second is the statement of the second is the second of the second in the second for the second in the second of the second in the second is the second second in the second second in the se treams nowing from a mach more political and coming comman. This was Sauls cafe in this particular, whose in God did thus severely punish upon these grounds; and the rather also (it may be) that he bepunnin upon tricte grounds 3 and the rather and the may be 3 that he ne-ing the first King of Meael, might be an example to all that should suc-ceed him; and make them by his punishment keep close to Gods commands, and not in the least thing to sweeve slide.

the Lord bath sought him a man after his own heart] i. c. Hath wifely choica and appointed him to be King and Captain over his people; to wit, David, though Samuel at this time had no know-ledg of him, ch. v16. 6, 12. but speaketh of him by a prophetical

and the Lord halb commanded bim to be Captain] i. e. hath designed him, though he yet knoweth not of it. He ipcaketh of the future as of a thing already done , to flew the certainty of it; as it is usual in the Scrip-

V. 15. And Samuel arofe, and gat him up from Gilgal, unto Gibeah of Benjamin] To which place Saul foon after followed him, if at leaft he did not accompany him thither, as appeareth v. 16. For though samuel were displeased with him for his sin, yet it is not likely that he left him we compensations that the days of the third of the first plants for the unto him from God by his Prophet. Neither is it probable that Saul in unto him from God by his Propnet. Neither is it probable that Saul in that weak condition wherein he now was, would have gone with this small handful of men from Gilgal to Gibeah, which was far neerer to Michmash where the Philiftims encamped, if he had not been incouraged to to do by Samuels councel and company.

and Saul numbered the people that were present with him, about fix hundred men] The rest of his two thousand being sted for fear , and these V. 16. And Saul and Jonathan bis son—abode in Gibtab of Ben-

v. 10. And ome any systematics in a more in cytotate of their final justice. Being in green feet, by treastor of their final number, and the great strength of their enemies, they made choice of this place for their better (learning, because being finance on a winter was of some strength (if they were assumed) to defend them against their enemies; and they were likely here to have the best assistance, being among their kindred and fureft friends.

V. 17. And the spoilers came out of the camp of the Philistims | i.e. They fent out of their camp three feveral parties of fouldiers to waste all They lean out of their camp times everal parties of louldiers to waite all the bordering parts of the country, and to bring all the fopoly they got by plundering to wellust the camp. And they prefumed thus of divited sarmy, because they ruilled in their huge multitude, and delpifed the small and unprepared number of the Israelines: In which regard, though they fent many to do this fervice abroad, yet the refereved enough behind to defend their flanding camp in Michael.

Opbrab] A city of the Benjamites , Jofh. 18. 23. South-west from Michmath, or, as others think, towards the North.

difficance in Gods power and promifes, when he was in great extremity, the land of saut, and to the vulgar Latine kith it; that is, fome part

V. 18. Beib-boron A city of Ephraim, on the borders of Benjamin, Joh. 16. 3. and 6. 18. 13. North-west from Michmash. Zeboim] In the tribe of Benjamin, towards the defert of Jordan o

the Eift, mentioned Neh. 11. 24.
V. 19. Now there was no fmith found throughout all the land of Ifrael! Here a reason is rendred why the Israelites were soill provided of weapons, namely, the tyrannical government of the Philiftims over them, who having difarmed them, took care to hinder them from getting any arms or ammunition for the time to come. Yes, fo jealous were they over them, that they took order to keep from them not onely arms and warlike weapons, but even necessary instruments of husbandry, as mattocks, spades, axes, plowshares and coulters; onely they gave them liberty to come to their imiths to make new when the old were worn, and allowed them files to farpen their tools when they were blunted ; which they that lived in places remote could not do without much trouble and in the storic before, now is said to have been the brother of Ichabod, for 24. 1. So Porfens, ss Plinie relateth l. 34. c. 14. bound the Romanes not to use any iron tools except about their husbandry.

with themfelves, and one with smother, Let us take care left the Heberss | usual with the Hebress | livid with the Hebress | usual with the Hebress | livid with the Hebres an ancient times, when they were necetificated unto it, they came into the waste useful and a fundaminal, wherevithal they conducted with field to fight against their entenies with clubs, long flaves, or goads, the Lord, Exod. 18. 30. To which purpose the was fent for by Sail, or pickforks, bows and filings, which were of great use in those dayes, and as least came of himself into the camp, and brought with him the Aris, they skilful in using them, as we see in the feven hundred left-handed v. 18. which they formetimes use to do upon weighty occasions, or when they skilled in using them, as we tee in the leven hundred let-banded Banjamites, Judg. 20. 17, and David, that level coilsth with a stone out of a filing, th. 17, 50, and the samy of I strate under the conduct of Devons and Barsa, which overcame of issens he mighty host with no other weepons but such as these, steing as the slith in her long there was not a folded nor space feen among source thousands I frast, Judg. 5, 8. And Shamgar slew sk thundred of the Phillithius with an ox-good-yor a plow-flarer, as the word may fignifie Judg. 3, 31 and Samion routed a was to then'll the addion and execution. And therefore, though I de-whole army of them, and flew heaps upon heaps, while the jaw-bond of an fire nos, to enter into a labyrinth of curiofity where I have no the affi, Judg. 15, 17. in all which Good magnified his power and all-fuffied-ithread of Setipoure or Resion to lead and guide one out, especially when

V. 21. Tet they had a file Heb, a file with mouths. i.e. To point and shatpen their instruments and necessary utensits, when they could

not go to the Philiftims forges.

V. 22. There was neither fword nor fpear found in the band of any The Philiftims had difarmed them of all their flore, & deprived them of

V. 23. And the garifon] Or, ftanding camp.
went out] i. e. To surprize Saul and his dishearrned followers in

CHAP. XIV.

Vers. 1. Jow is came to pass upon a day, or, there was a day) that focus gives to make the pass upon a day, or, there was a day) that focus gives the promise, the form of Saud faid? The focul infinite of this promise, the will give us visited over this and our ments yet, a special promise, that Saud thail fave use use of the band of the Philiplinn, with brotch gives of the promise of the promise, and the promise of the promise of the promise, and doubting, seeing be was carried on to this dangerous adverse from such a based on the state of the private of Gods spirits, and perivaded of Gods spirits, and perivaded of Gods spirits, and perivaded of Gods spirits, and on that where enterine should help in the promise the spirit of the promise of the promise of Gods spirits, and perivaded of Gods spirits, and the perivaded of Gods spirits, and perivaded of Gods spirits, and perivaded of Gods spirits, and perivaded of God flrength, it had been but foolish prefumption, chroni confidence, and a 14, 12. Yes, and it may be also, that feeing we cannot have full ablormeer tempting of God, for him and his armour-bearer alone to have fet upon a garrifon, yea, and with it, a whole Army of the Philli- and because he had no special promise from God of videy films.

belonging to the tribe of Benjamin, in which Saul was born, and had norant of it, and would not have given credit to him, if he had told him his inheritance. And the rather (as some think) they turned to waste of it, whould have dillwaded him from undertaking such a dangerous this country, to revenge themselves upon Saul and Jonathan, who had and desperate enterprise. For otherwise, in an ordinary way, according to martial discipline, it had been unlawful for him to have made such an attempt without the knowledg and confent of his King and General 1 and though it should have prosperously succeeded, yet in stead of reward he should have deferved punishment ; as we fee in the case of Manlius Tornustus his fon.

V. 2. And Saul tarried in the uttermost part of Gibeah] i. c. Neer one part of the strait towards Gibeah ; where having fortified himself and his small camp, he observed the motions and actions of the Phili-

which is in Migron A place, or plain, on the other fide of the narrow passage towards Gibeah, of which mention is made Isai.

V. 3. And Ahigh the fon of Ahigh, Hebabods brother, the fon of Phinchas | Phinchas the fon of Eli had two fons, the elder named Ahigh. the other Ichabod, born after the death of his father. Ahitub not being they that invest in places remote cousts not on without much trouble and responded time. This showsh in mow what a militerable bondings deflivered by the merity manded upon that foll occation of his fathers and grandfathers death, people of God were planged, who deferring Gods fervice had made them-lefves the validies and flaves of fin and Statan. See 2. Klings 2.4. 1.4. It is not help Prictiflowa direct the death of his the Philachas, but (a high and the state of the prictiflowal response to the death of his the Philachas, but (a high and the state of the prictiflowal response to the death of his the principles will be a state of the prictiflowal response to the death of his the principles will be a state of the prictiflowal response to the death of his the principles will be a state of the principles and the principles are the principles will be a state of the principles and the principles are the principles and the principles are the principles a feemeth) continued not long in it, but according to the threatning of the man of God dyed before he came to be old, ch. 2. 31. leaving behind Leaft the Hebrews make them [words or [pears] i.e. They thus reasoned him this Ahiah to succeed him in the high Priests office. Who (as it is with themselves, and one with another, Let us take care lest the Hebrews usual with the Hebrews) had more names then one. He is called Abime-

they were in some great exigent. See on ch. 4. 3.

V. 4. And between the passages by which Fonathan sought to go over to
the Philissim garrison. In these and the following words is set down the high and hard attempt of Jonathan in going over to the Philifitims gard-lon,by deferibing the difficulty of the passages that led unto them. In the deribing where of it may feem that there is to use as much difficulty as three was to them in the action and execution. And therefore, though I deany, judge 1,5,7,11. In a water doct instance in power in a manufacture of great moment to course the clear and dillined victories over their mighty enemies by fach weak and concemptible understanding of it, feeling it full in the cases that the Scriptor telleth without a thing was to be upon the manufacture of concerning the concerni telletin us men a timing was 10, monget the minimer to a not enterty execu-ced to our-week capacity, yet feeling fomething is expressed in the text which may give fome light unto these intricate and dark passes, I will see down briefly what I conceive. The passes here spoken of was a ctrtain in-let between mountains on either fide, in which there was a paffage between Gibeah, where Saul was, and Michmath, in which was the The Philiftims nad onspired turn or an uses two yes which workers, probabilitims and composition and camp of the Philiftims. They are called paljager in the purick chiftruments; so clubs, goads, flavies, filings, which for ware of better ammention they might, being necefficated, site for wespons, See or, who is the work of the place and command, had this priviledg above all the left of their place and command, had this priviledg above all the reft.

V. ... And the extision Or, flanding camp. length, it being the first entrance into the passage on both fides, that is, Globah, pilige of Midmafs] To the end that having taken it, they simply take themselves makers of all the country that isy before it, and thinke the lifetiles and the Perions of the one says finante, Northward over going the might make themselves makers of all the country that isy before it, and Midmafs, and the ther Sauthward over going Globash. v. 5. And the lifetiles from the country to the flary in the fellowing class of the country to the flary in the fellowing class of the country to the flary in the following class of the country to the flary in the following class of the country to the flary in the following class of the country to the flary in the following class of the country to the flary in the following class of the country to the flary in the following class of the country to the flary in the country that is provided to the country to the flary in the country that is the country

pallage.
V. 6. Come and let us go over unto the garrifon of these uncircumcised
Being sliens and out of covenant with God, they are not under his protection; whereas we, who are in covenant, and so the people of God, have

at this time, he thus speaketh, to fhew his humble submiffi and the strength of the streng

there is no reflecion to the Lord He is in himself omnigotene and al- | V. 16, the multimade metted away] i e. The army of the Fhillitims 1976 to the representative word a treatment manner comporene and all with the second section and planticients, that it is as callefer him to fave with few as with many. So were deflered by their floughtering one another. 2 Chron. 14.11. 1 Macc. 3.18. & 2. Macc. 15.27. See example: Judg. 7.4. 1 Sam 17.47. 2 Chron. 25.8.

Chap,xiv.

I sm with thee according to thincheart] i.e. I will follow thee whitherfoever it pleafeth thee to go.

V. 9. If they fay thus unto us, Terry untill we come unto you] Here Jov. 9. 1) well just tons time to, 1011 nation we come unit you friend ju-nathan, for the ftrengthening of their faith, that they might couragiously go on in this dangerous enterprife, pitchech upon a figu which no doube go on in this dangerous enterprite, putenetu upon a ugu which no doubt was fueget field unto him by Gods Spirit, whereby he doth not doubtingly temptGod, for we are faid truly thus to do when we make an unnecellary experiment of his truth and power) but onely defireth this fign for a second of the truth and power) but onely defireth this fign for the second of the bafinefs: as Blezzar, Abrahams strvant, did to the same end, Gen. 24. banners; as Bicezar, Atonatoms fix and, and to the tour end, Gen. 24.
13,14. and Gideon, Judg. 6.36,37. & 7.13. Neither was this fign. (as fome of the Hebrews would have it) without fome natural reason: For if the Philliftims laid, Tarry till we come to you, it was a fign of their courage and boldness; but if they said, Comeup unto us, it was a bewraying rage and boldners; but it encylad, General unto me, it was a bewraying of their featibulities to fet upon their encountes. Others will have it thus, That if they faid, Come to make as, it was an argument that they puttile confedered in their own firength, which God hatter for the fair own firength, which God and or case his direction, the fair own confull with God, and to case his direction. Getine the now

V. 10. And this shall be a fign unto us] i e. As it pleased God so put it into my heart to defire this lign , fo it is my earnest prayer unto God, that it may prove a true fign unto us, for the confirmation of our faith that it may prove a control of in the affurance of our good fucces,

V. 11. And both of them discovered themselves to the garrison of the

Philistims i.e. They went up towards their garrison in the ordinary

pallage.

Behold, the Hebrews come forth out of the holes where they had hid

V. 12. And the men of the garrifon answered] i. c. Spake, or, said who them. Which phrase is ulual with the Hebrews, where there is no question propounded. See on v.28.

quettion propounted, see on view.

Come up to us, and we will shew you a thing] Words of scorn and contempt.

q. d. Come up if you dare: but if you be so fool-hardy as to prefume to come up hither, we will teach you more wit then thus to thruft

your felves into such desperate danger.
V. 13. And Jonathan climbed up upon bis bands and upon bis see? Being full of true valour and courage, and thus provoked with their forms and jeers, but much more because Good had answered his desire in giving him this fign of victory, he bendeth himself with all his might to fet upon the work; and because the rock which was in his pallage was so high, craggy and steep that he could not in a usual manner get up to the top of its he clambereth and climberth upon his hands ner get up to the top of 15, ne cismosecus and cumpeth upon nis nands sa well as his feet, to keep him from flipping and falling backward. Jofephus observeth, that Jonathan and his fervant did not go up on that fide where the Philittims first eipyed them, but feeth da little compass about unto another place, which was not kept with any garrifon, because they thought it furely defenced by nature 3 and fo unexpectedly and fuddenly fell upon them.

denly retupon mem.
and they fell before Jonathan; and the armour beaver flew after him]
i.e. Jonathan himself, like a valiant leader, flew such as he first mee with; and his armour-bearer, having gotten weapons from fome that

with 3 and his armout-order , naving goven weapons from tome that fell, did also fly others that come in his way.

V. 14. Within as it were an half, are of land, which a yoke of oxen might plow] i. e. They made quick dispatch, and slew (o many in a very magor proud; they made quick unpaten, and new to many in a very mail compals of ground. This is mentioned to make it appear that the flaughter was miraculous, feeing it was made upon the Philiftines, not

inagener was intraculous, teeing it was under upon the continues, not whin routed and put to flight, but while they were yet close in a body.

V. 15. And there was a trembling in the bolk! j. e. They were all generally, both the garrifon, and those three companies which went out to floating notes the gar non-joint those times companies which went out to froyl, and were now returned to the camp, with all the reft of the Philikims army, flricken with fuch fear and amazement, and with fuch litins samy, stricken with luch test and amazement, and with such gldinnies and distemper of brain, that entry millook their fellows and triends for their entmies, and to fell upon and flive one another. This brieflithem by the deluding 60 bindings of their phantafic but principally by the power of God inflicting this judgment upon them. And with such a billoodies are gldinelie the Lord smore the Sodomikes, Gon 192.

neas o minanene ana guoainene me Lora inote ne sodomices, Gen. 19.
11. and the Midianites, Judg. 7.2. and the Syrians, a Kings 6.17.
and the earth quaked 1 i.e. God also fen a terrible earth quaked, which
did much increase their fear and affonishment. We read of eight Earthquakts in the Secipture 3 this here, and Exod. 19.18. Numb. 16.31.
Amos 1.1. Matth. 27.51. & 28. Ad. 4.31. & 16.16.

fairwas a very great trembling | Heb. a trembling of God. that is, a very great trembling , as we have it in our Translation; and so the phrase is sometimes taken, Gen. 30.8. or a fear not grounded upon any pages a concurred content of Octa, 300. Or a real not grounded upon any reason, (forwhy should a great army tear onely two men pushing and sering upon them 2) but sent miraculously from God sinch as the Lord threatned to fend upon his people for their fin , Lev. 26.36,37. And with fuch a fear he smote the Phillistims 3 2 Sam. 5, 4, and the Syrians,

V. 17. and fee who is gone from us] Saul supposed it might be some of

4.1 Sam 17.47. S. Liron. 25.6.
V.7. Dodll that is is thine heart] Whatfoever feemeth good unto camp, by fome skirntish with them.
V. 18. And S. al. fail to Abiab, Bring bisher the ark of God]. Namely, to enquire what was to be done, whether to pulue the Philiffims, or to keep their flanding. Now the Prieft being to confult with God, was to fland before the Ark, having on his rich Ephod and breft plate, was to traine octore the rates having on the tree expired and octor process and there to receive Gods Oracle and answer from between the Cheru-

what he would have him to enquire when it was come. Now this had been commendable in Saul, to consult with God in such a weighty matter; but as he did it, it was but the colourable act of an hypocrite, who fleeth unto God only when he is in fraits, and neglecteth him and his ordinances when the danger is past, as the sequel shew-

flay to consult with God, and to crave his direction, seeing he now hay to contile with 100d, and to clave his affection, tering he now knew of himfelf, upon this occasion officed, what he was to do, without his help. And here Saul diffeorered his falls, prophane and hypocritical heart; who, whileft he apprehended danger, fought unto God for differction and procection, but when he did but hope the danger was made to use falls from he shows he helpful flooring and he out of his fresh. John he shows he helpful flooring as once over, and he out of his ftrait, then he thought himfelf ftrong enough to walk on his own legs without any reliance on God, and fo hough to want on its own res. without any tenance on Gou, and to wholly neglected his ordinance, Num.27.21. as thinking it needleffe to be directed by him. And thus, when he was in danger by the defe-Bonds, the returners come perto out of the more where they had hid to be directed by him. And thur, when he was in danger by the determined to the finding in the first of our great army y against which having an opower to defend themselves, they lay hid in caves and books, ch. 13.

6. Or elfe they speak this by way of seer and food against Saularand, not laying the patience to gloss produced time; they shall have been defended and interacted themselves for few of batton suddenly. It is not batton to the contributed who has four field and interacted themselves for few of batton suddenly. It is not such to the contributed who has four field and interacted themselves for few of batton suddenly. but here, when he conceived that he was in no fuch need of him, he profanely neglected his ordinance, and trufted to his own course, as if he had faid , In these straits of time we have no leisure to attend Gods an-(wer, but will lay hold on the present opportunity, which already ap-

V. 20. every mans [word was against his fellow] Not being able, through fear and amazement, to dilcern friends from enemies. So Judg.

V. 21 Moreover the Hebrews which were with the Philiftims i.e. Those who being formerly taken captive, and were now their flaves and bondmen, and forced to follow their camp, and attend upon their carrieges, and they also who as fugitives had fied unto them to lave their lives, joyned now with their brethren against the Philistims: So that there were divers forts of men which joyned in this battel to work their deftru-Action 3 the Philiftims themselves, who flaughtered one another; Sauls army, the Ifraelites which the Philiftines had among them, both bondarmy, one arractices without the runnitures man among them, note non-men and fugitives; and the lifacilites who had for fear left. Sauls camp, and hid themselves in caves and rocks, ch., 32. V. 23. 82 the Lord Javed 1/rad] Not they themselves, but the Lord

V. 33. OUR LEWIS BACK 1 JUNE 2. OF THE STATE OF THE STATE

V. 24. And the men of frequency appropriations useful to with Mitninger and fainterfo, not dering to eat.

For Saul had adjured the people] i. e. Had bound them by an onth, under the penalty of a fearful curie, devoting them who transgetsifed unto

[aying, Curfed be the man] i. c. Let him be rooted out as an accurfed

thing,
thing,
that cateth any food] Heb. bread, Hereby all food is fignified; elfe Jonathan had not offended in eating honey, v. 43. See Gen. 43.31.

may be avenged on mine enemies] His end was that by flaying to eat may or awenge on manner enemate) The ran was, that they might not be hindred from purfating the widory. This though it they might not be hindred from purfating the widory. This though it had a fitter of seal, and a good intent, to defluy Gods enemits, yet it was in many respects finful and wicked. For I, it favoured of pride and was in many representations and where the group of the victory afcrib-arrogance, feeing hereby he defired to have the glory of the victory afcrib-ed to himself, and his zeal and policy, which more duly belonged to his ion. II. he rashly and inconsiderately insnared the consciences of the ion. 11, ne ramiy and inconnectately impaired the consciences of the people by a curie and each, meetly out of his own head and will, having no warrant for it from God. 111. though the peterded a good end yet he used ill means, the interdiction of food to the people, though never the contract of the people, though never the people, though never the people, the people is the people of the people, though never the people of th to much necessitated to eat, and the binding them by an oath and curfe, and that under penalty of preferr death, v.43,44. which it was unlawful for him to inflict (though a King) without just cause. IV. because hereby he weakned and disabled the people, and so hindred them caule nectey ne wearned and outstreat the people, and to numered them from obtaining a much more glorious victory, verie 50. V. he was hereby an occasion of the peoples sinne, who afterwards being hunger-flavved, for greedinelle, did eat the fleth with the blood

ver, 3. V. 25. And all they of the land] i. c. All the Israelitish fouldiers 3

came to a mood] To wit, which lay between Michmash and Aialon and there was honey up:n the ground] In that Country bees in great Pρ

ordinery thing in many places of Canaan , it was therefore faid to be a land flowing with milk and boncy, Exod. 3.8, 17. Jer. 11.5.

but no man put his hand to his mouth] , Namely, to take and eat of the

Not being with his father in the camp when he adjured the people, w.3, 17, and therefore was wholly interesting by reason of his sheene the could take monite of the cathing when his jather charged the people with the oath] Unro which was anything his jather charged the people with the oath] Unro which was anything his jather charged the people with the oath] Unro which was anything the oath. nexed the penalty of the curie and death. And therefore, being through wesknels, hunger and wearinels ready to faint, he tafted fome of the

honey which he saw lying on the ground.

and dipt it in an honey-combe Or, wood-honey. i. e. the wilde honey

which lay before him. See Matth. 3.4.
and his ever were enlightened i. e. He gat new strength and vigour, and his eyes grew cleer, that were dim with fasting and faintnelle for

that eateth any food this day] i. e. Till the evening , v. 24. For with the Hebrews the day ended at evening, and then the next day began.

And the people were faint] Or, weary, loss they could not any longer pursue their enemies: Which was the occasion of Jonathans

V. 19. My father hath troubled the land] i.c. The whole army of Ifracl, by imposing upon them this inconsiderate oath, seeing it is the cause that hindresh them from obtaining a full and compleat victory.

V. 30. How much more, if bagly the people had eaten freely] q. d. If I by the alone taking of a little honey am so much refreshed that I am thereby enabled to go on cheerfully, as your Leader, in the pursuit, how much more, if all the souldiers had eaten freely of the enemics spoyl, much more, it an use towards was eaten received to the enterior polyl, as they happed to light upon it, would they have been enabled thereby to hive purfued and flaughtered their enemies? Others read the words thus, How much more, if the people had freely eaten of this foot of their enemies which they had gotten? but now there is no great flaughter made enemes words they mak gotten t but now there is no great jumpler made among it be Philifium. Junius, word for word, readth it according to the Hohres, and in the finds is perfect; Tea, because (I would to God the projet had been permitted freely to eat; because, I soy) by their being refrained no greater suggester had been made of the Philifium; by, reason of their familing for want of food. Here he disallowed his fathers which the first words the support of the project of the support of the supp of their sanning for want or tood. Here he disalloweth his lathers curife for three realons.: 1. because the people were hereby disabled to pursue their enemies, as he found in his experience. 2. because the studyed for the enemy was not for great as it would have been, had the people gazen, they by fasting being fo faint that they could not pursue, 3. because the people by this rash outh were restrained of their lawful li-

V.31. To Aijalon] There were two Citles of this name, one in Dan, John 19.42 given to the Priefts, John 21.24 another in Judah, 2 Caron. 11.10. And the later (as I conceive) is here meant, feeing Michmosh, which did lie on the border of Benjamin, was not far from it, and the lots of Judah and Benjamin joyned together, and bordered on the Phiflims Country,

V.3 2. And the people flew upon the [poyl] i.e. Night being come and the v. 3.2. Ann ter propose from paym to type 1 see rough come and the time of the oath expired, and being with long falling extremely hungry, they feixed on the finer, oxen and calves which were in their enemies camp, for their provision, as a ravenous hungry have upon her prey 5 and before the blood could have any time to be drained out of the flain beath. (being killed on the ground, and not after the usual manner hung up, that the blood might run out) they did dress and eat the blood with the fleth, (caree half rosted or fod which was contrary to the law, Gen. 9.4. Lev. 3117. & 17.14. Deut. 12.16. & 15.23. And fo though hunger could not force them to transgrelle the Kings commandment, for fear of death, yet it would not restrain them from breaking Gods commandment, though it brought them under the penalty of his curle, and

uen it ien.

V. 33. And be faid, Tebaue trangressed] Or, dealt treacherously.

Like an hypocrite, he charged their in upon them, and condemneth
them for it; but without any acknowledgment of his own, which was bell it felf. the cause of theirs.

roll a great stone unto me this day To wit, that the beasts might be killed on it, and their blood presied out. Or, because it is not probable that one Rome could not be sufficient to have the beafts of so many thoufands, all haity and hungry people, at the fame time flain upon it, others with more likelyhood conceive that it was to build that altar spoken of v. 35. that so killing and eating before it in Gods presence, and in the fight of the King, they might no more prefume to cat the blood with the

to come. See on ch. 9.12. & Judg. 21.4.

abundance bred in the woods, in hollow trees, and gathered there fuch the fame was the first altar that he built unto the Lora Heb, that plenty of honey that it dropped thence opon the ground. This being an alar to began to build unto the Lord. It is faid to be the first, because it was the fieft that he built himfelf , or that was built by his fele appointment : for those at Gilgal were built by Samuel and others, appointment: for time at Ginga feet can be yearned and Olifets, though he had the use of them, ch. 11.15. & 13.9. And this (as some think) is said to tax him of impiety and profunencis, that whereas he had before great couse to shew his thankfulntile to God by facrificing peace-offerings and gratulatory facrifices, as namely, his famous victory over the Ammonites, yet he had not till now built any altar for this ufe.

V. 36. Then faid the Prieft , Let us draw neer hither unto God] i. c. Before we undertake such a weighty enterprise, let us first consult with God by Utim and Thummim before the Ark, and crave his direction in it: Num. 27.21. See on Eccl. 5.1.

V. 37. And Saul asked counfel of God] To wit , by the high Prick as he advised v. 36.

But he answered him not that day] This was a figh that God was displeased, as ch. 28.6. but not with Jonathan, for eating the honey; but and his eyes grew ciecs, was two warms of philis.

V. 18. Then answered one of the people] i.e. One of the Souldiers, who following him in the pursuits, and taking notice of his tasting the honey, pake muso him. For in the Heberop phrase a man is fail to answer; when his spectre relatent to a thing before done, and the honey, to the honey, to the him people of the honey, to the thing the people had been asked him no question, and to have answered Moses, when he asked him no question, and to have answered Moses, when he asked him no question, and to have answered Moses, when he asked him no question, and to have answered Moses, when he asked him no question, and to have answered Moses, when he asked him no question, and we have a signer of the date in cately, he might be more able to ago end, that being referrished though his father they, he might be more able to ago end, that being referrished though his father they, he might be more able to be must be oath , under the penalty of a curie , not to eat , yet he was ignorant thereof, and was not, being ablent, bound to know it, unleile fome means had been used by his father or fome other to give him notice of it: But rather, God by lot did discover his fact, when by this means he was fought unto, I. for his own glory: For seeing the disposing of lots belongeth unto him, Prov. 16.33. it was for his honour to give a true lot, I I. to discover unto all Jonathans innocency, when the cause came to a full hearing; which those might have questioned that saw him eat the honey, and did no know that he was ignorant of the oath. III. to convince Saul of his inconfiderate raffiness and folly , together with his convince saul or instruction transfer annotes and touly, together with his hypocrific, cewelty and tyramy, in fentencing men to death before he knew whether their fault deferved it, and ratifying his dreadful doom when hekney it did not deferve it, and to let him fee what mifchiefs that hafty outh had wrought, in hindring the greatness and glory of the victory, in being the occasion of the peoples sin, and indangering his on to death, who, in respect of his true worth, and his own natural affection, could not but be most deat unto him, if at least pride and arrogancy did not quench the heat of his love, and cause him to envy him the glory of this victory, as afterwards it fell out between him and David, ch. 18.7,8.

V. 38. all the chief of the people Heb. corners. See on Judg. 20.2. He commanded all the chief, i.e. all the Elders and Heads of the tribts and families, to approach unto him, that they might by lots find out the man who by his fin had provoked Gods difpleafure, so as being confuked with he would give no salwer. He concluded that fin, as in the case of Achan, Josh 7. was the cause; and prefumed it must needs be the bretch of that oath he had imposed, and nothing elfe; and never thought how himfelf and the people had broken Gods law; himfelf, by impo-fing a rath and finful oath; and they, by esting the blood with the fielh; but like a grois hypocrite, preferring his own groundless command before the law of God, he will have this punished with all rigor, but never neaketh or thinketh of the other.

V. 39. though it be in fonathan my fon , be fhall furely dye] This he speaketh to magnific his unpartial justice; though all proceeded from ar-rogancy and tyrannical cruelty. For what lawful power had he to in-flict death upon any for transgressing his lawless and rash oasth? espcially on Jonathan, who had done it ignorantly, and had so well deserved both of him and the whole Common-wealth by his undaunted valot, when he in the mean time durft not look in the face of his ene-

V. 40. Be ye on the one fide, and I and Ionathan my fon will be on the other fide To wit, that being thus divided, we may fee on which party. he lot will light, and so he that hath finned may be known:

V. 41. Therefore Saul faid unto the Lord God of Ifrael] i. e. Prayed

w. 4.1. Interpret on a plan and the lots.

Give a perfect lot | Or, shew the innocent, i.e. an upright and unpartial lot, or a lot which may flew and cleer the innocent, as the words nay fignifie, though Saul meant the contrary.

but the people escaped] i.e. were cleered and freed by lot. . Here the Lord heareth the prayer of Saul , though it were void of faith, not out of any respect to his prayer, but to his own prerogative, as being the Cole disposer of lots. And in this respect, when the heathenish Mariners referred it unto him by lor to discover the offender that was the cause of the tempest, he caused it justly to fall upon Jonah, Jon. 1.

V. 42. And Ionsthan was taken Really and truly Jonathan was innocent and taulstein, but not in Sauls sense. But why is he taken by lot who was innocent? Many reasons are rendred by fundry men : 25 I that hereby God might fhew how tender be is in allowing the least shew of disobedience to the supreme power; II, to make children fear and avoid even the raft and causeless curses of parents, which out of Gods V. 35. And Saul built an altar unto the Lord] To wis, that all who (ecce; judgenen are formetimes infiliced; 111.041) would might offer upon it peace-offerings, in thankfulnelle for this great by bringing thereby his descrif fon into extreme danger; IV. to all (ceret judgment are sometimes inflicted ; I I I. to punish Sauls rath oath) victory, and that it might be a monument and memorial thereof in time cover Sauls groß hypocrific, who was ferupulous in keeping a rath and wicked oath, yet made no conscience of killing his innocent son,

Chap.xiv. O here alledg other reasons; as I because if Saul, who was the chief offender, had been discovered by lot, it would have impaired the credit of the King, and so weakned his government; I I. because this taking of his son was a greater grief to Saul then if himself had been made in armies fhould be ftrially observed.

made in armies mound or attracty operation.

V. 43. I did but style a little boney — and to, I must die] q.d.

Though the fault be little or nothing, seeing I was ignorant of the eath, yet I must dye for it. Here one well observeth the candor, ingenuity and honest simplicity of Jonathan. He doth not shift the matter off by excules, and plead his innocency, but plainly confesseth the fact; he doth not alledg ignorance of his fathers oath, nor his extreme necessity by reason of hunger and faintness, nor the benefit he had by his eating; nor accuseth bis-efasher of temerity and rathness in imposing me; tourness amount of cruelty in punishing the breach of it; nor pleadeth his own with in this his fervice, by which all the Common-wealth fared the mand over all his army, according to that; 16.0.16. He had tereated all the fed mand over all his army, according to that; 16.0.16. He had tereated all the fed man to the series of the series ing ; nor accuseth hisefather of temerity and rathnels in imposing the

V. 44. And Saul answered , God do so and more also] See on Ruth. 1.17. It appeareth by this and many other places that Saul was much

given to swearing and cursing.

thou shalt surety die, Jonathan] A strange zeal was this of Sauls! He that here in pursuance of his own rash oath will not space a good sonne, a while after contrarie to Gods express command spareth a wicked King,

V. 45. Shall Jonathan die, who bath wrought this great salvation i Ifract? Here the people oppose a just oath against Sauls vain-glorious and hypocriticall one, swearing that Jonathan should not dye; I. beand hypocracial one; awaining and Jonathan mouto not eye; a because he had committed no crime worthy of death; implyed in these words, Shall Jonathin dye? q. d. Should he day that is innocent, and hath committed no offence that deservati death? II. because he was rether worthy of all honour & reward, seeing the Lord by him, as his chief instrument, had given a great and miraculous deliverance to his people, when they were in a forlorn and desperate condition. And this act of when they were ma corrors and superface consumon. And mis set or the people was very commendale, if they carried it on by humble fup-plication and interceffion; but not [6] if they did it in a mutinous and forcible manner, as it fermeth they did, for then it was againft missing the manner. litary discipline, in the relation of souldiers to their General, and a-

gainft that loyal obedience that is due from subjects to their King.

as the Lord liveth] i et. As surely as God liveth, who punished fall-hood, and rewardeth truth.

there shall not one hair of his head fall to the ground] A proverbial speech with the Hebrews, fignifying a total immunity from all hurr and evil. So 2 Sam. 14.11. Matth. 10.30. Luke 21.18.

V. 46. Then Saul went up from following the Philistims] i.e. Cessed to pursue them, because God seemed angry in not answering him, and

to pursue users, recent continued and the toyal through the kingdome! i.e. Being by this glorious viV. 47. So Sauttook the Kingdome! i.e. Being by this glorious viGory better confirmed & Celedon on the toyal through took upon lim the
the old wrongs, but allo ever fince they have continued in the fame mamanaging of all the attains of the Kringsomer; but especially in nguting against all the curries that made war against hims or clic hereby is and false many of Gods people, v. 3.3 means, that hearing Gods doom against him by Samuel, that the king dood soon against him by Samuel, that the king dood soon floud be tested from him; a hope 1.3.4.4, he seld all the means he could, to threngthen himself against all those were any ways likely to deel ways from Saul all thew of excuse, if he neglected to deprive him of it. Sec 4.3.1.4. Very 5.2. seeing Mach, and acaded the children of Annual Population of the seed of th

against Moab, and against the children of Ammon Bordering on the

Evro Canaan.
and againft Edom] Bordering on the South.
and againft the Kings of Zohab) Which lay on the North of Canaan,
between Banaan and Euphranes See a 20m. 8.3. & 10.6.
and againft the Politifinar! Who lay on the West.

and [mote the Amalekites] As appeareth in the following chapter, and is here spoken of by anticipation, that his warlike exploits might be lum-

V. 49. Now the fons of Saul were Jonathan , and Ishui , and Melchi V. 49. Now not font of same were younger, and spous, and oxensifinal Ithui is also called estimately, ch. 31.2. In this register of Sauls fons Ithbotheth (who is called also Eshbart, 1 Chr. 8.33.) is omitted; and that, as some think, because here are onely reckoned up his sons, Soldiers and valiant Worthies that fought his battels, and both lived and dyed with him; whereas Ishbosheth survived him; and was a man of no great worth either for wildom or valour. Neither are his children by Rizpah here named, because the was but his concubine, not his wife, 2 Sam. 3.7. & 21.8,11.

V. 51. was the fon of Abiel] See on ch. 9. 1. bim unto bim] As Samuel had fore-warned, ch.8,11.

Vers. 1. S Amuel also said unto Saul, The Lord sent me to anoint thee to be King over his people, over Ifrael] f. e. Appointed me as his ang on us 10n was a greater grief to Saul then if himself had been cateen j 111, because no men durth have personned to execute the function of data upon him, being the Sovereign King. J V. because the for Goods providence was directed to go unto him, though he intended in our Lord hereby would effabilith military discipline, and shew that orders required of him, putted him in midd of Good hereby he could be firstly to here and here that orders required of him, putted him in midd of Good hereby he could be firstly to here and here that orders required of him, putted him in midd of Good hereby here required of him, putteth him in mind of Gods fingular favour towards him , that hereby he might move him to undertake and perform Gods command with more diligence and cheerfulness; namely, that when he feemed little in his own eyes, he advanced him to the supreme dignity of being a King, and that over Ifrael his own people, and to supply his

being a King, and that over liraet his own people, and to jupply his own place to Government, as his Vicercy and Lieutenast,
Now therefore heartest took must be write of the words of the Lord j. i.e. Howlover thou half formerly failed, and displaced the Lord by thy disobedience, ch. 13.13. yet now at last obey his commands, in thank-

by their names: Therefore he is in all things to be obeyed, feeing all creatures obey him: And being Lord of hofts, and of omnipotent power, and able to protect his fervants that obey his commands, and to deftroy his enemies that rife up against him, Saul might be allured of good suscess

chemics runs rue up against min, som unique to mine the when he did fight his battels.

I remember that which Amatek did to Ifrael] God cannot properly be in the state of th peaketh to our weak capacity, after the manner of men. And whereas by Gods long deferring to punish the Amalekites for the wrong they had done unto Israel, Exod. 17. he might feem to have for yourn it, he is now faid to remember, when as he taketh order to punish it, and avenge now may to rememore, where as ne execut outer to pummer, and average his people. A malek was the son of Elipbaz, and the grand-child of Esau, Gen. 36.4,12. I Chron. 1.35,36. Now as there was innate entiry in Esau against Jacob, even in the womb, so it perpetually contimity in Blauagaint Jacob , even in the womb , lot perpensive connection Blaus of Fpring against the lifectives the policity of Jacob. Amaleks malice and cruelty broke out betimes. For when the Inteliers were but newly come out of the Egyptian bondage, and were yet in a low and stilleted condition in the wilderness, the Amalekites encounted them in their paffage, they paffing along peaceably, and giving unto

them in correpange, they paining along presency, and giving unto them no cast of quartel.

bow he laid waif for him in the way when he came up from Egip!] The wrong and cruitly done unto the liredites by the Amslekites, was of two lotts, whereby they thereof their extreme malice againt Gods period, without any cause by them offered: The one was, that in factor ambulant the many considerable will compare the constraint of they way-laid them, and as they passed by fell upon their rear, cutting off their old and impotent persons, women and children, who for weak-nels were not able to march with the formost or middle ranks: The other, that they openly affaulted them, by giving them battel, that for they might hinder them from entring into Canasn, Deut. 25.17,18.

managing of all the affairs of the Kingdome; but especially in fighting licious hostility. For in Sauls dayes (it feemeth) they had fought against

flay both man and woman, infant and fuckling, ox and sheep] i.e. I have anathematized and devoted all to destruction, as I did Jericho in former times, John,7. and therefore see thou spare nothing. In this case it had been no cruelty in Saul to execute that to the uttermost which he had in charge, seeing he had Gods absolute command for it. Neither is it injustice in God to punish infants with death, even to the third and fourth and against the companied to woo and one week.

and whitber fewer be transfellinglef, be sweed item] i.e. Though the did not wholly vanquish and fubdue them, because God had relevely is but a temporal pullment, whereas the corruption of nature derived in the work and glory of it for David, who did fuceced him, yet he much flaughter their castel, feeting they are their mistregoods and are to fland distributions and before man of their war failed to the man of t that work and glory of it for David, who did fucceted him, yet he much molefled and weakned them, fo as they did not with that confidence, molefled and weakned them, fo as they did not with that confidence, and for them and their use, are subject to all this came to pass out of Gods meer mercy to his people, who gave analys for their fakes, Rom. 3.0, 32. Gen. 3.17, 18. This justice is here facessfit to Saul in his wars, though he were a wicked man, for their fakes.

1. **Additional than the subject to the subject to the subject to the subject to the manifeldation of Gods glory, in making the Amelekite examples of his vengeance against them that deal cruelly with his reaching the subject to the subject

V. 4. numbred them in Telaim] i. c. Mustered them in the fields of Telaim, or the country adjoyning to Telaim, a City in the tribe of Judah, called alfo Telem, John 15, 24.

dab, called allo Telens, Join 15: 24.

and tent baseful and men of Judab] Judah, though it were the greatest
tribe, tent out the least number in this expedition, because their inheritance bordering upon their arch-enemies the Philistims, they were contrance to ordering upon their archivements the Plantitims, they were con-firmed to imply the chief part of their firength in defending their own coasts against their inroads and incursions. Now concerning the cause why they are numbered apart from the rest of the cribes, see on characteristics.

way uney are numeror apart from the truthes, ice on cn. 11.8. V. 5. And Sail came to City of Amilek] i.e. Either the fift that was in the march, as it is likely, because the Kenites lived neer unto it, who inhabited upon the borders of Judah and Amilek; or the chief city V, 51. Mas the fin of Alici] See on ch. 9. 1.

V, 52. And when S and faw my fireng man, or any valiant wan, be took think, but it doth not feem to proble to me that they do have chief it. Royal city on the very borders of their enemies.

and laid wait in the valley] i. c. Not onely to take advantage against

Chap.xv.

5. 24. V. 6. And Saul faid to the Kenites] These were the nation of whom Jethro Moles his father in law came, who is called a Kenite, Judg. 1.16.

Jethto Bancia ni stinct in iaw cam, on the same a activity, jungar. They dwice no the borders of Julyah, met Bancia (A. And of them defeended the Rechables mentioned Jet. 35. See on Numb. 14, 213, 23. For year of the same Thus as God remembred the unkindness, of the Amalekites long afore shewed to his people, to punish their posterity for it : so he remembred the kindnels of the Kenices to reward it in their posterity, by preserving them from ruine. To this end Saul willed them , because they ing fifth from tune. To time end saut winter tiert, pressure any dwelled in recks and mountainous places. Numb, 14.71. and uppergrounds, in reference to the Amalekites, to go, depart, and get them down, using divers words to the same purpose, thereby intimating his earnessness to have them do it with all speed, seeing there was no hope of any fatery, if they did not prefently abandon the company of that wicked nation, which God had devoted to utter destruction. And hereby is implyed, that they that would escape the punishments of the wicked , must separate themselves from their company and fellowship, 2 Cor. 6.17. Rev. 18.4. Ifa. 52.11,

V. 7. from Havilah] A region of Arabia , Gen. 2. 11. See on Gen. to Shur] The uttermost border of Arabia towards Egypt , Gen. 25.

18. Exod.15.22. 18. Exoch 15.22. V. 1. Auch be took Agrig the King of the Amatchites slive] Agrig It fettenth was the common name of the Kings of Amalet, Nomba.47. Substitute of the Kings of Egypt, and Admicels of the Phillishthms. See on Ethal.11. Now whereas Saul should have flain Agrig with the twood by Gods continued, he kept him alley, either our of pide, that at his coming home he might lead him in triumph; or out of foolish only tooking soon him as King. and with the work of fall. your, was an use comming nome a magur teau nin in triumph; or out of foolith pity, looking upon him as a King, and whit the cyc of tel-love reflecting upon himfelf; and fearing that in dime to come it might happen to be his own case; or out of coverouncie; (as fome suppose) that he might discover unto him some hidden treasure, Jer, 41.8. or, between the higher discover unto him some hidden treasure, Jer, 41.8. or, between the higher discover unto him some hidden treasure, Jer, 41.8. or, between the higher discover unto him some hidden treasure, Jer, 41.8. or, between the higher discover unto him some hidden treasure, Jer, 41.8. or, between the higher discover unto him some hidden treasure.

this he might discover unto him tome hidden retainer, Jere, 18. or, because him gibt spiloner, be mighe par thin or his friends to pay some grear summe for his ransome. So Abab spaced Benhadad, 1 Kings 10. and atterty delivered all the perspect with the cite of his foward \(^1\), i.e. All that came out with Ages to sight against them, with all other which they met with to could come as, and althest Ceits and Towns, with all the inhabitiants s men, women, and children: Yet many of them might effects the common slungther; seither beaust the tarmy in their musch could not find out all thus were in every hamler; willage, wood and mountain, or because many his their met of the could many this discount of the country of th mountain , or because many hid themselves from the devouring sword, or faved themselves by flight. And that all the nation was not at this time or faved themicives by High. And that all the nation was not at this time defitivoped and unterly rooted out, plainly appeared, in that from after, before the death of Saul, David is faid to have invaded the Anneldetes, and brought away their footly, ch.27.8. and that afterward they in reveige federed and burned Zilking, and carried away captive all Davids company which they found there, ch.30.12.

V. 9. Bit Saul and the people fared Ageg. Not out of a merciful nature and difficultion, but out of pride, coverounterly, or felf-lone; or manufactured and active and the people for the principle of the principle of

at beft , it was joyned with rebtillion against God. And so he who here would feem fo merciful as to spare those whom God by an absolute command had devoted to utter deftruction , fhewed himfelf afterwards fo bloody and barbaroufly cruel, that he caufed all Gods Priests, whom he fhould have praferved, to be flaughtered and butchered most unjustiy and without cause, meerly out of his rebellious will, upon a false suspin

and the best of the sheep, and of the oxen, and of the fattings] In an hy porticed manner preceding that herein they aimed at Gods glory, in referving the best for his service by sacrifice; but it seemeth they did it out of a covetous defire to enrich themselves with the spoyl, as the word out of a covetous delire to entrich themselves with the spoy, is a the word spiring upon them implyeth, v. 19. But his/worver; herein they greatly sinned, it dislobying Gods sho loue command, setting dedience is here then spiringle, and rebellion as the sin of wincherss, v. 2.3, 3. And bessides, God having anathematiced and devoted all to destruction; he would have esteemed it a spletsing sacrince; if they had thus offered them unot him; as in the case of jetches, Jolis, V.7, 80 Jet. 46, 10. sin. 34.6, whereas the sacrisfiers they intended, after their manner, were mere will, workshow, and streetly contrast or Gods command. meer will-worthip, and directly contrary to Gods command.

V. 1 1. It repenteth me that I have fet up Saul to be King] God canno properly be faid to repent, refeling it would argue mutability in his Will, and a doced either in his Knownedge and Wildom; in heat hed id not at the first feet was seed, or in his Power, in that feeling it, he was not able to effect it; and that his countiel is not abiclute in it felf, but dependent upon ments courte, and feet condary causics. But he is faid to re-product upon ments courte, and feet condary causics. But he is faid to repent, in an humane phrase, according to our capacity, when he doth as men do when they repent of their actions. He doth not change his men ao when they repent or they account not change his condicidation projects but his manner of working, as all the repented of what he had done. He doth not change his mind 3 but the things, and ple, smanner of administration, a his prefere and condict remaining, in the mutable. So v. 19. Numb. 23-19. The repentance of God is (as one committed it. But it former home to have been no fault at all; feight committed it. But it former home to have been no fault at all; feight committed it. But it former home to have been no fault at all; feight committed it.

them by fome fudden furprize, which was hard to do with fuch a numerous army; though the word waiting may feem to imply it; but to make form thay there in the valley for a stime, till he had given the Kenties, who dwich in the hills in the way to Amalek, warning to any the full dense and the way to Amalek, warning to any the full dense from the unchangeable; namely, fore-feeing Sauls defection, he purpoied to take the Kingdom from him , and to give it to David , who was of the tribe of Judah, according to Jacobs prophetical bleffing, Gen.49 10. See on

And it grieved Samuel] Not because Gods Will was fulfilled in Saul, Amangricon sammer; 1 No. occasion coos with was considered in same, by estiting thin off from being King, but because by his sin he had pulled upon him this heavy doom of being rejected and deposed, and he erged unto the Lord all night; i.e. Thinking that this temporal

judgment threatned against Saul was not absolute, but conditionall, if he repented not of his sin, therefore he earnestly prayed unto God for that turning unto him by repentance, he would not cast him off from being King. But God, being otherwise determined, would not grant his fuit, v.23,26, 28. & ch.16.1.

V. 12, Saul came to Carmel] A Town belonging to Julah , lying

in the way from Amales, John 15,55; and toboid, be fet him p a place! Heb. an hand, 1c, 6, as fome think, a mountem of eritinghi for his videry, like an hand, 1c fignific that by his hand and frowth to had conquered his enemier, Others think they picked their erns in Carmen, ladying there a while to refetch themselves, and divide the spoil. But this agreeth not so well with the enemiciers, and aviace tie poil. Sut this agreeth not to well with expertition here used, appropriating the action unto Saul, a Rebold, be fet him up a place, seeing the other, of pitching cents for those uses, was common to him with the whole camp.

V. 13. And Saul said unto bins, Biessed be thou of the Lord.] At the

first meeting he fawningly salureth Samuel; and (as is the manner of hypocrites) he expresses himself in a glorious manner, with plous and

religious words.

I have performed the commandment of the Lord] Here, like a proud I have performed no commandens of the Lora J. Here, like a proud hyporite, he vain-glorioully boaften of his obdefines to all Gods commands, but fallely, for by that which followth the poyed to be sprantly untue. So the proud Pharifee in the Goffel, Luk. 18.11.

V. 14. And Samuel faid, What meanth then the beating of the flore produced to the sprantly untue.

in mine ears, &c.] q.d. This convinceth thee of untruth and dilobedience, seeing the cattell still live, bleat and lowe.

V. 15. The Just brough them from the Amalekites] Though both he and they joined in this diffuedience, v. 9, yet Saul findlifted it off from himself, and layeth the blame wholl y upon the people, as hypochica use to do j. whereas true peniterus being convinced of a fin which is common to them with others, accreasy to acknowledg the fame, and is common to them with oncess, sucreasy to accounting the same, and to accuse themselves, that they may excuse others; as we fee in Dayle, a Sama 4, 17. But Saul here feating left upon due examination he like, wise might be found to have had an hand in the action, gildeth it over with a pretence of piety, that the best of the cattel were referved that they night offer them to God for facrifices, to teltific their thankfulness for the great victory he had given them.

to the Lord thy God] This he speaketh to please and humour Samuel.

feeing all was done for fervice in whom he had interest in a special manq. d. We have kept this cattell alive, not for our own use, but to offer them in facrifice to the Lord thy God, whom thou loveft and ferveft, and therefore thou canft not but allow the means of his worship. See

the reft we have utterly destroyed This, if rightly understood, was in truth rather an aggravation of his sin then an excuse, in that he was content to obey God in deftroying the refuse cattell; which were of no worth, but as for the best and fattest, he reserved them to be disposed of

according to his own pleasure.
V. 16. And he said unto him, Say on] He is willing to give him the

V. 10. And we have not some say on 1 free switting to give and the hearing, looping that he flood (having had luth a fair pretence for what he had done) by him have received some good tydings.

V. 17. When those wast little in thine own fight 3 i.e. But of a mean condition, (as he confelled, ch.9.21.) God advanced thee to a Kingdom. And with this he upbraideth him, to aggreyate his fin, and to convince him of his great ingratitude, having received fuch eminent

favours from God. V. 18. And the Lord fent thee on a journey] i. e. A warlike expedition against Amalek.

Go and utterly deftroy the sinners, the Amalekites] i. e. These tran-

Go an unery active we finers; the Analchies! I.e. Thefe trism-ferenden finers; s above others; in malice and wickedness gashed and his people. So Gen. 3.1.1; Matth. 9.10. Joh. 9.24.3.1. V. 1.9. but diff flee sports be food! To wit, as an hungry hask upon his pery, converting that to thine own use which God had devoted to effected in it. But Achian, John. Y. V. 20. And Saul flaid unto Samul, Tes, I have obeyed the voice of the

Lord Here again Saul difcovereth his hypocrific, instead of humble confession of his sin, justifying himself, and gracing his rebellion with the name of obedience.

and have brought Agg the King of Amalek Whom, if he had obeyed the voice of the Lord, he should have inducen and flain v. 3.

V. 11. But the people took of the sport q. d. It was not I, but the people took of the sport q. d.

out of a good intention they have referred the chief of the things which of his heart, and his fincere obedience to Gods will; in both which figual base anterly been destroyed, namely, to facrifice them to the Lord Saul failed and came much short of him, the God in Gilzu, in token of their thankfulness for their great victory V. 29. And also the strength of struct over their enemies.

V. 21. Behold, to obey is better then facrifice] Of this, one giveth two good reasons. I. Because obedience preserveth from sinning, and sa-crifices were ordained to cleanse from sin, when committed; and it is much better to prevent a difesse then to be cured of it. I I. Because God alwaies accepteth of obedience, and is well pleafed with it ; but reje-Beth facrifices, as but a dead carkafe, when obedience, which is their life and foul , is separated from them; as a bare shadow; and formal and fruitless ceremony, divided from it. So Jer. 7.22. 18.1.13. & 66. 2. Pial. 50.8,13. Prov. 15.8. Ecclef. 5.1. Hof. 6.6. Math. 12.7. I 3. Pan. 50.8,13. Prov. 1.8. Eccel. 5.1. Prob. 6.6. pagenta. 2.7. which places God doth not finiply reigh facilities, which he himfelf had commanded 3. but comparatively, in respect of most obedience. He doth not chiefly require and delight in them; but in a lefs and lower degree; and that in the Seriquer plante is fish not to be done which is not done chiefly and principally. So Paul lish he mat not fent to haptize, the state of the Castell. but to preach the Goffel, 1 Cor. 1. 17. i.e. not chiefly to baptize, but to preach: For all the Apostles were sent to do both, Matth. 28.19. and himfelf baptized, as he fpeaketh in the fame place.

'V. 23. For rebellion is as the fin of mitchereft, and stubbornness is sinquity and idelatry Rebellion and stubbornness is when men wilfully transgresse Gods known commandments, and commit a sin the rather because God hath sorbidden it. Neither is the quantity of the sin so much to be respected as the quality, nor the materiality as the formality of it, to intitle it to the name of rebellion; seeing the least fin is rebellion which is committed with a ftubborn heart , againft Gods revealed and expresse commands. And this was Sauls cause here. For had not God plainly and strictly required him to destroy all the Amalekites, with all their cattel and fubftance, it had been at his own choice to do with them what he pleased; but having received so express a charge, his wilful and Rubborn disobedience was plain rebellion. And this Samuel saith was as wicheraft or divination, when as men leave God and seek to divels, and as iniquity, whereby generally is meant all fin, and a course of wickedness, Gen. 15.16. Rom. 4.7. and idolatry, when men courie or wickeducits, Gen. 1,510. Rom., 7, and attainty, when men forfake God and freve blots. For as Witches and Diviners leave Gods Word, and go to the Devil for counfel and direction: 6 Rebels refilt Gods known will, and obey the Devil in their works: and as biolaters ferve and facrifice unce their klots, and negled Gods true worfulp; for thubborn and oblitance finers; a depling Gods commands, ferve their own folks, and farrifices to their own nets. Hab. 1.16, whereby they obtained the statement of the stat own louts, and partyles to the void many laboration, waterup titley soo Good of his glory, and perfet before him contemptible creatures, as whiches and idolaters use to do. See on 10th.22.1.9. V. 24. And Saul fail and Samuel, 1 blue glanted | This, confedion was falle and hypocritical, like that Erod.9.27, not artising from a rue

repentant heart, or from love of God , or hatred of fin , but from felflove, fear of punishment, and such base and by-ends. Saul here useth the very same words that David did, 2 Sam 12.13. yet there was great difference between their confessions : For David confessed readily, but Saul is very hardly drawn to it , and a long time fhuffles it off with frivolous excuses. The one, like a sound penitent, taketh the whole guilt and blame upon himself; the other, when so convinced that he could and opame upon numer; the other; which to convince a that he could no longer thirt it wholly off, like an hypocrite; will not (even in his confession) bear the burden alone, but layeth it chiefly upon the people, who had compelled him to do what he would not have done, if he had

to God that he will pardon it, and be reconciled unto me. and turn again with me, that I may worship the Lord] i.e. That we may together praise him for our victory , and offer unto him peace-offe-

rings and gratulatory facrifices. V. 26. And Samuel faid unto Saul, I will not return with thee] This he faith to flew his indignation, and that he would have no commu-nion and convertation with him that had shewed himself such a rebell in rejecting the Lord, left he should by accompanying him feem to allow and countenance him in his rebellion. Neither did he mean to do o-

V. 27. And as Samuel turned about to go away, he laid hold on the skirt V. 73. And as same imped about 10g to army, neural spans once 2072 |
figurants, and it really 500 was extremely loan that Samuel (hould effect of the state). And it is sufficiently supported that the prople would have taken notice of the underflood as the like pleas it eliewhere. See on 2 sam, 6.21. aspart non min y occure the propie would have taken notice or the breach between them, and confequently, that he was deeply in Gods dlipleafure for fome fin; and that would have impaired his credit; and wesked his government; and therefore using some force to hold him, because the state of he renteth his mantle.

V. 28. The Lord hath rent the Kingdome of Ifrael from thee this day | venly and eternal. He taketh occasion by this sudden accident, as a sad omen and sign sent of God, to ratisse the sentence of his deposition. For though he was of Osa i to taute the extense of its separation. For insource in was now should be possed to the day of his Regrinp by Gods doom, and David choic and anointed ling in his feast, and by the terming of the manuel (as fome think) with builtimeted and fore-flewed Sauls violent death, whereby he was rent built builtimeted and fore-flewed Sauls violent death, whereby he was rent builtimeted and fore-flewed Sauls violent death, whereby he was rent builtimeted.

V. 29. And also the strength of Israel | Some read it, the Eternity of Israel, and choose rather so to take it in this place, because (as they conceive) Gods unalterable decree is better fet forth by the attribute of Conceive) Goods unatterante access as better ter term by measurouse of this Externity then of his Power. Others think this reading of frength may as well fland, feeling the word most properly fignifiest frength, and in this fende may fix the accession of Samuels using to, namely. That Goods detere of deposing Saul hools facely fland. For though the feemed to be firmly fetted in the Kingdom, and had great frength to the first think this had burstle active active the first property of God, who is nantatian list title and interest against all opposers yet God, who is omnipotent, was able to dethenone and cast him out. And though Saul, who was the Captain and King of Israel, appointed by God to fave his people, ch.9.16. were taken away, yet the Kingdom and people of God should not miscarry with him, or fare the worse, seeing the Strength of Israel still remained to preserve and proceed them against all their enemies , and also to exalt and establish him whom he had defigned flould fit upon the throne.

figned flouid fit upon the throne, will not be, nort joint to the control of the

tention of teroact, yet not the present upfrom any ereat. What the proper by greating me with thy company, if the "Saul"] Being thus importuned he yetelden to his requich, partly to flew his allegeance to his King, who though rejected by Gods fentence, was no yet actually depoted and who though rejected by Gods tentence, was not yet actually depold and dethoned, partly to uphold the Government for the prefero, and preferre it from difference and contemps of the people, and partly to execute justice and judgment upon Agas, which Saul had neglected.

V. 32. Agas came tunto bin delicately 1, e. Reatining till the countemners and carriage, the gard and gate of a King, although in his prefent condition he was become a priloner.

And Agag [aid] i. c. thought with himfelf , or fpake to others about

Surely the bitterness of death is pist.] This he said, either because his onely care was to retain the Majesty of a King in that last tragical act of death, having prepared himself and armed his resolution against the fear of it, which is the greatest part of deaths bitterness; or eithe the rear of it, which is the greatest part of ocalis butterness, of the me perfwaded himfelf he had now no cause to fear it, seeing having especially the fury of a martial King in the battel and heat of war, he could now be in no danger of being flain by a feeble old Propher, in cold blood,

being their printer.

V. 31. And Samuel faid, As thy frond both made women childlefs, fig. fall thy mubbs be childlefs. Here is implyed, that not only Agost progenitors had flain many of Godspeople in former times, Exed 37.11. Numb. 14.45. but that he also himself in his wars with them had flain many with the fword; and therefore Samuel would deal with him by the just law of requiral, grounded on the law of Nature, Gen. 9.6. Matth. 26.52. and repay him with the fame meafure which he had meted unto

others, Matth. 7.1, 2. See Judg: 1.7.

And Samuel bewed Agag in pieces before the Lord in Gilgel 7 i. e. Elther by appointing executioners to do it, or (as it is more probable) he did it with his own hands; as Ellas flew Baals Prieffs, 1 Kings 18.40. Who man competent must no would not nave done; it not not been at his free choice; it dough better his must need confelle he had faulted and failed, in that he had obeyed their voice rather then Gods.

V. 25. Now therefore, I pray three, pardonny final it. Peay for me it was by a special and extraordinary infinite and moniton of Gods Spirity. pefore whom he is faid to have acted it. And therefore this heroical act ought not to be drawn into precedent by fuch as are of the like profession. For a Bishop must be no striker, 1. Tim. 3.3. And the Councels and Canons of the Church have alwayes interdicted the use of the fword unto men confecrated to Gods spiritual service, faving in the lawful defence of themselves and their own lives. See on 1 Sam.7.15.

V. 35. And Samuel came no more to fee Saul] Though Saul went to Ramah upon occasion of Davids being there, ch. 19.22. and so accidenand countenance him in his rebellion. Neither did he mean to do o-therwife then he fald, if Sul did not use importunity to retain him in his fee him, or at least not, as formerly, to direct and affist him in his affairs of the Kingdon

untill the day of bis death] Some think these words words have refe-

nevertheless Samuel mourned for Saul] Not chiefly because God had justly rejected him, and sentenced him to be deposed, but because by his fin he had brought this heavy judgment upon him, and still continued in it without repentance, thereby hazarding the loffe of a Kingdom hea-

And the Lord repented that he had made Saul King] See on v.11.

was not supersect was sometime states whereby ne was test presents things on, and his Kingdom from him. See: Kings 11,50 and and a kingdom from him. See: Kings 11,50 and his kingdom from him. See: Kings 11,50 and his being the hard brought his padgements upon the state of the history of the state of the history of the history was not supported with a might be a first of the history of the history was not supported with a might be a first of the history of the history was not supported with a might be a first of the history was not supported with a might be a to David: Who was not yet known cither to Saul or Samuel himfelf. Jecked by God, and fentenced to lofe the Kingdom; for it is lawful to He is fish to be better then San, both because of Gods free grace he was accepted and preferred before him, and also in respect of the uprightness by their fins: but because he continued to long in his mourning, after

God had evidenced it unto him, that the decree of his rejection was abfoluse, and therefore could not with all his mourning be revoked.

Fill thine born with oyl | See on ch. 10.1. I will fend thee to Jeffe the Bethlehemite] Who was the son of Obed, and the grand-child of Bosz and Ruth, of the tribe of Judah, Ruth.4.

for I have provided me a King among his [ons] i.e. I have out of my fee grace, and in favour to my people, made choice of a King to rule over them; but not fuch an one as Saul, whom I gave them in my anger, being prefied thereunto by their finful importunity, who in charteipect might be faid to be a King of their choosing rather then of mine.

V. 2. And Samuel (sid, How can I go? If Saulbear it, he will kill

me] Though Samuel here might discover some infirmity and humane frailty, in making some doubt of his safety in executing Gods command, manny, in maxing tome usuate or in sincy in executing voice software having had for much experience of his goadnet's, power and providence watching over him; (And thus even the best man manually fear death), as we fee in Abraham, Jiase, (Moics and Excisin) yet his freech pro-ceeded not out of difference and reludancy to Goale reveated will, but was rather, an experience of his defire to be directed by Goal bow he might do it with moft fafety, like that of the bleffed Virgin, Luke 1.34

might do the with most tarcey, the that is the stricted with the how flall this be, (eeing I know not a man?

And the Lord faid, take an heifer with thee, and fay I am come to facifice to the Lord] i. e. peace offerings, or a facilitie of thankigiving Antibe Lord [id], side an better with thee, and loy I am come to locrifice to the Lord 1 i. e, peace offerings, or a facrifice of thankight in [V.11. Ad Samuel [aid] under left]e, Arrefred to bildings of side which followed a feell made out of the remainders of the offerings. I must suppose that a credical instance of the peace of the control of t Tempte, ejectally at this time, when the Tabernate and Ark were can be presented, and when the affilm was to be performed by an holy free present and when the affilm was to be performed by an holy free present the first to come in with the relightant by Gods refulfing the other is might be presented from the present the first to come in with the relightant by Gods refulfing the other is might be presented by a present the bad cholen him. And he fail at the remainded that the present the present the present the bad cholen him. And he fail at the remainded that the present the concealing of fome part of the truth which was not fit to be discovered. conceaning on conference on the trade was not account and the first property of the state of the believes and the many state of the sta part , but concealeth the main bufinels, Jer. 38.27.
V. 2. And call fesses the sacrifice i.e. the Yeast made of the re-

mainders of the factifice and peace-offerings. The factifice usually was offered in some high and publick place fer spart for that service , where none were to be prefent but Pricfts, Levites, Ministers of the tabernacle ; but it is probable that the Feaft after it was held at the house of

V. 4. And the Elders of the town trembled at his coming] Because it was not usual for Samuel, to great a Prophet, to come unexpectedly to fo small a city, especially now in his old age, when he went little abroad, therefore they feared left some heinous crime committed among them had drawn him thither to deliver fome fad message of Gods heavy judgments; or elle that coming to fuddenly, privately & without attendance, he was fled thither to avoyd Sauls fury, incented against him by his sharp repreofs and denunciations of Gods judgements, and therefore if the received, and either concealed or protected him, they should hereby make

themselves liable to Sauls rage and revenge.

V. y. sandlifie your selver! To wit, by legal purifications, as washing of themselves and their clockes, and abstaining from their wives, Exod. 19.10. And answerable to these legal cleanlings, inward and spiritual fanctification and devotion was required; but especially faith in Chrift, whose blood purifieth from all sinful desilements, of which these legal ceremonies were types and fhadows; and repentance for their fins,

cga ceremontes were system annuary and representation to the maps bailing themselves in terms of unstrained forces. See Josha 3.7.

Andre [astilfed #giff and bit [oni] 1.2. He commanded them to prepare and fancisite themselves, into they might be fig guest to come to this boly Festl, feeling it was principally provided for their sides. Where the provided for their sides. Where the provided for the see that the second of the second o vited, as some have conceived, but an holy Feast, which followed the gratulatory facrifice. Neither could Samuel indeed under any other pre-

graumory recenter come sames more under any other pre-ture have gone thither, and taken an helifer with him. V.6. And it camer to paffe! The Author ufeth great brevity, refpe-cting onely the main bulines, and omitting many preceding circum-flances, which yet necessarily must be understood; as first the offering of the facrifice, then the meeting of the feast, the acquainting of Jeffe with Gods purpose and will to have one of his sons anointed King over Ifrael, (which was done, it is most likely, in fome private place, before they fate down to the feast) and the with drawing of Jesie and his fons into some room from the rest of the guests , that the matter might not be commonly known, and come to Sauls ear.

when they were come] i.e. into some private place, where Jesse brought

choose ; yet not by the inward motion of Gods Spirit, as a Prophet, but pride, arrogance and causeless choler as he did, ch. 17.18. O hers supconcly out of his own opinion; unto which he did the rather incline, not pote he was anointed before them, yet not as a flow, so have so profession only out of his own opinion; unto which he did the rather incline, not pote he was a nointed before them, yet not as a flow, as a Proplette, onely because he was taken with his beauty and countenance, but because for for fome other special end, that being endued with a prophetical Spirit Saul was fuch an one; whom by Gods appointment he had formerly he might compose Pfalms and Hymnes to the praise of God. But this anointed. Sie on 2 Sam. 7.3.

V. 7. But the Lord faid unto Samuel] Sceretly, and by divine infpi-

ration. So ch.9.17.

because I have refused him] i.e. I am not purposed to choose him to be King. So v.8.9,10.

for the Lord [ceth not as man [ceth] i. c. So fleightly and superficially.

or the Lard Leva no so man deperator [] c. c. judgeth all things according to the out-of-de and thew, his fight not being able to pierce deeperbut the Lord looketh on the heart] i. c. being omnificient, he fearcheth the heart and reins, and elementh of men according to the in-fide, and

not the outward appearance, I Chron. 23.4. Pfal. 7.9. Jer. 11.20. & 17.10. & 20.12. Luke 16.15.

V. 8. Then Jeffe called Abinadab] i. e. After Samuel had told him that God had refused Eliab.

V. 9. Then Fesse made Shammab to piss by] Who is also called

V. 9. 10th yelle made Solomman in Pals by Williams also Called Solomeda, Sasmi. 33, and Solomeda, 1 Sasmi. 33, and Solomeda, 1 Sasmi. 31 i. e. four more befides those three that passed by first. By which it plaintly appeareth that Jesse the that class in all: and so likewise, ch. 17.12. But T Chron. 2.1 3. it is faid that he had feven, which are also there named, because it may be that one of the eight was dead, not having any iffue when that Book was written : and there are named in the genealogie only that were either then alive, or had some iffue descending from them.

men of some note, and the Kings servants, following the wars, he poor boy was imployed to keep his fathers sheep, and to run on his errands. he was most despised and rejected of men, was most esteemed in the eves

we will not fit down till be come bither] This he spake out of the ho-nour and respect which he bore him, seeing he was the chief guest, for whose sake the feast was provided.

V. 12. Now he was ruddy] Of a fresh complexion, in the due mix-ture of white and red. Which argued that he was of a lively disposi-

ston, and full of spirits See Gen. 39.6.

And the Lord said, Arise, anoint him, for this is he] It was not Gods purpose that David should soon after Sauls rejection come to the Crown, but that Saul fhould ftill reign divers years, (feven at leaft, as Crown, but that you indust untergla avers years, (Acrea was, as fome think) even to the day of his death; and yet he was pleafed that David fhould prefently be anointed. Betaule David was to be throughly humbled by many trials and tentations, afflictions and dangers, before he was to be exaited to the Crown and Seepeer, there was great need that this feal of anointing should be added to God promise, for the strengthening his faith in all his doubts and difficulties. This was a fo done for the comfort of Samuel, and other of the faithful which came to the knowledg of it, and to affure them that, though God had rejected Saul, yet he would fill take care of his people; a sud when he was gone, would give them a King that flould fight their battels, and fave them out of the

hands of all their enemies. V. 13. Then Samuel 100k the horn of oyl, and anointed him in the midfi of his brethren The relation of this action is passed over with as great brevity as the other, v.6. with omiffion of divers circumftances; which is the cause of some doubts and difficulties. For it is not said, when, is the cause or lone doubts and officialities. For it is not not young or where, he anointed him. Nor is it cleer by the text, whether he did it fecretly and privately, none knowing of it but onely Jese, David and himself, or whether it was done before many witnesses. Therefore there numetr, or whether it was only entered that with the was anointed openly before all the guelts, to the end there might be many witnesses of it: because Samuel dyed before a way was made for David, to be elected & crowned, by Sauls death. But this is not probable, seeing Samuel tiled much fecrecie in the action , that it might not come Sauls knowledg , left he should kill him; as it would soon have done , if it had been done in the presence of many. And we see also, that afterwards David was much loved and esteemed by Saul, vers. 21: whereas had he known that he was anointed King in his room, he would have mortally hated him 3 feeing he did it afterwards upon a bare jealousie and sufpicion of it, conceived upon the hearing the women fing his prailes, ch. 18.8. Others think he was anointed King in the presence of all his whether y were twenty 12. Into 100 med yrite place, where John trought is the state of the state brethren. But neither can this ftand, for the fame reason ; feeing it was

V. 12. Send me David thy fon] Saul finding that he might have some

Chap.xvi. had been little to the purpose of having them therefore present that they | Jeffe willing to condescend to his motion, seeing it, was for his sons great anoint kim King , but would rather have made against it , seeing they could not witherle that, of which they had taken no cognizance; but rather, that he had not anointed him King, but Prophet onely. Finally is cannot be imagined that, when Samuel anointed him , he made a dumb they, pouring the oyl out of the horn upon him, and faying nothing; but that with this ceremony he uted forme words to explain his meaning, namely, that he had anothred him to be King over Ifreel. And this is implyed in the speech of the tribes that came unto Hebron to grown David their King, 2 Sam, 5 2. And the Lord faid to thee, (namely, by Samuel his prophet, when he anointed thee) Thou that feed my people Ifreel, and thou shall be a Captain over Ifrael. This no doubt Samuel ipake David and his Father, but not before his brethren , upon the former reasons. Now the enely considerable objection sgainst what I have faid , is this , I hat the Author of this book faith, that he anointed him in the midft of his brethren. But this proveth pitth, und the anomate a man in the many of one who the his protection most that his bretthen thook by and faw it done, feeing it may be otherwise underflood, namely, that among fl all Jeffes fons Samuel by Gods sponiment amointed David or, that he took him from among all the reld of his bretthren, and anolnted him King. Thus this phrate is uted, rett of his decenters, and anotroca with Asing. I must use parase is used, Duct. 18.1, 5. The Lord by God will ratie by unto the a Propher from the midfle of thee, of his precheen, the unto men and Exod. 3, 3, 5. I will take highers, sawny from the midfle of thee, i.e. from among you. See Exod. 3, 3, 5. And the Spirit of the Lord came upon David] i.e. not onely the liptic

of wildome, courage, ftrength and fortitude, whereby he was enabled foon after to encounter the Lyon and the Bear, but also all other heroical gifts he for a King, and it may be the gift of prophecy and poefic, wherein he excelled; and with them, all fanctifying graces fit for a good King; with which though he were formerly endued, yet now much more, and in an extraordinary manner and measure, when he was thus anointed.

And of these this uncli n was a sign. See Judg. 13.25. Acts 13.22.
V.14. But the spirit of the Lord departed from Saul] i.e. Those kingly and heroical gifts of wildome and tortitude, whereby God by his spirit had fitted and qualified him when he called him to be King, were

taken from him, ch. 10.6.9.

and an evil spirit from the Lord troubled him] Or, terrified him, i.e. Sathan, who is said to be an evil spirit from God, because he was fent from God to punish Saul for his tins , and to vex and torment him by firs both in his mind and body, like a man poffeffed and given up into by fits both in his mind and body, ince a man pointine and given up mio his power. This evil plirit toking advanage of his extreme melandohy and difcontent for the lofs of Gods favour, and with it, of his King-dome, filled him with rights and fears arising from a guilty condictone, and with difquierness or mind and grief of hears, which lo differenced and diftracted him that he fell into fits of phrenfie', whereby he was fo transported and hurried that he became outragious, and ready to kill and deftroy all that came in his way, friends as well as foes; with which diftempers of mind his body likewise was so affected and afflicted that fometimes he fell into trances and extalies, ch.28.2 0.

V. 15. troubletb thee] i. e. vexeth and disquieteth thee, V. 16. which are before thee] i. e. attend and wait upon thee, and are at thy command, to do thee fervice.

are act my command, to do the letyle,
and it shall come to pass, when the evil spirit God is upon thee, that he
shall play with his hand] Not that there was any efficacy in musick and the melody of an harp to drive away Devils; for spirits are not wrough upon by corporal means: But because it disposed and fixed Saul for ease, by raising up his heart and spirit out of melancholy dumps, tempering hisrage, and moderating his griefs and discontents, by which the Devil tooke advantage to drive him Into frenzie firs and furies : For which mulick is thought to be very efficacious. And therefore Elisha finding his minics is thought to every fineachous. And interfore minis finding his fpirit depelled by the preferes of an idolations King and the differs in which Gods people were deeply plunged, calleth for a Mufician to cheer & revive his finking heart; that he might be the better fitted for prophecy, 2 Kings 3.15. And this effect Saul round of it, in this natural way, But God by his power and providence ordered this, not to much for Sauls note Good of in spower sing provincing oranges causis, not to much for some stefs, as that it might be a means to bring David to the Court, and into Sauls acquaintance and favour, for the furthering of that end which is intended, the fitting of him for the Kingdom.

and then flatt be well] i.e. thy spirit final be composed, and thy par-

and thus just be well 1 i.e. thy spirit must be composed, and my par-form and difference squalified and moderated. V. 18. Behold have feen a fone of fiftig.—that is cumning in splings, and a mighty valuation man, and ann are flar? I thence junits hash pro-bably gathered, 'comparing it with some pallages in the Chapter fol-lowing, that there is an hyldredis or transposition in the flory; and that David had flain Collath before he now came to Saul, and that the constantial that have a window still some constant and that has commendation, that he was a mighty valiant man, and a man of has and a be Lord was with him, that is helped and affifted him in all his deligns, was grounded upon that experience which they then had of him. But though I conceive this opinion to be so weighty and probable that it should not be flighted and rejected, yet this commendation doth not clearly evince it, teeing Davids firength, valour and good fuccess in his enterprizes might be taken notice of by his killing of the Bear, and Lion, and other famous and valorous exploits which he archieved foon after that he was anointed, when the Spirit of God came upon him, v. 13.

n.ight be witherlies after Samuels death that they had formerly feen him | preferment to be taken from his mean imployment of ke-ping fleep, and retained as a Courtier to ferve the King neer unto his person. Here, by the way, it appearesh that David, though choice by God, and anointed King, yet in humility of spirit returned to his old impleyment of keep-ing his fathers sheep, waiting upon God till it should be his pleasure to

Ing his states meet, watting upon con trin a round of inspirature to provide and give the means of railing him to his Royal dignity.

V. 10. And Jesse took an als laden with bread, and a bottle of wine, and a kitl, and sent them by David his son unto Suil This present he and a fit a and fent torm of Davia on for mino out of the forest nef-fent to cellife his love, homage and allegeance; and cherefore, though it were but of small worth in it felf, yet it could not but be well accepted, being sent with such due respects. For though great personages (as one (sith) are not pleased with small gifts, out of their coverousness; yet out of ambition they delight in them, feeing they are figns that their inferiours do respect and honour them. Such a present Jacob sent to Joseph, under that notion of his being Lord over all Egypt, that his fons might be accepted of him with more favour, Gen. 43.11. See on ch. 10.17. V. 21. And David came to Saul, and flood before him] i.e. waited

upon him , being alwaies ready to do him fervice., Gen. 41.46. Deut. .28 & 10.8.

and he loved him greatly, and he became his armour bearer] This great love of Saul towards David , evidenced by this preferment , was foon afterwards turned into mortal hatred, and proved to be but as a wasm fun-shine before a fearful storm , leaving an example to future ages of that which the Psalmist speaketh, That it is better to trust in the Lord then

that which the resimility peakers, I was it is better to trujt in the Lora inen to put confidence in Princes, Plal. 118.9. & 146.3.

V. 22. And Saul fent to Jeffe, Jaing, Let David; I pray thee, find before me] i.e. continue still in my service. For though he had power,

as King, to command it, ye the chole it rather to make it his requelt, that he might enjoy him with his love and liking.

V. 23. 508 datuless refreseld, and was well, and the earl spirit departed from him. He was for the time freed from his fits of rags and makes the little. melancholy passions, God working with Davids musick, and giving Saul mentionly patients, you working with LAYAND matter, and giving some easie thereby, that he might make way for his advantement to the King-dom. Yet it was no perfect cure, but onely an intermission of his first, because the used nor the right means, faith and repentance, failing and prayer, but onely musick, to drive away melancholy.

CHAP. XVII.

Vers. 1. Now] Some think that this whole Chapter , which is a relation of things done before David came to court, is a transpolition of the flory, and that it is added for the confirming of thole words whereby one of the servants of Saul commended David unto him, ch. 16, 18. Unto which opinion they think themselves necessitated, for the reconciling of divers passages in both Chapters, especially v.55,58, and ch, 16, 21

the Philiftims gathered together their armies to battel] Having gotten new ftrength, and recruited their army, fince that great defeat and flaughter caufed by Jonathan and those that followed him, ch. 14. they refolve to make a new attempt upon the Ifraelites ; and to this end gather together all their forces, preparing for another battel ; that to they might put off the shame and dishonour which their whole nation had contracted by having their puisant army, which they thought invincible in respect of their huge multitude and warlike preparations, disgracefully folled by a small number of the Hiraclites. And unto this new attempt is is probable they might be encouraged by hearing that Saul, the liraclites King and Captain, was so much diffracted and differented with melancholy paffions that he was thereby difabled to perform the duties of prudent and valiant General.

prudent and valuam General.

Shoubh and Agekal) Cities belonging to Judah, John 15.35.

Epher-Dammin] Or, the coaft of Dammin. See 1 Clin 11.15.

V. 1. of Ethal) Or, of the east, or, the growe of pale,

V. 3. And the Philiftim floud on a monatain on the one fide, and Ifrael floud on a monatain on the other fide! Having had long and great experience of cithers valour and proved in war, they were not high in ast tempting one another with any diffusionates; but both of them teep on the monatoria. On either fide, one assenting conclus, business that the second of the control of the contro tempung one amount with any onauvanings; you post to such approxi-the mountains, on either fide, one against another, having a valley be-tween them; expecting who should advanture to give the fire date a-gainst their enemy that had the advantage of the higher ground. Only gainst their enemy that that the savantage of the ingues ground, only they fent from the body of their army some parties to skinnish one with another, v.20, like Abner and Joab at the pool of Gibson, 2.5 am. 2.13.

V. 4. And there went out a champion out of the camp of the Philiftimi] Heb. a man between two. Or, a duellift. So called either because he put himself between the two camps, or offered a duel between two, that is, himfelf and another.

himner and another.

named Galath, of Gath] A mighty and monfitous Giant, of the race
of the Rephaims or Anakims, who being beaten out of Hebron by
Jofhus, Jofh. 11.22, placed themselves in the country of the Philiftims about Gath, Gaza, and Ashdod.

whose height was fix cubits] i. o. three yards , counting according to the common cubit.

and a [p.in] i. e. three hands bredth, or twelve inches. So Goliath

was higher then any ordinarie man by a yard and a foot.

V. 5. And be had a belimet of brass upon bit head, and he was armed V. 1.5. Send me David hy for 3 Saul finding that he might have form with a coast of mail.) He had strms furable to his bugge and water flature, and precessing the coast of th and preregative of which Samuel had fore-warned the people, ch. 8, 11, more fit for fuch an ute, and the word may fignific say metal 3 and a cost which is with the fleep Here Soul closely conchern a motive to make of milt, made after the familitude of fift-skales, one piece lying over a

of brais on his legs, of his target of brais between his thoulders, of the fiaft of his spear like a w avers beam, and of his spears head, all together amounted to more then two hundren pounds according to the lowest estimate; a burden heavy enough for any ordinary man to bear; yet fo ftrong was this mighty glant, that he was able to walk and fight with such arms upon him. And this is brought to flew the vanity of all humane strength, when it is at the highest, and Gods almighty power, who is ableto quell it by fuch weak means.

ble to quell it by luch wesk means.

V. 6. a target of farfs between bis floulders.] Others choose rather to read, a flort spear, or trunchion, of brass, which he carried on his shoulder; the word it self being so taken Josh. 8.18. Job 41.29. Jet. 6.23. because one bearing a shield is sail to have gone before bins, v.7. For though there be also mention made of another spear, yet (as they think) thele two were of divers kinds ; one a brais trunchion born on his shoulder ; the other, a long spear which he had in his hand, both of them offensive

and not defensive weapons. So David useth the word,v. 45.
V. 7. fix hundred shekels of iron] i.e. Five and twenty pound, com puting twelve ounces to a pound.

V. 8. Why are ye come out to fet your battel in array?] i.e. If you think your selves two weak for us, and dare not try out the quarrel betherein us in a batted, to what punole do you ordet your striny as though you would figh? But if for all your, brave flow yo dear not now it when it is come to the point, I will offer another way to put an end of the controvefire of Sovereignst, about which we contend-which will bring the master to a quicker tital, and with twee left efficient of blood, and that is a duel or fingle combat. Let that party which prewalleth by his champion, and getterth the victory, have the dominion; and the other that is vanquilhed, be under rule and (ubjection.

am not I a philifiim] i.e. Chosen by the Philifiums for their Clampion! Or, am not I the Philifium, who am famous for my valour and

warlike exploits?

and you fervants to Saul] He doth not lay in a right antithelis, and you Ifraelites, but, fervants to Saul, by way of contempt, who having subjected themselves to his government, were as servants at his

choofeyou a man for you] i. e. A Champion, to try your cause and title in a fingle combar

the write of an analysis of the second with th yes, and that after they had had fo late experience of it in Jonathan and his armour-bearer, whom God fo endued with courage and ftrength that they alone routed the whole army of the Philistims; and yet now, as if all were forgotten, none of the whole camp, no not Jonathan himfelf, durft answer this Philiftines challenge. Of which we can give no other reason, but that confidence and courage being Gods free glits, which he befloweth on whom, and when he will, he had now withdrawn them both from Jonathan and all the rest, and bestowed them upon David. that he answering the challenge and obtaining the victory, and so becoming famous and in high efteem both with Prince and people, there might thereby a way be made for the fulfilling of Gods purpole and pro-

might corresp a way or masters the tunining to some proposed mile of advanting him to the Crown and Kingdom.

V. 12. Now Passid was the fon of that Ephralitic of Bulletine-Judah, whose makes were Life! Jellet as called an Ephralitic, not because he was of the tube of Ephralim, but because he was born at Bethletine-Judah. which city, and the country adjoyning to it, was formerly called Ephrath, Gen. 35.19. Now this description of David by his lineage, country and parentage in a more exact manner then before, ch. 16.18. maketh their opinion more probable that think there is some transposition in the history, feeing Authors use more fully to describe a man when they first begin to speak of him, then they afterwards do when they have spoken much of him already,

and be had eight son! See on ch. 16.10.

and the man went among men for an old man in the dayer of Saul] i.e. When they mustered their men for war, he was reputed so old that he was not thought fit, being superannuated, to be thus imployed. Therefore in this expedition he staid at home, but yet sent three of his sons to attend the served of the King and State.

V. 13. And the names of the three font [See ch. 16.6, 8.9.
V. 14. But David went and returned from Sant] i.e. He was often fent by his father to Sauls camp, to and fro, to vitit his brethren and supply their wants; which being done, he returned to his fleep. Others understand it of his returning from Sauls Court, where he was entertained and lived some time, doing him that service unto which he had called him; and afterwards being dismissed by Saul, went back to keep his fa-

and the weight of the east was five thou and finded: of braffe?] Counting a fleet, a that an ounce, (which was the weight of the common finded) and the source weight of the common finded). Goldshoor weight dwo thousand and the hundred ounces, huncross pullows by selection to work by the bright could be made to more a huncross pullows. flicked Geliants cost weighted two mountains and mye innunction of the content of to two hundred and eight pounds and four ounces, affigning to every by Davids mulick, he conceived he had no further need of him? Or elic, pound twelve ounces. Unto which if we add the weight of his greaves because his mind and heart were so wholly taken up with the present wars that he had shaken off his melancholick sears and distractions, and wholly intended those weighty offairs, that no less concerned him than the loss of his Kingdome, liberty, yea and life it felfe; Or finally, Saul returned him to his aged father, to be a comfort unto him in the absence of his three other fons, who were imployed in the wers, having now no use of him or his musick, but rather of a Sword and Spear. But these reasons do not throughly satisfie, seeing the text given not the least hine of Sauls alteration and disastection towards David. And though his present imployment in the war abated for the time his fears, and taied his fits, yet this would not not have caused him, being a King, to fend away a servant of whom he might have need again when the war was end-ed. And if he found himself recovered by Davids mulick, this would the more have indeared his fervice, and made him the more loath to pare with him, for fear of a relapfe. And suppose he had no need of David as his Mufician, yet he had now more special occasion to use his fervice and attendance, as being his Armour-bearer. Neither is it the manner of Princes to respect more the comfort of a private parent then their own fervice in the publick off irs of the State and Comman-Wealth, Therefore, faving other mens better judgments, I conceive that this going and returning is meant of Davids going to and fro from his fathers house to the Camp, which was the prefent occasion why it was here spoken of.
But whether this was done before Saul sent for him and entertained him into his fervice, or afterwards, (as we have it here expressed) I will not

to feed his fathers [heep at Bethlehem] After that David was by Samuel anointed King, he returneth to his former imployment, and leadeth a private life, (as Saul likewife had done, ch. 11.5. and Mofes, after he had ong lived in Pharaohs Court, Exod. 3.1.) waiting upon God till it plealed him to provide means for the accomplithment of his promife. And hereby he shewed great humility and patience in the exercise of his faith and hope. One would have thought that both his father and himself being acquainted with Gods purpose of raising him to be King, should have defired that he, above the rest of his brethren, should have been imployed in the wars, that his valour and prudence being approved, he might become famous and in high efterm with the King and people. But contrariwife they whom God had refused were imployed in the wass, and David, whom he had chosen, is used as a servant, to run to and fro V. 10. Idefe the armies of Ifract i.e. By desing them to fight on their errands, because God would have the whole glory of raising him with me I expose them to scorn and contempt, if not a man in their to Sovereignty from such a low condition, as the Plaimist observed. Piswhole army can be found that date aniwer my challenge. Thus he beyear of infult when he faw none durft come out to fight withhimyan to infult when he faw none durft come out to fight withhimyan to infult when he faw none durft come out to fight withhimyan to infult when he faw none durft come out to fight withhimyan to infult when he faw none durft come out to fight withhimyan to infult when he faw none durft come out to fight withhimyan to infult a few constitute a few constitutes of the support ma vo insist when he faw none and durft come our compt. The sum of the sum of

> ferved for David, and make him much the more famous in the effeem of the people, when as they had to long continued in their fear and diltress

before there came any deliverance.

V. 17. an ephah of this parched corn] An Ephah contained ten homers, and an homer about a pottle, a fufficient allowance for a days food. See on Exod. 16.16,26.

V. 18. And carry thefe ten cheefes to the Captain of their thousand] Togain his favour, that he might use them with more respect, and not put them upon dangerous and desperate services.

rake their pleage] i.e. bring me fome token from them, whereby I may know that they are alive and well. Or, as others take it, if they have laid out to pawn for victuals or other necessaries, take mony with thee to redeem it. Others expound it of a token which he received to go out and in to his brethren in the army without suspicion of coming as

spie. V.19. Were in the valley of Elab fighting with the philistims] i. c. Ia

the valley between the two mountains, skirmishing one with another.

V. 20. And David rose up early, &c. Here David is commended for his diligence in executing his fathers commands, although he were anointed King, and for his care and providence in looking to his charge, not leaving his fleep without a fleepherd.

and took and went] i.e. He took that which his father had fent, and hafted on his journey.

and he came to the trench | Or, place of the carriage, i.e. Where the carts and carriages law which brought provisions for the army, with their ftuff and necessaries; which compassing the camp in the reer, were unto it as a fort or barricado, to defend it from fudden attempts and bresking in of enemies. The like we read of ch. 26.5.

as the hoft was going forth to the fight | Or, battle array; or, place

V. 21. For Ifrael and the Philistims had put the battel in array] i.e. Stood in battalia, ready to fight upon any advantage which should be gi-

ven them by the adverte party.

V. 22. And David left his carriage] Heb. the veffels from upon him. i. e. He left the things fent by his father to the Captain and his breihren, that he might with more speed go into the army.

came and saluted bis breibren] Heb. ashed bis breibren of peace. i.e.

Chap.xvii.

V. 23. There came up the Champion] i. e. Towards the mountain where the Ifraclites stood in battel-aray and fashe according to the same words] To wit, which were before ex-

V. 24. And all the men of Ifrael, when they faw the man, fled from bim] Heb. from bie face. Thereby discovering their cowardise, and

bin i tro. from no face. a functor uncoreant with common, and difficult in God and his promites.

V. 25. Surely to defe [fact is be come up] i.e. To reproach them as daflared, who durft not fight with him, being to often challenged and

and it shall be, that the man who killeth him, the King will enrich] q. d. All men are fo possessed with fear, that there is not one to be found that will hazard himfelf by undertaking the combat, notwithstanding the King hatti given such great encouragement to him that shall get the vi-

and make his fathers house free in Ifrael] i. e. Will ennoble his family by freeing it from all taxes and impositions. And this they laid to encourage one another to undertake the combat 3: but all in vain : for though they all hungred after the baye of honour and siches, yet they durft not bite at and (wallow it for fear of the hook.

V. 26. What shall be, done to the man that killein this Philistine, and taketh amas the reproach from I fraet] David again hearkment after the rewards promifed; not because he was taken with them; or thereby encouraged to undertake the combat 3 for after he had gotten the victory, and was brought into Sauls prefenct, he never laid any claim anto them: couraged to undertake the combins I to after he had gotten the victory, and was brought into Saudi preferch, he never laid any claim water them. But his chief inducements were Gods glory, the honour of his nation, and the welfare of the Common-wealth, which with the heazer of his life was welling to vindicate from these implouts bigginets and foul life was welling to vindicate from these implouts bigginets and foul reproaches which were beliefed ont of the finity mouth of this heathers where the like furcety's And the sather, because life into the manufacture of the control of the sathers where the like furcety's And the sather, because light not finity in the sathers where the like furcety's And the sather, because light not finity.

of lirael, durft accept of the challenge, but even fled for feat when they did but fee Goliaths face,

And with whom haft thou left those few sheep in the wilderness q.d. It had been much fitter for thee to have buffed thy felf about thine own abarge in tending the sheep especially being in the wildernesse, where they are in danger of wild beafts, then to thrust thy felf into the army, and there talk of combating with a mighty giant, whom better men then thou cannot look upon without fear and horrour. A fheep-hook would better become thee then a fword and an harp to play upon rather than arms , unto which thou haft never been accustomed. These words of difparagement , though they might feem to have proceeded from feorn and contempt, yet it is probable were spoken out of malicious pride and envy, seeing Eliza having had experience of Davids strength and valour, and especially of Gods affiftance and bleffing upon him, in killvalour, and appearing or agons attended and the most of the first plant in an and Bear, might fear he would have the like fuccess if be undertook this combat, and so date his glory, who was his eldest brother, by having all the honour and praise conferred upon

nun.

I know thy pride, and the naughtnesse of thine heart] He arrogateth to himself that which is peculiar to God, i.e. to search and know the heart: bimilif that which is peculiar to 604, i.e. to fearch and know the hear:

But in ruth he knew no fuch thing by David, but tooks a fall cannings,

to the use of arms, with which he could not have been secustomed
to the use of arms, with which he could not have been secustomed
to the use of arms, with which he could not have been secustomed gain we have David a true type of our Lord Christ, who, though he glin we have David a true type of our Lord Chrift, who, though he wretche true partern of mechaniles and humility. Match. 11.39. Phill. 1. 6,7. yet was not onely accused of pride and amblion by the Series and Pharlices, but fully proceed thereof by his own brethren and kinflered also, loh. 7.2.6. 8 (10.2). allo, Joh.7.3,4. & 10.33.

for thou are come down that thou mightest see the battel] Out of his per nous ary come augment nous nous magnets per one contest.] Out or institution own staloutic he chargeth him failfly, that he had thrust himself into the Divine nature, own staloutic out of an ambitious desire of doing some exploit to gain glory.

V. 40. And outer out or an amotious center or coing tome explore to gain glory, when as his conficience could have told him that he was fent thinker by his father to bring them provisions.

V. 29. And David faid, what have I now done?] David returneth

not reproach four answereth him with all meckness, as being his eldest brother, What bave I now done? i. e. Wherein have I fooffinded as to deferve fuch a sharp reproof: Is it not lawful for me to speak that which is in every mans mouth? and have I herein given any

outpermous wreten and an unsurcumented manet V, 10, and betweet from his towards assisted. Finding such barth V, 10, and betweet from his towards assisted. Finding such barth long on eagainst him.

W, 4.1 He distance thin, for he was but a youth, and ruth, and of a V, 4.2 He distance thin, for he was but a youth, and ruth, and of a V, 4.3 He distance course we concluded this Gibner course. entertainment from his brother, he made tryal of others, to fee if he

and space after the same manner. Both that he might know the certainty of the matter, and also shew his willingness to sight, and that thus speaking to many, the King at last might come to the knowledge of it.

peasung to many and axing a rait night come to the anomicoge of it. V. 32. Let no many heart fail because of him, ove.] Namely, because there is none found that dare encounter with this hideous Montler. For I my felf; though the weakest of many, trufting in Gods strength and affiffance, will answer his proud challenge, and enter combat with this

V. 33. Thou are not able to go against this Philistine] To wie, with any hope of obtaining victory.

for thou art but a youth] Not yet come to thy full strength, and also unexpert in warlike affairs.

and he a man of war from his youth] A man grown to full age and and he a man of war from hit yound] A man grown to full sge and with flature, and an expert Souldier trained up in wir. See on Excal 19.5.3; V. 3.4. And Devid full and so and 190 from the first his further flow confirmed. He course and Souls fall in hope by a reason grounded upon experience, which gives havy to no disjute; and there came a time and a bear? Note both together, but at fundry that the confirmed was the manufactured to the confirmed to the confirme

ann over come a sour anne a bear a land over come a sour anne a bear a lands, or kids out of the flock, times, one after another, taking fewers lambs, or kids out of the flock, v. 35. And I went this after him, and finite him i. e. I profitted both.

the lion and bear, one after another, and fmote them, taking from either of item the prey on which they liad feverally ferzed.

I caught him by ble beard] i.e. Laid full hold of the lious long hair

under his nether jaw.

under nis netter jaw.
V. 36. The fertain flim bath the their and the hear), i.e. killed the
bear, as I had done the flim. "Phis being performed by clean frength,
graphing together, and not are a diffunce by a long trood or fleet, was an

reproaches which were belieded out of the filthy mouth of this heathenith
inflictant; as his quedition here to the finders by do plainly import,
And to this end be fourth infelt in all companies where he came; own quarrel, but in the quarrel of the Lord of fiofts, who given videomaking thefer equivites, both of these his inclination to fight in the quarmightactic notice of it; and relate unto Saul his course; and tonmightactic notice of it; and relate unto Saul his course; and tonfidence.

V. 88. and Ellab; anger was kinited againft David J. Out of meet
pidde and envy, thas David thould to buffly intermeddle with staffs; of
this high nature, making (incl. did not enquiry, as though to had
this high nature, making (incl. did not enquiry, as though to had
thoughts of undertaking the combat, when as neither he hindich; on
the control of the con

V. 37. The Lord that delivered me—be will deliver] By the experience which he had in time past of Gods gracious affishance against the Lion and Bear, he doubteth not of victory over Goliath, So a Cor. t.

And Saus (aid unto David , Go , and the Lord be with thee] Seeing Arma-sens jan mno zena , yo , mno no zena com jan ine jacing. Davids confidence (o well grounded, not on his own fittength , in which there could be no hope, but in God , who is omnipotent and a joingten, he giveth him let ve to undertake the combat, and dissuiffeth him. with prayer to God that he would be with and affift him, according to that the reposed in him.

V. 38. And Saut armed David with his armour] i.e. With armour taken out of his own flore, fit for Davids body; and not with his own perfonal armour, which himself used to wear, seeing that would have been unfit for David, Saul so much exceeding him in stature, Ch.10.

V. 39. And David faid unto Saul, I cannot go with these, for I have not proved them] i. e. I cannot go with thefe arms and weapons, because I have not been used to wear them; Hereby their opinion seemeth more quainted after he was Sauls armor-bearer.

would nave come it carey man race name. A mis won to dispoted of by his providence, that he alone might have the glory of the vickory. And herein David was a type of Chrift, who induced his enemies; not with nonward pomp and power; but by spiritual weapons; and the virtue of his

N. 40. And he took his flaff in his hand i. e. His shepherds crook.

and chose him five smooth stones out of the brook i. e. the valley; or the and coule of the present process of the value; or the value; or the brook that did run through the valley. Our of this he picked five flones; that if one failed he might make tile of another, and bis fling was in his hand] In the tile of flings the Insalites were

and bis fling was in bis hand] In the use of slings the Insellies were the more experts, because of lens, when oppelled by the Philistims, they were forbidden the use of lone weapons, chi 13.19. And with these weak means God use of iron weapons, chi 13.19. And with these might have the glory. Thus Modes his tood wronger himlards in Equation of the work of the chief was an analysis of the chief with the chief was and known of the cook in the William of the chief was the chief with the chief was and home samolished the Milliam of the chief was the chief was the chief with the chief was caste to be taxed of pride?

**Ithere not a castle? 1] i.e. Have I not had just castle of coming to divided the red Sea, and brought water out of the rock in the Wilderheartung being fent of my Fasher? And being come, have I not as just castle to buste any self in making this capatity, when I have Sot datast dishnoured and his own peculiar people found and reprosched by

**There not a castle? 1] i.e. Have I not had just castle of coming to divided the red Sea, and brought water out of the rock in the Wilderheartung in the season of the season

fair countenance] Here three caules are expressed of the Giants con-Q.9

outstact those spine his acompat.

V. 43. Am La dag, that thou complet from with flaws?] A flaffi; he thought, was first to bear a dag, then to fight a combat with a giant armed with peer and fword. Though David had but one flaff, he speak-

eth in the plural number. So Gen. 21.7.
And the Philiftine curfed David by his gods] i.e. Digon, Ashteroth, and Baalim. These he invoked against David, that they should destroy

V. 44. Come to me, and I will give thy flesh to the fowls of the air Out of carnal confidence he boasteth in his own strength, and glorious triumpheth before the victory, that he might ftrike terror into David

and make him flee before the fight. V. 45. Thoucomest to me with a sword, and with a spear, and with filed 1 t. c. Thou trufteft in the arm of field, in thine own frength and warlike preparations, which commonly, deceive those that confide in

but I come to thee in the name of the Lord of bolle] i. e. Wholly rely ing upon his power, and promises, who is supreme Lord of heaven, and earth, and bath all creatures as his command, to do him service, and earth, and hard all creaputes as his gonumend, a to do him fervice, and having a commodifion, from him. J. come-now, convidence his plotions have from the reproductes and blashemies, feeing what thou had spoken again the proof the effective and polera gains, thin field. V. 4. The day will the Lord addings the intermediate J. Het drive, nor fay that he would vern fully the first day will refress the world vern first the first the convenience of th

Lord mould deiver him into his hand; a and inshiehim to deftrey both him and pla surny. And this confidence he had, partly our of wellgrounded Rendy, because I, he fought in a good case, and his enenties in a bad? II, because Goliath had regreached the Lord of
hofts, who would not tuffer his halphenises to go uneversible. The control of the properties of the propert

V. 47. the Lord faueth not with [word and fpear] i. e. Is not tyed to

V. 47, to Lora jacour the futor point an insperjive the forest fo bat, Gen. 31.17.
and drew nigh to meet David] To wit, that he might get him

within the reach of his fword or spear, and so fight it out with

that David hifted and ran toward the army to meet the Philiftine? numerawa nujec and ran separa we army so meet we Emilitate. Thereby shewing his courage and confidence, and with all his prudence and policy in deteating the Philiftines design, by making himfelf at a distance ready to use his filing and stone; which he could not

felt at a dittance ready to the first ring and conte; which the count not have done if they had come close together.

V. 49. Mad [most the Philiftine in his forebead] Though he had his helmet on his head, he had not yet pulled down his hever before his face and forehead, because he would more cleerly see his way before him, inand toredeed, of the me would make they came not seed they have the thirding to do it time enough when they came netter together a shlooght it is not like that the proud during Phildis when the for the never ling of his face, when he law Pairla's when he for One of the command of the third when the face that the last one of the third when the face that the had only an helpiter, and no better. I felting they were to fight that the had only an helpiter, and no better. I felting they were to fight

their duel on foot:

that the fine fant, into his forebead] i.e. Pierced deep into it, as a
flone fipedily lanketh into the waters. And here Gods ingular providence is med observable in directing the thore to the onely tilling
place. For though David and many other of the Itealities excelled in
hears of flinging flones, and coming very never the hitting of a fixed
mark, as appeared hidd; 20. 16, yet feting the forehead of the Phillifline was in continual motion, it was not likely to be hit; and
the first east, without the fixed guidance of Gods al-ruling provi-

N.50. So David prevailed over the Philistine with a sling and a stone] God using such contemptible means, the more to manifest his own

temps; Davids youth, which argued his weakness and want of expethe devil, Heb. 2. 4. [mullowed] up Death in visitory; took away 5 in,
tience; his raidey colour, which thewed his youthful rafuncts and untience; his raidey colour, which the weed his youthful rafuncts and untience; his raidey colour, which they with its to the fireness and the fireness of the fireness of the same of t crosses, and finally, by his burial broke open the prison of the grave, and so set all his elect at liberty 1 Cor. 15. 54. 55. Col. 2. 14.

> And when the Philiftims fam their Champion was dead, they fled] Noc that they had any true cause of fleeing for the loss of one man, having fuch a ftrong and numerous army; but because they having placed all their considence in him, God justly struck them with terror and amaze-

> ment, when they saw their idol, in whom they trusted, taken away.
>
> V. 52. fell down by the way to Sharaim] A Town in the Confines of Judah, Josh. 15.36.

> Jugan, Join. 15.30.
> V. 53. and step sposed their eints J. Likewise Souldier, not plundering before they had obtained a full victory. And so it stemeth that Goliaths armour, and sword came to Davids share, who had best deserved it.

itants amour and word came to Lavisa mac, more and evidence with V,54. And David stop, the bead of the Philiffine, vanid brought it in Grundlem After he had first brought it in his hand before Sauly, 37, the carried it as acrophic, mno Jerulladin's which was before conquered, and now-politike hydjudsh and Benjamin, though the strong fore of and now politified by y Josha and Brajamin, though the fitting fort of Sion was in the hands of the Johnfers till the beginning of Davids reign, a Sam 6. Hither the Mealitem, the second men of Judah going in triumph, and David accompanying them; he circle this brea with him, and (as fa farbookhe) (bit twom formed high urres) to the terror of the Jebulius 1 and the comfort and information that the global visitory or praise Gold forguling them this global visitory, and the publish at materia his second. This form think is prober visitory, and the publish at materia his second to the company of the publish at materia his second to the company of the publish at materia his second to the company of the publish at materials at the late of includents on and the the manages has the company of the c

anticipation, and that the meaning is, that in after-times; when David was King, he made a tent inflead of the Tabernacle; and therein placed

thestb. O King. Leannestell 1 Hence Connevery probably gather that this batter wher goods he defer David Heedin Court, ch. 16;2.1 Other-wife Saul must næda have known David , feeling he greatly loved him, and had him dahij in his fight. O'chough Saul by resion of his melancholité dies might have forgotten blim, yet it was only whiled the twas upon blim, and nor when it was over, as it fermely his wall, the catine of his wast, and at this preference when he talked with Abner: Or though his memory had failed, yet Abners could not, who was a great Coursier, and much refident in the time of Davids walting ; feeing there were no wars we read of that fhould saufe his absence as General of the army; Or though he might excuse himself by such absence and imployment; (as we see he doth not) yet there were Courtiers enough basides that might have resolved the question, though Abner could not, feeing he was appointed by Saul to make enquiry, v. 56, and yet it feemeth neither the other Courtiers could inform them of him, feeing, when all failed, he asked David himfelf whose son he was. And herehene (though divers other reston might be aldege) they conclude there is a ransposition in the flory, that being it down before, 6.1.6. which followed siter. And whereas the main cause why gody Expositions reject this opinion is bestufe. It is danger one to admit of fuch transpositions in the Scriptures, to this it is an exposition of the state o fwered. That fuch are to be found in divers other places; As Gen.

s. for the continuance of the Genealogies the birth of Noah is recorded divers hundred yeers before he was born. And the matters course auvers aumarea yeers before me was oorn. And the institute that they laft chapters of the book of Judges were doorn in the time of the first Judges, long before the dayes of Samfon but are placed in the end of that Book, that the flory of the Judges might not be interrupted but be orderly continued. And so in the book of Isrtmishs prophecies we have some passages done in the reign of Icholakim inserted after divers things done in the time of Zedekiah, who came after him, as appeareth by comparing ch. 36. with the precedent chapters. Not-with thanding almost all Expositors will allow no transposition in this passumening aimoit ail Expotitors will allow no transportion in this place, and this they endeavour to assister the objections that feint to make for it: Though David had formerly lived in the Court, and had net imployment about the King, and therein fo much pleased him that he grasily loved him, yet his was such a love of a King to a libight of mean quality as night foon be forgotten when he had no further ule of him: And though San had demorable baneash have no a date foota him: And though Saul had formerly known him, yet now after some distance of time he could not so well remember his face nor favour, because being dismissed and sent home to comtort his father, he had been God using such contemptible means, the more comanises his own power and glory, 2 Cont. 2 and 1 and 1 little time power and glory, 2 Cont. 2 and 1 and 1 little time power and glory, 2 Cont. 2 and 1 and 1 little time power and glory, 3 Cont. 2 and 1 and 1 little time power and glory, 3 Cont. 2 and 1 a a good while abient from the Court before this battel ; and a little time

General of the army, he was much absent from Court, and wholly taken | Goliath the Philiftin cae first; (as some understand it) and asserwards that Saul might know his person , and yet enquire after his condition and parentage, his family and tribe, having promifed to give him his dan there as the reward of his victory. But of this it is fearee probable that Saul could be ignorant, if he were thus made known unto him when first he entertained him, ch. 16.18,19. Thus having fee down the feveral epinions of expolitors, and the grounds of them, I leave the Reader to his own choice.

Chap, xviii.

CHAP. XVIII.

Veil. 1. THe foul of fonathan was knie with the foul of David This was cauted by those excellent and eminent gifts and graces which he observed in him, as Wisdom, Courage, Fortitude, Faith and conextraordinary love and friendship between them, which is usually grounded on the similitude of natures, conditions and manners. Again, Jonathan thus dearly loved him because he perceived he was highly in Gods favour, feeing by his affistance he had obtained such a glorious Gots rayour, receip by his anisance he had occanined nuch a giorious victory over for mighty and malicious a giant as had lately breathed out mifchief and ruine to all Gods people; from which they were now delivered by his means and valour, when the case feemed desperate, not any one man daring to undertake the quarrel but himfelf. Unto which we one man daring to undertake the quartet bus himfelf. Unto which we may add the which it a life injoyed in the text, a hough not plainly and fully experience, the control of the control o them which way he pleaseth, wrought this extraordinary love in Jonathan towards David, that he might kave alwayes a sure, able and faithfull friend at hand, to affilt and comfort him in all those great troubles wherewith God was pleased afterwards to try and exercise his faith, hope

to be some remarked by Saul before this battel with the Phillithms and combate with Goliath; there is no mention made of it. And therefore fome bleffing he had in all his interprites, he now began to look upon him learned Expositions think that there is a reasposition in the Borry and that in their words there is a reagrestion to that history which is included, the bright of the state of the learned Expositors think that there is a transposition friberitory, and that in these words there is a regretion to that hillory which is intermed in the most state is a regretion to that hillory which is intermed in the mitted, his. 2. And wheteras it is here failed that Sault which the hillor of migration of more bonne to bit father though, hereby is means, as they conclude; that he would not let him go to and for between the Coirce and his fathers the Kingdome. Such as he is fail to have done ch. 17. 18.

1. The windships and Sault media of the Coirce and his fathers the Kingdome.

V. 3. Then Jonathan and David made a covenant] i.c. After that advancement or rengion, the good and wentage of the Common weath, and continue for ever faithful triendflip between them, which should not be limited to their own persons only, but extend also to their posseries.

be limited to their own persons only, but extend allo to their posterity, V. 4. s. And spanishas first binnel of the viole that was upon binn, and severe it to David] i.e. Not enely his county or amounts, but allow a single the buff] Not as he had done before; cho 1.0. when Samus and milliers memers, even to his footed, bow and girdle, because in making contending the understanding the problem of the buff. Not as he had done before; cho 1.0. when Samushing contending the contending the problem of the buff. Not as he had done before; cho 1.0. when Samushing contending the contending the problem of the buff. Not as he had done before; cho 1.0. when Samushing contending the contending the buff in the buff. Not as he had done before; cho 1.0. when Samushing contending the problem of the side of the buff. Not as he had done before; cho 1.0. when Samushing the buff in the buff. I had anoptical him King i for the being indired with Gods Spirit, and passes of their inward love and affection. And howeful he might be suffered with the centre of the Prophets, and passes of their inward love and passes of their inward love and affection. And howeful himself is the true the contending the suffered with the contending the contending the suffered with the centre of the Prophets, and passes of the prophetical in the desired with the centre of the Prophets and passes and passes. It is not not that the desired with the centre of the Prophets and passes and

infragure oracle to the Commitment over this Gusta and Ingionary Souldiers. For he did not (as fome think) mike him General of his Army, feeing that was the place of Abner his nere kinfman, which he now held; and long after retained, even after Sauls

V. 6. And it came to pass as they came] i. c. In process of time, when Drid was thus advanced and imployed in the fervice of the King and State egainst their enemies, this fell out which followeth.

up in marrial imployments. Others conceive upon the former resions, of the sumy in general. Others take the word Philiftim indefinitely, the fingular number for the plurel, as is ufual in the Scriptures, and in our common freech, ch. 17.43. Gen. 13.7. and thus understand it, That when Saul, David, and the reft of the army, after divers warike exploits , came from fome other fight , wherein they had obtained fome great victory over the Philiftims, the women came out of all the cities

great vidory over the Philittims, the women came out of all the cities of Irral linging and adming, &c. The which practice was of antient use in their triumphs, as weite Exod. 15. & Jud. 11. 4.
V. 1. And the women answered one anather] Singing interchanged by yourns, fongs of triumph unon their influences. For as that came deep theorems with men in the milicities of war when their cumits are victorious, so have they as great interest in joy and triumph, when their enemies being vanquished, they are freed from their seas. These exprefinons of joy by finging fongs of praife unto God for deliverances from worldly enemies were shadows and types of the rejoycing of Gods ne outer training as training as training as training as training training as the fidure in Goal, Zeal for Gossigiony and the good of his people: The form worldly entires were fluidous and appear of the rejoycing of Gods which gifts and good parts God having wrought in Jonathan allo, from the fluirableness of their qualities and dispositions did arise firm and the fluirableness of their qualities and dispositions all arise firm and

their inivation by Jetus Course out one; a solution of 46, & 2.13. Rev. 5.9. & 7.9,10,12.

Saul bath flain bis theusands, and David his ten thousands] q.d. As Sauls valour deserveth much praise , but Davids ten times more , secing by his means the whole army of the Philiftims was defeated, which was more moment then if he had flain ten thousand with his own band. Others understand these words indefinitely of all those staughters which Saul and David had made among the Philiftims , both in and fince that hirst battel; especially of some great victory which they had now lately obtained. These triumphant longs were so solemnly acted that they became famous even in the Philiftims country , Chap. 21. 11. &

3.9.5. And Saul was very wreth and the faring displessfed bim] Heb. was cell in his oper. Where he shewed his arregance and ambition, in affecting that praise which he should derive and envying it unto another unto whom it was due by just merk. Saul had not mericel that nother unto whom it was due by just merit. Saut had not merited that praise which the women gave thim; Jeting when he herd the God of Ifreel blafphemed by the Giant, and his Army detict and reproached; through fear and cowardize hekep hindfel support and the of advantage; and durft not by fighting vindicate Gods glovy and the honour of his people, though he were challenged and proved days together, and write every day. But Kings admit of the days together, and write every day. and patience.

V. z. And Saul took him that day, and would let him go no more home to be headed to be faither boule. To wir, as. he formerly had done, 5h. 7r, 15, 15 and a suit took him that day, and would let him go no more home going and returning from Saul to feed his fathers, force, but configured and street on the father to Jeffe his father, letting the saul with his liking, as it is ch. 15, 25, and from the father to Jeffe his father, letting long. The saul to the resinch him fill in his Court, after he had first sent to Jest his father, and desting that it might shad with his liking, as it is ch. 167.22. Far whereas the most Exposers the had that David, as it is ch. 167.22. Far whereas the most Exposers the had that David, as far he was engraved in the woods that in shoot he heaves and high effective the people, and so made to his static by Saul before this based with the Phillitting and common to his static by Saul before this based with the Phillitting and common to his static by Saul before this based with the Phillitting and common static by Saul before this based with the Phillitting and common static by Saul before this based with the Court of the Sauls Multiple and the Phillitting and common static by Saul before this based with the Court of the Sauls Multiple Saul Based with the Sauls Sauls

V. 3. Then founds and David made a covenant] i.e. After that Saul hast taken him to abide in the Court (which was as found conceive, when Saul first interestance him to play on his braye before Him, when he was in his first of difference and the property of the contraction of the pieck good parts that were in one anothers and dearly to bring the her pieck good parts that were in one anothers and dearly to foring them, pieck good parts that were in one anothers and dearly to foring them, entred into a neter league of love, and contracted a firm covenant with another, that they would joyn together in feeting Code glory, the advancement of religion, the good and whifare of the Coisson—which the court of the contracted a firm covenant with another, that they would joyn together in feeting Code glory, the advancement of religion, the good and whifare of the Coisson—which they would prove the did not fittle stretch and they are the contracted a firm of the coisson—which they would prove the did not fittle stretch and they are the contracted a firm of the coisson—which they would be the contracted a firm of the coisson—which they would be contracted a firm of the coisson—which they would be contracted a firm of the coisson—which they would be contracted a firm of the coisson—which they would be contracted a firm of the coisson—which they would be contracted a firm of the coisson—which they would be contracted a firm of the coisson—which they would be contracted a firm of the coisson—which they would be contracted the coisson—which they would be contracted they would be contracted to the coisson—which they would be contracted they would be contracted to the coisson—which they would be contracted they would be contracted they would be contracted to the coisson—which the coisson—which the coisso V. 9. And Saul eyed David from that day and forward] i.e. Not them openly, when as they so swelled in his brest that he could no lon-

prints and good which was between them, and that wastoores.

V. S. And David was on whither forcer Saut fent him, and behaved himfely infely Or, propered, i.e. When Saul, having had experience of his valout in his combate with Gollath was pleafed on group of the sauding wilely Or, propered, i.e. When Saul, having had experience of his valout in his combate with Gollath was pleafed on group of the sauding with the heather Oracles. Or it may be, bring prompted by the devil, he and carried himfelf to wifely and valiantly in the managing of its wifely and valiantly in the managing of its of the fill propered in all his wayes: for which he was accepted of Saul and all the people, and saul fet him over the men of war] i. e. Advanced him from being and saul fet him over the men of war] i. e. Advanced him from being the company of the properties of the sault of the sault

and there was a javelin in Sauls band] The which, as a tyrant, (who is still in tear) he usually had in his hands, or neer about him, Chap, 20.33. & 21.6. & 26.7.

are egainfit their counties, this fell out white followth,
when David was returned from the flanguer of the Philifline i.e. Of
Herein David was a true type of Chrill who when he fought the falvation V. 11. And Saul caft the javelin To wit, at David, whileft he playd

For he faid, I will fmite David to the wall] i. c. He thought and refolved in this mind. So v.17,21.

and David avoided out of his presence twice] i.c. At two several times, when he intended to do him this mifchief. And thus the fame good providence of God that guided the ftone which David did fling unto Golisths dence of Load that guarde the tone which I Julya data ling into Ostania. for relead for his timies, diverted the point of Sauls javelin from pletcing his body, for Davids prefervation 3 being a faiter mark, and netter land) though he hindle feved God's providence in declining the froke. V. 1.2. And Saul was a final of David]. I.e. Observing how God propered him in all his extreptions, and watched over him with his propored him in all his extreptions.

vidence preferving him from imminent danger, he feared that he was the man whom God had chosen to be King in his room. And therefore having failed in those violent attempts against him, he now resolves to to try other wayes, and to supplant him by secret and subtile fraud, seeing he could not do it by open force with his own hands.

V. 13. Therefore Saul removed him from him] Aschinking that he

V. 1.3. Therefore Saul removed bins from bins! As shinking that he was not lyable to much danger, living in the Court with thole that highly honoured him for his worth and famous exploits, v.5, and made him bic opasis over 4 thousfard? i. c. A chief Commander and Colonel in his Array. Neither do I think (as fome conceive) that Saul did diffiguring him by this termove, but rather percended it to home and advance him. Neither would it have flood with Sauls policy, by shewing his displeasure, to give David any discontent, when as he intended to encourage him to the undertaking of dangerous services; hoping that at one time or other, going out in military expeditions, he would be flain by his enemies, feeing he was valourous and venturous. So v. 17,25.

V. 14. And David behaved himfelf wifely] See v.5,12. V. 16. But all Ifracland Judah loved David, because he went out and eame in before them' i. e. Because as a chief Commander he led them out against their enemies, and acted all his martial affairs with such prudence and valour that he ftill prospered in them, therefore Saul durst no more attempt to kill him with his own hand, being so generally beloved smong the people, left they should have been ready to mutiny and shake off his government, but chooseth rather to lay a plot to destroy him by the hands of the Philiftims.

mands of the Plinitums.

V. 17. Beheld my elder daughter Merab 3 her will I give thee to mife]
Ha had bound himfelf before in the general that whosever killed Goliath
should for his reward have his daughter in marciage; but David having performed the condition, he forgetteth his promife, and falleth upon a new covenant, and offereth David his daughter under pretence of laye, with a treacherous intent to work his ruine: For because he durst not kill bim himfelf, being the peoples chief favourite, for fear of a muti-ny or rebellion, he engageth him by marriage to undertake dangerous exploits, that he might fall by the hands of his enemies.

onely be thou valiant for me, and fight the Lords battels] i.e. Such as are undertaken to maintain Gods glory sgainst idols and idolaters, and to protect his people against their enemies. Thus he hypocritically pertendeth zeal for Gods glory , when as he maliciously intended Davids

V. 18. And David faid unto Saul, Who am I?] q. d. How far unworthy am I of fuch high honor and advancement as to marry the daughter of the King, being so mean a person? David, though but mean in birth and education, had so ennobled himself by that glorious victory over Goliath that he was looked upon as a Saviour of the Kingdom and over collaterists in was located upon as a saviour or the Aingaom and people, and Saul had indefinitely promited that he would dignife; that person who should vanquish the Gisnt with this royal marriage; and yet David out of great modestly and humility is to far off from challenging this shonour as his due, that he declineth if now it, is offered him.

and what is my life? I i. e. How mean is my ftare and condition of life, in respect of my education, being taken from the sheep-coat, from following the sheep, 2 Sam. 7.8. Psalm. 78.70. Thus David in humility abaseth himself, though he well knew that God had advanced him to the highest dignity, and anointed him to be King over Ifrael.

or my Father's family in Ifrael] i.e. My parentage also is so low and mean, that though there were no other cause, yet this alone, that I come of fo poor a flock, were fufficient to render me unmeet to be fon in law

to a King.
V. 19 But is came to pais that the time when Merab Sauls daughter
flould have been given to David] i.e. After he had approved his valour in fighting the Lords battels, and contrary to Sauls expectation run in nguring the Lords natters, and contrary to Sauts expectation run through and disped many difficulties and dangers. Saul perfidioully broke his promife with David, and married his daughter to another man, that file was given to Adviet the Mebolathies to wife] This Adviet was the fon of Barzillai the Ephratimite, and was born at Meholab, called

Abel-meholah Judg. 7.22. and hence he is called a Meholathice. 2 Sam. Abel-menoism Jung-7-22, and mence he is called a Metholatinic. 2 ann. 2.1.8, this mans five fons were hanged to faitsfie the Gibeonites for those cuelities which Saul had exercifed upon them. Where by the way we may observe, that though David (with much meckness submitting himfelf to Gods will) did with great patience bear this indignity and foul affront offered by Saul, (who it may be did purpoicly give him this dogs & digract to incende & provoke him to do fornthing by way of revenge or leaf unterformed different offerent distriction and within the time prefixed, Saul having no colour of excultion might bring him under confuce, and give Saul form colour of the sault unterformed distriction and the sault unterformed

of the Jews, they lought his ruine and destruction, Lak. 4.28,29. Joh. and the thing pleased him] Not because David was beloved, (for Jonathans love to him did highly displease him) but because he hoped to gain some opportunity by this match to supplant him, either by causing him to run desperate adventures for procuring it, or by inticing her, being his daughter, to complot and joyn with him to do him milchief. For it is faid, that when he failed of his hore, by reason of Michael love, he was in great. er fear then he had formerly been, v. 19. V. 21. And Saul faid,I will give himher, that she may be a snare to him]

i.e. He thought and refolved with himfelf to bestow her upon him in marriage, that one way or other the might be a means to infnare him. And thus he wickedly feeketh to pervert Gods institution and the end of marriage, which was, that the wife should be a comfort and help to her husband; whereas saul intendeth by giving his daughter to bring David to death and destruction. But it pleased God to cross his design, making Michal a means of his prefervation out of the fnare which he malicioufly had laid for him, ch. 19.11,12.

and the hand of the Philiftims may be against bim] To wit, when to compais this much he went out to light against them. Herein also God crofted his design, and made the mischief he intended against David to fall upon his own pare, Pfal. 7.16. caufing him afterwards to perith by the

hand of the Philiklms, ch.3 1.
Thou shalt this day be my son in law in the one of the twain] i. c. This day I will give thee full afturance that thou that become my fon in law (namely, upon a condition now concealed, but afterwards expressed) by one means or other: and howfoever, upon fome weighty caules, I did not perform my promise in giving thee Merab in marriage, yet I will now do it in her other fister; whereby I shall do thee no wrong, but rather be better then my word, in referving her for thee who, as I hear, doth deerly love thee. Thus Saul shuffles over the businesse, and sets a fair gloss on a foul matter. Heb, in the twain. See on Judg. 12.7. V. 22. And Saul commanded his feruints, faying, Commune with Da-

vid fecretly] i.e. As speaking of your selves, out of your meer love and respect towards him, and not as sent by me. This perhaps he did, because he thought that David would rather believe them then himself, who had

he thought that David would rather believe them then himself, who had formerly deceived hims; and effectelly when they had notice of Sauls mindly) his speeches with him, which had passed in scere between them, whithout any intention that they should cell David. Bebrid, the King basic hedges in shee] 1.e. Doth highly effected them, Bothed, the King basic hedges in shee] 1.e. Doth highly effected them, and is so well pleased with they perion and pares, that he much defireth to make thee rigater unto him, and one of his own family, courseling affinity withjishes; and thou has in looke friends swho en yely go that affinity withjishes; and thou has the observations who en you to go affinity withjishes; and thou has the observations who entry in high preferment would hinder this march, feeing all the Courtiers are fo taken with thy worth that they dearly love thee, and think no advancement too high for thee. Therefore do not lofe time by making demurrs, but accept of a fair offer when it is tendred.

V. 23. And David faid, Seemeth is to you a light thing to be a kings for in law? 4.d. Do you think it so small a matter that there needs no deliberation, iceting three is fuch apparent diparagement in the match, file being fo high, and I so mean; the a Kings daughter, who may have dai-ly the greatest offers of Nobility and wealth, and I a poor man, not able to give her any befitting dowry, and in this regard of no great efteems feeing, men usually are valued rather by their wealth than by their

V. 25. The King defires not any dowrie In those dayes, and long before, it was the cultome to give dowries to their wives, and not, as now, to receive portions, Gen. 34. 12. Bxod, 22. 16. Deut. 22.29. And the dowry was at the womans disposing, and, if her husband dyes before her, ferved for her maintenance, and the education of her children, if no other portion were left them.

but an bundred fore-skins of the Philistims To wit, in lieu of a dow-

to be avenged of the Kings enemies] This he hypocritically and de-ceitfully pretenderb. For in truth his main delign was that the Philiftims certainy pretenders. For in truth his main delign was that the Phillitms mould revenge ethienclies on him for this great delipies, if he haply did archive it. Elife why did he require their fore-skins rather than their Hands or Heads, but because thereby it would exaftigate their fiphits against him, for imposing upon them this form and different, in circumstring them their did red with above all things abhorred it when they were ally earned to the them they were ally earned to the them their filled with mailer and earned to the them they were ally earned to the them their filled with mailer and earned to the them the thing filled with mailer and earned to the them. imploy their whole strength in revenging themselves upon David, who had thus dishonoured their nation. By this and many other passages in the ftory it may feem that Saul was not fo ftupid and fenfelels, when he was out of his frantick fits, but that he could know a man after fome fmail discontinuance, with whom he had formerly had familiar acquaintance,

ch.17.55,58.

V.26. And the days were not expired Namely, a certain number of dates appointed by Saul for the bringing in of the fore-skins, which in all likelyhood were not many, that to going fuddenly and cager, y about this def-perate fervice he might run into the greater danger, and make more hafte

Armight bing thing under centure, seekers under selection of a seeker between the selection of the selection n to go unpunified, but cut off his posterity by an untimely death,
V. 20. And Michal Sauls daughter loved Davids and they told Saul, in the Kingdom after his rejection: And yet contrary to his knowledg

and conscience he opposed Gods Will, and persecuted David with all malice and fury, even untill his death, to prevent (if it were possible) his coming to the Crown; quite contrary to Davidspractice, who when he was in danger to lofe both his Kingdome and life by the rebellion of Abfalom, meekly submitted himself to Gods good pleasure, 2 Sam. 15.

25, 26. V. 30. Then the Princes of the Philistims went forth] Namely , to v. 30. Lun lue errines of the entitlems ment jorns. Namety, to raise a new an against the lirealites, partly to recruege themselves upon them for 'their former defeats' is but especially 'as some think) being inconfed and enraged with the dishonour which David by his last fact. Ind put upon their nation.

David behaved himself more wisely] See on v. 5.

Chap.xix.

CHAP, XIX.

Vtti. 1- ANd Saul folge to Jonathon bis [on, and to all bis fervants, that they should kill David] He had looked upon him ever since he heard the womens songs in his praises, with an evil, envisors and malicatous eye, as fearing he was the man whom God had chocken to be Knap in his room; and studying by all means to prevent it, he thinks may man and the study here to take such helit. The refers to be segment. none more effectual then to take away his life. Therefore he attempteth to do it by murdering him with his own hands, when he was in his frantick fits, thinking this bloody fact would by the people be afcribed rather to his madnesse then malice, because he did not then know what he did, & so their harred and discontent would be (if not quite taken off, yer) at least abated. When this project failed, (God watching and preferving David by his special providence) then he contriveth his death by fraud and treachery masked under the visard of piety, zeal for Gods glory, and love of the Common-wealth, yea, even of Davids person, whom he would feem to advance to great honour, both by marrying him to bis own daughter, and also by giving him occasion of doing samous exploits in destroying Gods enemies. But when he saw that neither this would succeed., and that David profested in all his dangerous undertakings, and to more and more gained reputation and love among his fervants and all the people, he could now no longer contein his hidden malice and madneffe, but burfting out into open and professed enmity and fury, he giveth command to his fon and fervants to kill David, alledging no reason or cause of his cruel and berbarous design but his vrannous will.

V.z. But Jonathan Sauls fon delighted much in David: and Jonathan

vis. Our promous naus per neugona muse to receive a me promous de David] 4. 4. Though Jonatham were Saule fron, and by inceffion heir to the Crown , yet he would not conceal his fathers define, but revaied it to David, that he might use all good means to prevent it: For which he is not to be blamed as a man that betrayed his fathers fereet, but highly to be commended, feeing he choic rather to obe) God then man. For he knew that God had forbidden murder under the penalty of his curse and death 3 and that if any man concealed it, he made himfelf guilty of the fact; that David was not onely an innocent, but also one that excelled in all grace and goodness; that he was a man of he-roical vertues and parts, the which he had imployed for the advancement forest vertices and parts, the whiten he had improved for the advancement of Gods glory and good of his people. He remembred that he had entred into a folernn covenant with David in Gods prefence, whereby they had mutually bound themselves one to the other, to seek by all means the prefervation, welfare and prosperity of not onely either party, but also of their posterity after them. Finally, he confidered that by revealing this reacherous and bloody defign to David, to prevent it, he did not only approve his duty and faithfulness to God, to the Common-wealth, and to his dear friend, but even to his father alfo, in keeping him by this to an acea arents, our event on a sauce ano, an eceping aim by this means from plunging himfelf into a gulf of milery, to bisprefent and eternal perdition, by imbruing his hands in innocent blood. In all which respects his faithfulness to God & man is highly to be commended : And contrariwise, all other Sauls servants and Courtiers are worthy to be branded with perpetual ignominy, who, when David was in favour with the King, fawned upon him and pretended much love, ch. 18,5,22, but now that he was in his displeature, there was not one of them to be found that would speak a word in his behalf, or distinade Saul from his bloody delign, or refuse to be his instruments and agents in so wicked an act, or do fo much (if fear restrained them from all these) as whereast act, or no to much the rest tentament mental and the positioner it to David feeretly, that he might prevent it.

Now therefore, I pray thee, take heed to thy felf untill the morning]

So great was Jonathans love that he thinke h it not enough to forewart David of his danger, and so leave him to himself, but he maketh it his earnest suit that he would use all means to secure himself by abiding in ome fecree place until the morning, and then he would mediate with his father in his behalf, and perfusade him all he could to defift from his and faid it is to be defined.

and hide thy felf] To wit, in some cave of that field where his fa-ther used to walk for his recreation, to take the air, as appearet bw 3, whither he would accompany him to speak in Davids behalf; that as much as might be, he might be an ear-witnels of what paffed between them, and be ready at hand to under frand the reft from him, of that which he thould different and different which David co. Id not hear.

V.4. And Jonathan fishe good of David unto Saul] Though it might

have endangered his life to speak unto him in his mad mood, as afterwards it appeared, ch. 20.32,33. yet the utmost peril could not make him defer his friend in his rightcous cause.

let not be King sin against his servant i. e. Do not seek to take away

server and the servant is the servant in the server of t

his life who is innocent, and hach done thee no wrong, especially standing in the relation of a fervant, who ought to be fecured by his mafters potection; and above all, David, who is both thy fevrant and thy ion, field it. 6. When the mellengers whom Saul ient to watch Davids houle,

who by his worth in himfelf and by his actions towards thee and the

whole state high highly merited thy love and favour.

V. 5. For he put his life in his hand, and slew the Philissim] i.e. He exposed his life to much danger in undertaking a fingle combat with a mighey giant , from whom all others did flee at the first fight. And fo

mgerg game; from woom an ontees one nee at the mix ngan. And to this phrafe is used ch. 28.21. Judg. 9.17. See on) Judg. 11.23. and the Lord wrought a great falvation for all Ifract] Therefore do not thou caudelify deflroy him whom God hath ufed 22 his infirument

to work falvation for all his people.

thou famest it, and didst rejoyce i.e. Thou needest not, for the convincing thee of this truth, to hear of it by my relation, feeing thy felf vancing theco r this train, to near or a toy my reason, tening they wast an eye-windfe of it, and didft greatly rejoice in the vidory. Therefore what groffe ingratitude and even hellish impliesy were it to murder him who lists he highly merited both of thee & the whole King-windfeld in the work of the waste of the whole it is to the work of the waste of the work. tharder sum was natura organy interrette octron to tree et the strone engine domo f lifate¹. Thus Jonathan having gotten the opportunity of pea-ling unto his father slone, doth freely salmosifh blim, that he might keep lim from finning; strough he had fail nothing segsinft Stub bloody command when he first heard it in the preference of the Kings fervants. The which he did then forbear out of good diferetion, as thinking it no fit time to diffwade him when he was in his fury and madneffe, which would but have made him to become more desperate, and to break out into greater violence; nor yet in the presence of his servants, before whom he would have fcorned to be convinced of his fin. And this it may be made him fo furious afterwards against Jonathan for speaking in Davids defence, because it was done at the table in the presence of many

others, ch.20.32333.
V. 6. And Saul speace, As the Lord liveth, be shall not be slain!
V. 6. And Saul speace, As the Lord liveth, be shall not be slain! This facred oath he feeketh foon after to violate; and by his example proveth that to be true, that great and frequent (wearers do often fore-(wear themselves and fallifie their oaths,

V. 7. and he was in his presence as in times past] i. e. He was again received to do him service, and to play before him when he was in me-

V. 9. And the evil Spirit from the Lord] Which was fent from God, as his executioner, to vex and torment Saul for his fin and rebellion. See ch. 16.14. & 18.10,11, with bis javelin in bis hand] See on ch. 18.10.

V. 10. And Saul Sought to smite David even to the wall with the jave-lin Upon occasion of Davids great victory over the Philitims, Saul, instead of honouring him the more for his valour and good successe, doth the more envy and rage against him, as thinking that all his merits were

the more envy sine rage against time, as tumoung one as instructive were but leges to climbus by by into his throne. See one fine, 18, 17, V.1.2.5ad 416 feat mellingers into Death but for When David by Gods good providence had clieged the decady blow which Saul Intended to give him, and had avoyded his prefence, he fit!! perifiling in this relection is num, and had avoyden his prefence, he thill perfifting in his whetefinely and encreasing in his rage and musice fendeth after than fonce of his fewants to furprize and musder him as bonn the net morning. Of which time he made choice for this affination, a there is no have it acted in the night, (being over-ruled by Gods speedal providence therein, that David by this delay might have time to telay the thought they might do it with left notife, when they affairled him in his failings. It is comiting our of the down failing the size of the down failing and the size of the siz passage, at his coming out of his doors, suspecting nothing, and so making no resistance, then if they should break in upon him in a violent manner in the night, when they were likely to find fome oppositions or elfe because he feared that, if he were assaulted in the right, he might, whilft they were breaking open the doors, make an escape by some back-door or secret passage, which he could not do if they suddenly set upon

door or recter passage; minta to count not uses they toucking see upon him in the day-light. And Alkbold Dead it is first food far we see shy. If for a And Alkbold Dead it is fair of this first food for see shy. If for a light, somerow thou flat be fair of this first food see there by feere in telli-gence from fome friend in Court, or because by her tell or fome other the had discovered the messengers whom Saul had sent, to watch about the doors of the house.

V.12. So Michael let David down through a window! Because the loors were beier with Sauls fervants. See Acts 9.25.

doors were bette vinit abustierressits. See ACS 9.25.
V. 13. which Michaisteek an image! Helt. Presphin: Which properly is taken for itch images as they used for their onacles, by which they dividend. Seen Gen., 31.9 & Under, 175. This was stept by Michal without Davids knowledge. (as Rachel dealby Jacob) either out of fundamental control of the seen o perficion, or it may be out of her love to it for the curiofity of the workmanship. Or elfe, because Teraphims represented a man, this perhaps is here called by that name, though it were no other then an ordi-

and laid is in the bed Intending by this device to delude the watchmen, if haply they should by violence break into the house to surprize David, by making them believe that he lay fick in his bed, and therefore, Devile, by Dekring seem orders took in they have in his too, and interous, in all humanity, was not to be distilluted, it their commillion were not over fitted and rigorous; Ori, if no yet at leaft David might gain formet thoughefore it were discorded, on make his clope, whill the matter was in examining, and be gotten out of their reach, though they flould pur-

and put a pillow of goats hair for his bolfter] As if it had been Davids hair : Hereby deluding Sauls men with hope of taking him at their leifure, though they did not do it prefently, being intreated by her first to know Sauls pleasure. Or it may be it was a pillow onely stuffed with goats hair, fuch as they then used to lay under their heads, as being fit for that fervice both in respect of ease and warmth.

Chap.x?

and take him. But Michal , thinking Sickness a reasonable excuse to the mark that, our paterns, through other a recommon excellent the seep than from no except reflicing upon him, what the might gain time for her bushands cleape, telleth them an officious lye, that he was fick.

V. 15. And Saul first the melforgers again to fee David! Sulpeting it might be but an excule which Muchal made out of love to her huf-

band, to preferve him from danger, he returneth them back to fee whether it were fo or no; but howfoever, whether he were fick or well, with a strict commission to bring him; that he might slay him; being now not fatisfied , as before , that they flould kill him, unles himfelf , for more fecurity, did fee it done.

V. 16. And when the meffengers were come in] To wit , with a full resolution to execute Sauls wicked command, they were frustrated of their hope, and found in the bed an image instead of a fick man-

nope, and tournain the sed an image mittean of a lick man.

V. 17. And Stulf jaid mund Michal, WPh Juli thou decived me [6]
Being certified by his mellengers what Michal had done; he goeth to
the, or fendeth for her, challenging and reproving her for deciving her
own father, as having therein committed a foul fault; whereas file rather deferved great praife to her love and loyalty towards her dear hut-band, yea, even to her father himfelf, in uting this means to withhold him from falling into a bloody and barbarous fin, and taking (as it were) a (word out of the hands of a mad man, wherewith he was ready to have killed a faithful friend instead of an enemy.

And Michal answered Saul, He said unto me, Let me go, why should I kill thee?] i.e. Why thouldft thou, by forcing me to ftay in a place of much danger, confirmin me contrary to my will, and the love I bear thee, to take away thy life, rather then lofe mine own ? So 2 Sam. 2. 22. Here though Michals loyal love to her husband in feeking his prefervation be highly to be commended, and imitated by good wives, ye the cannot be acquitted for telling luch agross unruth, but was faulty and finful in divers respects. First, because it was a direct lye, and none of the least finful, as she told it. For thereby she layd an unjust flander upon her husband, which might give great offence, and raife a feands upon him, as though, to escape danger, he would not flick to commit wilful murder. And secondly, because hereby she discovered her faithless fear and diffidence in Gods power and providence, as being unfufficient to preserve her from her fathers anger, unless by lying the provided for her own fafety. And here by the way observe the nature of this fin of ner own satety. And nere by the way observe the nature of this into the Lying. If once way be given unto it, it doth increase and multiply, one lye drawing on another, and a leffer a greater and lowder; as wefer in Michals example, who first told an officious lye to preferve her husband. Michals example, who fuff told an officious lye to preferve hit husband, &c.] This he speaketh not by way of enquiry, to know his fault; for v. 14, and now a pernicious one to save her self; Whereas she should both he and Jonathan too well knew that he was wholly innocent; but rather have imitated her brothers example, and spoken boldly to her father | by way of expostulation and complaint , because he was thus unjustly

in defence of her husbands innocency.
V. 18. So David fled and escaped, and came to Samuel to Ramab] Namely, to ask his advice and counsel in these extreme dangers, and to | take away my life. be comforted by him in his distress, and to have his faith confirmed in the promile of the Kingdom , by Samuel from God made unto him, flould feek thy life; ond therefore let fuch an hard conceit be far from the promitted the Kingdom's by Samuel. 1000 Hold and the middle m phets, would be a fanctuary unto him 3 feeing they had lived fafely there

pates, would be a learcoursy mine in the steing they have free the steing the Philiftims garrifon was neer unto it, ch. 10.5.

V. 19. And it was told Saul, Jaying, Behold, David is at Naioth in Ramab] i. e. by forne spie which he had sent abroad to search for him, or fome pickthanks, who had difcovered him, and did tell it in this manner to Saul. Behold, the man after whom thou fo much enquireft, that is, David thine enemy, is at Najoth in Ramah. There was Samuels dwelling-house, And Naloth, which was neer Ramah, and situate in the field and territory belonging to it , being (as the word fignifieth) a folitary place and fit for ftudy and meditation, there was a School of Prophets near unto it , whereof Samuel was overfeer, Father and Prefident.

V. 20. And Saul fent messengers to take David Being now grown bloody and worse then barbarous, he pursueth David with such desperate

poody and worke then barbarous, he partituted David with titut desperate boluntis that neither fanctuary nor perfence of the holy and highly effected Prophet could proceed him from his rage and malic.

**De Prophets prophetying 1 i.e. praising God with Pfalms and Hymns, praying umo him, and fresting of divine matters. See on ch. 10.4, and they also prophetical 1 i.e. were for the time transported (like the Prophet) with a diviner appure and spirit of prophete), and so forget the bloody business about which they were sene, which was to take David and him him to Saul.

V. 21. And Saul fent meffengers again the third time, and they prophecied alfo] Thus God by his good providence disposed of them, to convince saul of his fin in pursuing David, when he saw him preserved by such a miracle, and in vain he persecuted him whom God thus prorected ; or elfe at leaft to leave him without excuse. The like example

we have in the high Priests officers, which were fent to apprehend Christ, We note that the light street of the street

turned not, and he knew not what was the matter; or, being refelle him. But it fell out quite contrary to his expectation. For where-

had waited till morning, and faw that he came not out of doors, as they | as his messengers did not prophecy till they came into the company of the had waited till morning, and law that the came not out or occurs is nevy expected, they went back and told it much Saul; and thereupon he feel. Prophetes at Naioth, in prophecied before he came thinker, in the way others, or the fame again, with a new committion to enter his bude; as he went, thereing by his example that the bearts of Kings are in the and take him. But Michal, whiching Sicknets are resionable excute to head of the Lord as the rivers of parts, in our them whiteefeever he will, Prov. 21.1.

and came to a well that is in Sechu] See ch. 17.1.

V. 23. And the spirit of God was upon him alfo; and he went on and prophecied] i. e. as it had betallen his mellingers, so it did likewise himich; he also was transported with divine raptures, as in an extalic, and joyned with the rest in their prophetical exercises.

V. 14. And he stript off his clothes also That is, he put off his upper and out-fide habit; whether his military coats and habiliments, or Princely robes, now making no difference between a King and a common person.

and lay down naked all that day, and all that night] Not altogether vithout any clothes to cover his nakedness, and to keep him from cold and shame, but onely without his Kingly garments and ornaments. In which lenfe David is faid to have uncovered himself when he danced be-fore the ark in a linen Ephod, having laid aside his Princely robes, though Michal in scorn and spite disgraceth his humble deportment to a more uncivil end, 2 Sam. 6. And Isaish also is said to have gone naked, when he had put off his shoots, and loofed the fack-cloth from his loyns, Isa.20,2. and the Prophet Micanalio, ch. z. 8. And thus Saul, as one diftracted in his mind and fences, lay, or fell down, like one in a trance, not knowing what he fald or did, like Balaam, Numb. 24.4. And here as God was glorified in his power by the dejection of Saul in his proud rage, fo was Saul difhonoured and difgraced, when as all that faw him in this plight took notice how he was hampered and restrained, maugre all his malice and fury.

Is Saul alfo among the Prophets?] See on ch. 10.5. and Matth. 7.22.

CHAP. XX.

Vers. 1. A Nd David fled from Ndioth in Ramah] i. e. Whilft Saul, being diftracted in his propherical extafie a whole day and night, minded him not, to apprehend or kill him, David maketh use of this opportunity which God by his providence had given him, to escape Sauls sury by flying from Naioth, and hasting unto Gibeah uato Saul, where Jonathan was refident, and Predictin in the government whilk his father was absent, that he might be mone himself unto him, as his

dear and fure friend, and defire his counfel and assistance.
and faid before Ionathan, What have I done? what is mine iniquity? perfecuted; q. d. Thou knowest right well that I have done nothing that deferveth thy fathers displeasure, though he bath fully resolved to

V. 2. And he faid unto him, God forbid] To wit, that my father mation of these things, yet he imputed all, not to his malice, but to his distemper in his frantick fits, which being over, he would (as he thought) be as readily reconciled unto him as he had been in former times. And befides, having lately fo folemnly fworn that he should not dye, ch. 19.6. he could not think him to be so perfidious and wicked as

presently after to violate his onth-behold, my father will do nothing either great or small, but that he will flew it me] q. d. This also perswadeth me that there is no such matter as thou suspected, because there is no secret of any importance which he doth noth not impart unto me; and therefore feeing he hath not spoken a word of any such bloody intention, be not afraid; for it is not so

V. 3. And David [mare moreover, and faid] i. e. When he faw Jonathan to confident in his conceit that he gave no credit to what he had faid, he took a folemn oath that the thing was to , and also giveth him a reason why his father had concealed his intention from him , because it would but anticipate his grief, in respect of that great love that was between them ; and also would cause him to use all means to hinder him from that which he was fully refolved to do.

but truly as the Lord liveth, and as thy foul liveth] Here is expressed the form of the oath which he used to periwade Jonathan of the truth of that whereof he much doubted. For when the thing is of great importance, (as this here was, Davids life being highly concerned) and can no otherwise be proved by convincing reasons or cleer testimonics, and the party alfo to whom we make our attestation will no otherwise be moved to give credit to our words, in fuch a cafe it is lawful and neceslary, even in private dealings between man and man, to call God to witneffe, as being omnificient and omniporent to defend and reward truth and to punish falshood and perjury; that so all jealousies and misconceits may be removed, love and peace preferred, and an end put unto all turned, had related unto him, in their excuse, this strange wonder, they failing him, he thought to make sure work by going himself, whom he

As the Lord liveth, and as thy foul liveth, we are not to take it as though the failing him, he thought to make fure work by going himfelf, whom he

At the Lord Hoveb, and as thy foil Husch we are not to take it as thoughly
might now think priviledged from the good piprit of prophery, which
flower by both. For an outh as spart of Divine worthine, preculiar units
all infpired his mellinenges, the cut lifpirit from Good being fure to pro-God alone, Date, 6.13, and we are expelly forbidden to fweet by any God alone, Deur. 6.13. and we are expectly forbidden to (wear by any creature, Matth. 5.34,35,36. for Goa will not give his glory to another,

his.4.2.8. I.c. the glory of his Omnipotence, Omnifcience, Juffice and
Truth, as they do that (water by any creature. Neither doth it follow
his the later of theft is an out-as well as the former, because they are
that the later of theft is an out-as well as the former, because they are
appare a day for memorial of it, and might on it offer peace officings and Lord, and bis feruini Mofes, Bxo.1.14.31. yet not with the fame faith, belief in God, in and for himfelf, being peculiar unto him, and fidelity -belief in Good, in and ton Humlell, being peculiar unso him, and fidelity-sandicredence only belonging to man 3 and 1 Chron, 20, 20, that they bessed bleir beads, and surefiliped the Lord and the King, but now with the fund worthip y Divine worthip being proper unso Good, Matth. 4, 10, 10, and civil worthip belonging to the King. And therefore we are not take their words, y as hely foul liverby for an oath, but as an attract afterveration; either thus, As furely as I defire that thy foul may live, fofure this is which I fpeak unto thee; or thus, It is as certain that this thing is true as it is certain that thou liveft ; or the fire burneth , or the Sun filineth. And this kind of affeveration Hannah vieth ch. 1: 26. and Abner ch. 17.55. and Urlah .2 Sam. 1: 11. and the woman of Tekoah Abner cn. 17-33, and the Lord himself Jergan 26, there is but a step between me and death; i.e. I am in extreme and

imminent danger of death, like a man that is upon the brink of a gulf, Imminent danger of destric. He a man that is upon the brink of a gulf-, and whihin one fit pof falling in. Here David cannot be acquitted of humane frailty and infirmity, steing his diffidence specifical single infiminate, steing his diffidence specifical single infiminate and so with a fall of the pand of Soul : And himself acknowledgeshit as a fault and falling. Plat. 16.61: In that having a fure promise from God; who had caused Samuel to amount in M. King, that he would establish him in the Kingdom. In the would establish him the would

ted within the bounds of things lawful; plous; and just. And this caution is to be alwayes understood, though not here experied; because he well knew that David was so pious and just that he would defire no-

he well knew that David was to prous and fure that he would dente mothing of him but that which he knew to be liwful and honeft.

V. 5. Behold, to morrow is the new moon! Here David doubting or rather deligating of Sauls good affection towards him, peopletch a way whereby it might be discovered. The Israelites by Gods sponiment in the exerminal law had a solemn feast on the first day of every moneth. if he were absent, no other fat in his place. Among the rest David, being a great Commander in the army, and the Kings fon in law, had his fear, of which here he speaketh.

his say, of which here he spieketh.

Let me go, that I may bide my self in the sideld unto the third day at even 1.6. Give me leave to go, that I may keep the self of the Newmoon with my kinded at Bethelten, and on the third day I will come and hide mysles if in the field, vol. 15. To say that guille teach to trust Saul with his life, in respect of the late experience he had not first gat and malice, describe there he mide in appearance at Court, to live the many say in the strength of the make some tryall of his disposition towards him ; for Jonathans better make tome crysti or his appointon towards min; for jonathans better fatisfaction, by feeing how he would take his ablence. And to this end he craveth leave of Jonathan (who was his fathers Lieveenant whilft he he crist the eave of Johannan two was no staters. Lieteranna whill have a broad now as Maloob) that he might hide thinded three dayes. For though the fealt it felf instead one day onely, yet three being provisions in ample and plentiful manner provided, especially as the Kitigs. Cours, they were allowed to ear what termained on the next day, if the course of the provisions of the provision of t facilice which was offered were a vow or a voluntary offering, Lev.7.16. (of which kind it fremeth this facrifice and feaft was, v.27.) and required on the third day to burn all that was left. But because Dayid knew not what conveniency Jonathan might have on either of these dayes to acquaint him with what had passed, he desireth a third day for his nonappearance, for better furety and fecurity.

appearance, for better turery and tecurity,
V. 6. Jifsh jather ad Minife me, then foy, David carneftly athed
leave of me] h. 6. It following who are pretent at the feath, he take notice of my ablence, (my place being empty) and speak of it as one that
expected my company, then make this excuse unto him. But show conbit life bort at his own house and at Nisioh? I ansfere, Though he
had little affirmance of it, yet he might conceive some hope that David
under meeting common hereafted the might be expect to though the would not refrain coming, because he might be ready to impute those affaults and outrages unto Sauls frenzie fus, rather then to any fettled and refored malice; and to think that those firs being over, and he coming himself, he would be reconciled, and entertain him again without any danger to him , as he had done divers times before , ch. 18.11,17.

Betblebem bis City] i. c. In which he was born, Joh. 7.42. So Gen.

resulatory facrifices; it being lawful to offer such at their houses before

gramatory internets in comp institute outer means a treat course across that I chiple was built, affectally as this time, where as the Ark and Tabernacle were feparated, See on th. 9.11.
V. 7. If be fly blue, I is 'spill,' the fraint fluil bette free? I fle defireful Jonathan to obleve how his fasher would take his absence, feedeficted joinst on observe now majorited would take us anichee, recing thereby he mightplainly differn how he was affected towards him. For if he were not displeased with it, he intended him no harm; but if he were highly offended, it was a manifest fign that his absence did cross his purpole and resolution of doing him a milchief.

V. 8. Acal kindly with &c.]. To wit, in giving metimely warning

to eleape danger.

Thou haft brought thy fervant into a Governant of the Lord with thee] le. A just covenant, agreeable to Gods will, and contracted in his prefence, with invocation of him as Witnels and Judgesto reward the faith-

these with investment parms by three and page to create a sing-lid observers, and op pointh them that transperied in it. I have deferred if there be in me taiquity, flay me thy felf. Seeing, if I have deferred detash, thou half power to infiled it. It has be peaked have only in con-fidence of his own innocety, but also because he knew that he was so approved in Jonathans own confcience.

bring me to thy father]. To wis, to be killed by him. V. 9. Far be it from thee] i. 6. That thou being innocent shoulds

V. 9. Far beit from thee] i. 6. That thou being innocent mousain dye elither by myland or my fathers, then would not trell it thee?] i. 6. After thy felf, without all queffionships I would not keeps from thee.
V. 10. Then faid Dayle by Gronthin, the fine that the me? J. 8.6. What the faith the medical production on the third with the faith faith

V.11. Come, and let us goon into the field] Where we may talk privately together, and none over hear us a and where we may advice of fome fit and feeret place where thou may hidde thy felf, till I can difcover unto thee my fathers intentions by some means which we shall

there sgree upon. V. 12. And Jonathan faid unto David, OLord God of Ifrael] Or mental met une a totemn teatt on the first day of every moneth, thus, thebout the God of Jirdee, Which I conceive to be the better reading ing trampers over their offerings and gratulistory facilities, sounds in the moninative case, rather then in the vocative, seeing it may be can and on the remainder of these obstacles, Numb. 10.0. & 28.11. [Vis.18.1]. Itsn in either. For he don't not here speak unto Johovah, but unto Diseasto be kept holy as a montrait lefter the trait. wherein they offered peace offerings and gratulatory facrifices, founding trumpers over their offerings, Numb to 10, & 28, 11, Pfel 81.3, and on the remainder of their oblations they fathed tegether. This far is the third perion, g. d. When I have founded my fast was to be kept holy as a momerial before the Lord 3 and though it were on the first day of the feventh month, which was to bekept as a fathed was to be kept holy as a momerial before the Lord 3 and though it were on the first day of the feventh month, which was to bekept as a fathed was to be done therein, Lev. 13, 24, 3-5, yet some legal preparations and purifications were to go before, as appeared to the legal preparations and purifications were to go before, as appeared to the legal preparations and purifications were to go before, as appeared to the legal preparations and purifications were to go before, as appeared to the legal preparations and purifications were to go before, as appeared to the legal preparations and purifications were to go before, as appeared to the legal preparations and purifications were to go before, as appeared to the legal preparations and purifications were to go before, as appeared to the legal preparations and purifications were to go before, as appeared to the legal preparations and purifications were to go before, as appeared to the legal preparations and purifications were to go before the legal preparations and purifications were to go before the legal preparations and purifications were to go before the legal preparations and purifications were to go before the legal preparations and purifications were to go before the legal preparations and purifications were to go before the legal preparations and purifications were the nine the legal preparations and purifications were the problem to the legal preparations and purifications were the nine the legal preparations and purifications were the legal preparations and the legal preparations and the legal preparations and the legal preparations and the legal preparations when I have founded my father &c. and fo refuming the speech broken off, v.13. he imprecateth a curse against himself it he proved perfidious and treacherous, The Lord do so and much more to Ionathan; and then

ch.23.17. ch.33,17. And theu shalt not only whiless I yet live show me the kindness of the Lord, that I die not] I.e. When God shall have made the King after my father, thou shalt not cut me off, as thou mails do, when the Regall power being in thine hand thou mails do what thou pleasit, and Regall power being an inner nana toou maint on youst toon penetry, and aslo half four caule to the fever's expaint me, any fathers rigorous confers and anjust perfectation of thee having made all, his family guilty of death; but having reflect to my fathiolateds and love consults there will be a supported by the Leval, a that is unchangeable love to the love to the love of th [Data plots puts one to explanes; of not Lora, that is uncannecable love to them that love him, and great love, according to his own greatness and goodness; or fuch kindness as thou hast bound thy Cife to the wincome by folemn covenant, which thou hast contracted with me in Gods mame and in his prefence, which God will therefore require from thee.

Here Jonathan fleweth his great piety and humility, in lubmitting himfelf patiently to Gods will, even to the loss of a Kingdome, unto which he was heir by lineal descent.

V. 15. But also thou shalt not cut off thy kindness from my bouse for e-

ver] Namely , because the covenant made between us extendeth not only to our own persons but also to our posterity after us. See 2.5am.21.7. no not when the Lord hath cut off the enemics of David 7 i. c. When thou shalt have absolute power in thy bands, there not being an enemy left to oppose or hinder thee from doing any thing that seemeth good in

V. 16. So Fonathan made a covenant with theh use of David] i.e. Renewed and ratified the covenant which was formerly made between hem, ch. 18.2.

Let the Lord even require it at the hand of Davids enemies] i. e. call 13.18.82 44.10.

The there is yearly farifice there for all the family] This excue, it is first become an affected pointful all Davids periodicus comites, and my [et] among the reft, it ladicover my elicit be one of them, by then he wear now shither to make the transfer of the transfer then he went not thinker for much for the factifice take as to make it his thers purpose towards David, whether he intendeth him good or evil.

V. 17. And fonathan caufed David to [wear again] i. e. As he had]

an oath, because in respect of his ardent love towards him he much defired it might be inviolably observed for ever between them and their pofterity after them.

V. 18. to morrow is the new-moon] See on v. 5. V. 19. And when thou haft state there dayes] i. e. At Buillehem. o

fome other fecret place of fecurity and fafety, where he hid himfelf. then thou shalt come down quickly] Namely , from that place where thou didft lye hid.

and control the place where they didf bide thy fell when the infinesse man muce, you can pueen can pueen can pueen in board it could be place where he at the first hid himself by Jonathans in the did it could be present the place where he at the first hid himself by Jonathans him they choice friend and favourite, show half ruind and and once the advice when he gave him notice of Salui resolution to still him; a life will take the Coron and Kingdome from thee, which he [eff.], feigh will take the Coron and Kingdome from thee, which he 19.2. Hereby it is evident that he did not lye there hid all the time. 19.2. Effectly it systematical me and not yet mere ma anti-content but rather was at Bethlehem, whither he got leave to go, ecking he appointed him from thence to this hidding-place at the end of the third day, and flutt remaint by the flows ERCH Or, by the flowe that flowed to many 1 c.e. Either which thou In the crois wayes, directing cravellers

which way to take , or where Jonathan and David uled to walk when

which way to see, or muce journal and a large uses to make weet they increded to have private and fecret confederate. See a final X will ploss three arrows on the file thereofy, as though I for the file the colors between the and me, where they I will fill I i. This final lost the colors between the and me, where they I will fill I men the white thou finit do, [11] I cannot with conveniency, and uniform, once to peak with they as thou full define, vio. (This device Jonathan used to acquaint David with his fathers resolution device Jonannan utea to acquaint. Lasted with his rainters retoution provided by the whether good or extill, rather then too go much him in the vide for his own infect, whether good or extill, rather then too go much him him the vide for his own infect, which is own infect, and the which his infect angree is not the would come to his father ear, and make him more jealous of him, when the bound of the come is the control of as he understood there was still such intercourse between them.

V. 22. For the Lord hash [ent thee awas] i. e. By this sign given un-

to thee by me he hath commanded thee to be gone , and to fhift for thy felf. And so he telleth him by what means he would perform what he

had promiled and fworn, v. 13.

V. 23. And as touching the matter which thou and I have spoken of i.e. The covenant which we have made between us, and confirmed by oath; the Lord bea just Judge and Witnesse of it, that it may for ever ftand firm and inviolable.

V. 24. The King fate him down] i. e. Being returned that morning from Naioth, he futteth down at the feast of the New moon at Gibeah. V. 25. And the King fat upon his feat] In a chair of state fet at the

midft at the table on the wall fide, as being the chief place for honour and royalty.

nout and royalty, and Ionathan arose, and Abner sate by Sauls side.] These words by di-vers Expositors are diversly understood. But to omit the most of their conceits, which have little probability 3 some think that Abner coming conceits, which have inter probability; joint turns that robust coming late, after they were fat; Jonathan rofe up and gave him place, out of that honour and respect which he bore him? But this is not likely, that tage inflower among repect witness the oper attention part that is not interly; that the Prince and helt other Kingdome being fait found it it up yand give place to the General of the army, being a subject; or that Abner would have taken it; though the had no courfel offered it. And therefore; to make it more probable; it is conceived that Jonathan compelled him to make it more probable, at its conceived that Jonathan compelled him to fis next his faither, under five or doing him honour, or for fome other presence; whereas indeed he feared to fit nexts his faither; left he finould ob him fome michielf for freating in Dayld secrate and defenfe, when he was in his frantick fits; the which he was likely to do, as appeared the day followings, 3,93/3. Others think (according as Jolephus hash it) that Jonathan under to fic on Sanisirph hand, and Davld on his left, and Abner next tunto him; and to Davlds place being at this time empty, Abner was next unto Saul on his left fits; there being none between them; and that the meaning of their works. And Jonathan arofe, is no more but this, that Saul being already fer down in his chair of late as the table, Jonathan stofe; i.e., did addrettle himself to the table, and face down by his fasher. fate down by his father.

V. 26. He is not clean; [urely he is not clean] And therefore h cometh not to the feaft, because the law forbiddeth it under the penalty of being quite cut off from the people , Lev.7.20,21. & 11.24. & 15.16. And their legisl uncleanables were by flux of feet, outshing date of the fame day in which they were contraded, Levy, 19. Therein Saul sketch for him the next day. And here again Saul flewards his gross and which they were contraded, Levy, 19. Therein Saul sketch for him the next day. And here again Saul flewards his gross and which he for much delighted, Pial 4.2. R 8.4.13.2 and office uses the contraded, Levy, 19. Therein were overhiched, where he might live in any latery not to Sauls steet for him the next day. And here again Saul flewards his gross and who will not as itself term to on King that lived in the sauls of the sauls friends; and who will not as itself term to on King that lived in the sauls of the sauls friends. hypocrifie, in scrupling at ceremonial uncleannesses, in the mean time making no conscience of moral pollutions, malice, envy, and the shedding of innocent blood.

ang or innocent onco.

V. 27. Wherefore cometh not the son of Jesse to meat?] i.e. David, whom he callect the son of Jesse in scorn and contempe, to shew his displessure and indignation sgainst him. So Doeg, ch. 22.9. and Nabal,

V. 29 our family hath a [acrifice] See on ch.q.12. and my brother hath commanded me to be there] i.e. Having Commiffion fo to do from my father.

in thy fathers abience.

V. 30. Thou (on of the perverse rebellious woman] Heb. fon of perverse renewed and confirmed his covenant by a folemn oath with David and his rebellion. To make his fault more desperate he implyeth it was heredi-Which at his motion David willingly did, as ppeareth v.44, & 35m.31.

I say, and fixed in him by birth and blood; and therefore being detendabing not done it before in this place. Others read it thus, Johnson and defined spectro other from him, not better fruins fourse egain to David. But of this there was no need, feeling he had flown before, and not David; a not in a covernant annuall onth it form further, Reliber ((shith he) can I account there my fon, (for the country of the co tary and fixed in him by birth and blood ; and therefore being delcendby join tranger, and norm or a mounter receivous unce my sent. Others, refer the first to Jonathans mother, Thus son of the prover sew man; and the latter to Jonathan himself, repeating the word son, thus son of rebellism, or, and rebellism, or, and rebellism, or, and rebellism, or, and retellism, or the sent of the ther in his raging fit 3 feeting though the were innocents yet it is the property of men symposted with frenzy and fitry , to yent and each themselves; by peaking as much ill against them whom they maligne as with and malice, spite and spleen can invent.

thou haft chosen the fon of leffe to thine own confusion] i.e. By making felf, feeing he will take the Crown and Kingdome from thee, which by

right of inheritance belongeth to thee.
and to the confusion of sby mothers nakednesse] Bither because thou and to the conjugues of propositions are accounted to the conjugues of the confusion of the

Kingdom, but David choten in top piace.

V. 33. And Saul cast a javelin at bim to smite bim]. Whereby he discovered his desperate resolution, and logave David sufficient warning to avoid his presence, and shift for himself. And thus by his rage and to avoice his pretence, and thut for imment. Anormus op his rage and fury he crofich his own purpole and defires: for whereas, if he had diffembled his anger, he might eafily have gotten David into his hands, now by thus proclaiming it he teacheth him to use his best means to pro-

red min, as my rating against mon, meaning min what the importance behardary, and attempting to finish him with his jivedlin; and all this, to a wicked and peraiclous end, to draw him to partake with thim ha horrid and bloody wickednesses, by killing David, and in a desprate impriety against God and his known will, by bandying against him, and using all indirect couries to keep the Crown fill on his own head after Calbed with All him, and a insual the Kindon's to his problem. God had rejected him, and to intayl the Kingdome to his posterity, when as God had declared unto him that he had chosen another man

For he was grieved for David] To wit, because his fathers wrath against him was implacable, though he were innocent, and because he had in that surious manner differenced him in a publick assembly, as though he had been atraytor and rebell.

V. 35. And it came to pass in the morning] i.e. The third day of the new-moon, which was the time appointed between Jonathan and David, v. 5, 19. V. 40. And Jonathan give his artillery] Heb. instruments. i.e. His

V.40. Analysmanun gave me artitiery] a two topicinosome, e.e. the bows, arrows, and quiver.

Go, earry them to the Girly i.e., Gibbath, that he might the more freely and fectively talk with David when he was gone.

V.41. And affions as the lad was gone, David are/ef! To wit, out of the fector place where he laylid. For though Jonathan had agreed the former fector way, by thooting arrows to give David intelligence of the former fector way, by thooting arrows to give David intelligence of the former fector way. the formst tectes way, by mooting arrows to give. Lawfu intentigence on his fainters purplee, feating he flouid no otherwise do it with conveniency and feetcele, because passing properties of the might haply discover them yet errow feeting the costst electr, and notine in fight that might take notice of them, David stode out of his place to go muo Jonathan, that fo having gotten this opportunity, they might more freely and fully consult and confer together.

out of a place towards the South | i. e. The South-fide of the field, or of the flone Ezel, by which David had hid himself.

and mept one with another] Beweiling their compelled parting, who

were lodes one to the other, until David exceeded] Because his condition was most lamentable, dangerous, and almost delegrant; I feeing he was constrained not onely to lode the sweet society of a dear friend, but also of his wife and family to leave off the affairs of the Common-wealth , and the profecution of the wars against Gods enemies, in which he had been fo often victorious, and (which was most grievous unto him) to be banished from it a house of God, the Tabernacle and Ark, with all the holy ordinances, in which he to much congined y 1/31/42.1. O 34:132 min to the section he knew now whither, where he might he're in any fatery 3 not to Sauls friends 5. (and who will not at least teem for to a King that lived in profesting 5) for they would be ready to be truty thim, not to his encountry, the section of t ries over them. Into all these and many other strains God was pleased to thrust David, for the extresse of his faith, hope and patience, and to teach him to make him his onely rock and refuge, and to flee unto him by frequent, fervent and effectual prayer, Pfal. 16, 1, 2, & 144.1, 2. V. 42. For as much as we have (worn both of us in the name of the

Lord] Or, the Lord be witnesse of that we have sworn both of us. The Lord be between thee and me] i. e. Namely, to blette and protect us, to preferve and deliver us from all difficulties and dangers, and to

Let me go, I pray thee] i. e. Thou having authority to grant my fuit confirm and perpetuate for ever this love and friendship between its and

our posturity after us, which we have renewed and ratified by a following time there was done to be had but the Shew-bread only, v. 6. Anthe arose and departed 1 i. e. To Nob.

Chap.xxi.

and fonziban went into the City] i. c. To Gibeah-Saul, where he kep: his Court and refidence, ch. 23, 18, 19.

CHAP. XXI.

Veri. 1. THen came David to Nob] A City in the tribe of Benjamin twelve miles from Gibeah, and not far from Anathoth, Neh. 11. 22, where the inheritance lay that belonged to the high Priest of this lamily, as appeareth 1 Kings 2. 26. It tecemeth Soul had cauled the Tabernacle, with the Altar and table of thew-bread, to be removed from Shiloh unto this place (but the Ack remained at Kirjath jearim untill Davids time) because it was in his own tribe, as before Joshua an Ephraimite had placed it in Shiloh, a City of Ephraim, for his own use and conveniency, that he might upon all occasions with more speed and ease resort unto it sand David afterwards caused the Ark to be remowed from Kirjath-jearim to Jerusalem, that he might have Gods O.acles and Ordinances neer him. And this was the cause why at this time there were so many Priests at Nob, that they might be ready to attend the service of the Sanctuary. Hither David, intending to flee for the fafegard of his life into the land of the Philiftims, reforted , that he might visit the Tabernacle before his departure, although he could not might writt the Laurense octore has agranter, anthough ne cod a not, do it without much danger, in respect of the great refort thinber from all parts of the land; and this he might there all upon God in a few terror and the land; and this he might there all upon God in a few terror and the land; and this he might there all upon God in a few terror and the land; and this he might there all upon God in a few terror and the land; and this he might there all upon God in a few terror and the land; and this he might there all upon God in a few terror and the land; and this he might there all upon God in a few terror and the land; and this he might there all upon God in a few terror and the land; and this he might there all upon God in a few terror and the land; and this he might there all upon God in a few terror and the land; and this he might there all upon God in a few terror and the land; and this he might there all upon God in a few terror and the land; and this he might there all upon God in a few terror and the land; and this he might there all upon God in a few terror and the land; and this he might there all upon God in a few terror and the land; and this he might there all upon God in a few terror and the land; and this he might there all upon God in a few terror and the land; and the land is a land to the land in the land the all parts to the same, and the the might cutte same upon some accounts and public manner for direction and proceedings help and comfort in his a religious way, to reflifte our approbation of idolatrous levice, a Cor. diffressed condition; and associate might consult and ask counsel from Gods Oracle, ch. 22, 10, 13,15. as Ahimelech is accused, and himself

with Saul in Migron, executing the office of the high Priest, ch. 14, 2, 3. But others conceive that this man might be brother to that Ahiah, and, he being dead, fucceed him in his place. He is called also by our Saviour Abiathar, Mar. 2. 16; which was likewife the name of his fonch. 22. 20. even as afterwards Ahimelech is faid to be the fon of Abiather , 2 Sam. 8. 17. Whereby it feemeth that both of them had the fame names, and were called promiscuously, cometimes by one, and some-

into battees must not uncupromission systems by one, and iomedities by the other. See on 2 sam 2.17.

And Abimelech was afraid as the meeting of David Bither suspecting that some singular accident had befallen him, or knowing him to be in Sauls displeasure, he feared he was now fled from him, and might bring them into danger that did entertain him. So ch. 16. 4.

Dring tuem into amper that one entertain tim, so cu, 10, 4.
Why stribus alone, and no man with thee?] Or, with fo fmall a retinue as doth not befit thy place. For from v. 4- and Matth. 12, 2, 4- it
appeareth that David had some company to attend him, some of his servants at his departure following either of themselves, or by Jonathans direction, or by himself called by the way to wait upon him. Unlesse we will fay (as it is very probable) that David, to the end he might come will say (as it is very probable) that Davia, to the chain on might come with more ferencie, did come alone, and no man with him, as it is in the text, and had appointed his company to flay in some place till he returned, as himfelf telleth Ahimelech, v. 2.

fear and humane fraily, that he might relieve his prefent and prefling increditive of hunger; selleth a flat auteruith 3 the confequents whereof, through Sauls and Doegs ambidiounities, were very lamentable 3 as the utter defruction of Admitted h, and fourforce and four of the Lords Prittles, the whole City of Nob, with all the Inhabitants, men, women and children, yea even the very beafts, Of which horbite male for the properties of the pr and temperate as David, who only define her were would also temperate as David, who only define her were to moderate when he saw Doeg three, whom he knew to be a curied pick-thank and Sycophan; a that would undoubted different all to Saul. In which reject it must need be acknowledged that it was a great in which a region of the properties of the proper this bloody and horrid flaughter, ch. 22, 22. And as no doubt he did hafte. much bewail it long after, fo it made him hate the more this fin of lying,

but there is hallowed bread] i. e. Nit in respect of the matter and fubltance, but of the initiation, it being confectated to a faceed use. This was the Shew-bread stwelve loaves whereof were to be fet on the table covered with pure gold, fix on the one fide, and fix on the other, which were to fished before the Lord alwayes; every Sabbath new flore being brought in, and the old taken away, which belonged to the Priefts alone, and none other might ear of it. See Exod. 25.30. and Levi 24.5-10. This holy bread was called thew-bread, because it was alwayes in Gods presence, and was a type of our Lord Jesus Christ the Bread of life that presence, and was a type or our Louis years of the three course. In our cases down from heaven, who always supports before his Fasher to make interection for our supports that the support of the Prieffs in the ordinary uff. Lev. 4.6. by with the case of necessity and charity others also might east of it, March. 12-47.7 feed in cases ing it is a ruled case, that in all matters of weighty concernment ceremonials must give place to morals when they canno: both stand together. Now whereas some on this ground think it was lawful for the Israelites to eat things legally unclean, as (wines flesh, and the like; it is true, if it were in case of necessity, and so pressed upon them under this notion : were in calcot incentify, and to pretted upon them tome, this method in Durif if the branch of a ceremony did bring with it the transferellion of a moral duty, there being no fuch necessity, and were imposed as a neg-lect or contempor of the law, (a set Antichus pressed resp, in the history of the Maccabees) then it was not to be done, though they did for it; because thereby they did professedly renounce their religion and o-

from time in the jungement of America control of a regoration of the feet of t (for marriage is noncurante and the new unaufusus, 120.13.4. situ its Gods own ordinance, infituted in the state of innocency) but in respect of the abuse of the marriage bed, unto which it is lyable through respect of the abuses of the mairinger oca, unto which it is synote intough mans corruption. And in this regard the Apostle would have Christi-ans forbear the use of it when they seriously devote themselves to religloss duries, effectally fasting and prayers, becaufe natural and carnal gloss duries, effectally fasting and prayers, becaufe natural and carnal pleasures do not suit with exercises of humilation and mortification. But admit that the use of their wives did bring with it a ceremonial Dut adult that the me of their wives one oring with it a ceremonial uncleanness, yet Ahlmelech was much militaken when he thought that for this they were to be debarred from eating the shew-bread to fainat for this they were to be debatted from eating the fnew-bread to fa-tisfic their hunger and preferer their lives if eding this was a moral dus-tified their hunger and preference have live to dispense with it, as well as with the other, of eating the flew-bread, which by the eccemonial law be-longed only to the Priefits.

1. Women base been keep from at about the firster days: I all which himse have been in our boundary and about the property of the priefits.

All which time we have been in our journey, and absent from our

and the vessells of the young men are holy] Some understand the vesand no outside of not-young men are voy] some uncertaint the vel-cles in which they carried their provisions for their journey, as bags; baskets, ferips, wallets and the like. But it is not likely they would bring ed, as himfelt relited hammeten, v. 2.

V. 1. The King but hommanded me a bufnedfe! Here David through
fars and humans frailty, that he might relieve his perfent and prefling
fars and humans frailty, that he might relieve his perfent and prefling
sand if fo, they must need be very fears, and fearce worth the enrisege,
through Sauls and Doegs and fearly sand the confequences whereof,
through Sauls and Doegs and fearly sand fars of the bufned sand in the sand fearly sand if the sand fearly sand is the sand hunger, have the where they excelled but a few miles? Or if they had none
wire defination of Alimelech. and fourfores and four of the Lorde force that women name ocen ages from suom were unjer; out a necessary consequence of it; that therefore their bodies must needs be clease, feeing for the space of three dayes they had been kepe from them. And this might soon be spoken; though David were in much

much bewail it long after, so it made him have the more this sin of lying, and entelly beg of God to be freed from its, as appeared held. 119.28, ibit day in the wife! 1 Or, especially when this day thet is either familied whole carriage of this business wise from the coasion his righteness are a great part executed upon Elist (soil, cd. a. 11. 15 sind and such a place) Heb. Pelori datant, See on Ruth. 4. 1. 15 sind and substitute the presence conference was in a great part executed upon Elist (soil, cd. a. 11. 15 sind and substitute the substitute of conference was in structure that the substitute of conference on the structure that the substitute of conference on the X.4. There is a Common hand and mark miss hand] Namely, of what there was there perfent, as David edited, v. 3. He had no doubt, being a minima perion, good from of provisions as this worn took a both for long that before, good from of provisions as this worn took a both for long that before good from of provisions as this worn took a both for long that before good from one of the provisions as the worn took as the both good from the provisions as the worn took as the both good from the provisions as the worn to the first work and that before good from the provision as the provision and ordinary food, which the Privile may lawfully and the provision and ordinary food, which the Privile may lawfully as the provision and ordinary food, which the Privile may lawfully as the provision of the provision of the provision of the provision of the privile allowance is the privile may be provided the provision of the provision of the privile may be provided the privile may be provided the privile to the provision of the privile may be provided the privile may be provided the provision of the privile may be provided the privile may be provided the privile may be provided the provision of the provision of the privile may be provided the privile may be provided to the provision of the privile may be provided the provision of the provision of the privile may be provided the privile may be provided the provision of the privile may be provided the privile may be provided the provided the provided the privile may be provided the privile may be provided the privile may be provided the provided the provided the privile may be presented to the private may be presented to the privile may be provided th out its owning, it termen, was at tome difference from the labornacie; David came to 140b, wherein new oreas was put in the piace of the 0165 and Davids halle was fuch, through his apprehendion of danger, that he i or at leaft there was fill fome remaining of that which had formerly and Arman state was usually introgen mis apprentment or congert, that me jot or team unter was tell tome remaining on their miner man normerly chain whose and freelently be gone; and therefore his requelt is, been taken away. The like judgement is palled on the outward reft of the wishous and further delay he entally be founded with fine learners, the Schleich has an Sendous himself. It is notice above each new the schlere with the schlere schlere schlere with the schlere schlere with the schlere sch Some not rays our must presently or gone 3 and therefore nit request is; been taken away. The like judgement is patted on the outward reft of a the wishous any further delay he might be displayed with five lowes out, the Sabbath by our Saviour himself: It is to give place to the most of the store belonging to the use of the Tabtinself's of which are this rail duties of Necessity and Charity, upon this ground because the Ref.

Sabbath

Subbath was made for man, and not man for the Sabbath, Math. 12.7. further milchief. Now this carriage of Davids some excuse as lawful. Subbuth was made for man, and not man for the Subbuth, Matth. 3: 7. Interest minutes: 1.000 March 2016 Male is properly in words, nor in figure and Male. 3: 7. And by this allow appeared that the outward elements because it was not a lye, swaping of his behaviour, and difficulting of water in Busilings and pread and wine in the Lord's Supers, but became that which was in him in reality and runk. J. c. Reason and under-water in Busilings and bread and under-water in Busilings and Busil water in Baptism, and bread and wine in the Lords Supper, but become again ordinary and common when the celebration is palt and finished.

V. 7. was there that day, detained before the Lord] i. c. Either to keep the Sabbath, or to pay his yows, or to perform some other religious ser-

vice, or upon some other occasion not expressed.

and his name was Doeg an Edomite | So called, either because he had soann un name us s beeg an Euromie jou caincipeture becamit means journed smog the Edomites, though by birth he was an Ifraelite, and of the City Adamsh, Josh. 19, 36. Or rather because he was by Nation an Edomite, but by profession at Profesyre unto the religion of the Hraclices ; though a notorious wicked man, and a malicious enemy to David : Which was the cause why David was so much troubled when he faw him there, left he should relate to Saul his coming thither, and what he did. Some make him a type of Judas, who betrayed Christ to the Priefts.

V. 8. for the veneither brought my (word, nor my weepons with me, bec.use the Kings businesse required baste). The true cause why he thus came without his fword and weapons, was because, when he parted with Jonathan, he came studdenly away and dust not go to his own house to feich them, for fear of being surprized by some whom Saul had appointed to watch for him: But this he concealeth, and telleth another untruth to, excuse the matter : For one lye told maketh such a breach in the conscience that another following it will find an easie passage.

V. 9. And the Priest said, The sword of Goliath the Philistine,

is here | hereft of his arms David had disposed of, ch. 17. 54. But his fword was brought to the Tabernacle, there to be referred, as a memori-

wrapt in a cloth behind the Ephod] i. e. lsid by the Ephod in the Tabemacle, as some would have it. But seeing the Ephod and Breastplate were kept in the holy place, where none came but the Priefts onely it is not likely that Goliaths (word was referved there, because it would not have fitted the use for which it was kept , which was to be unto the people a memorial of the victory, when as none of them might come into that holy place. Therefore others read it thus, after the Ephod, i.e. After Ahimelech had put on the Ephod to ask countel of God; of which mention is made ch 22. 10, 13, 15. Yet no place in this Chapter but this spraketh of any tuch consulting with God. Thus the like phrase is

used Gen. 24. 67. & Deur. 24, 20, 21.

And David Jaid, Thereis nonelike that; give it me] i. e. None so
fit for my use, steing as oft as I look upon it, it will serve both to put me in mind of Gods gracious affistance for my obtaining of that victory, and move me to praise him for it, and also to strengthen my faith and at fiance in God in the like difficulties and dangers. Nor was it more un-

hance in Goul in the the this (word, in case of prese at necessary, for his defence; she having no other) though it were kept in the Tabernacle as a monument of that vistory, to the praise of God, then to eat the Shewbread in the like case; checially if (as it is probable) he had a purpose of returning it again when he was otherwise provided. But it may seem of rectaning a span when the was convenient for his prefers the that Goliaths (word was lefs convenient for his prefers the that Goliaths (word was lefs convenient for his prefers the the goliaths (word was lefs convenient for his prefers the gold of the gol that Contains two was are convenient to mis pertent the time any other is feeting he was to go among the Phillithus, where in all likelyhood is feeting it is a diffeour to my houle to have (the h and fellow in it and two would be known), and bring him into danger. It was his purpofe to live feeretly and unknown, as a fojourner, in that country is but by forme detecting the major of the control unto him: And then God justly used this sword, which he had gotten by ly-

ing for his fafety and detences a means to bring him into extreme danger V. 10. And David arofe] i.e. Prepared and let himself to go on in his journey.

but to his country, where he hoped to lye undiscovered. But howsoever, fuch was his fear of Sauls crueky, that he made choice at all adventures to go into the countrey of the Philiftims, though professed enemies to the Israelices, (especially to him, who had killed their Goliath, and gotten so many victories over them) rather then expose himself to Sauls rage and sury; Even as Protestants at this day find it lesse dan-

ogauss togs and utry s Even as reductions of an analy find it fill daily gerous to live among the Turks then among the Papilts in Spain or Italy. V. 11. 1s not this David the King of the land i.e. The famous Warriour and chief Commander in the Land, and as it were another King in the eftern of the people? Or, Is not he the man whom Saul looketh upon, as him whom God hath chofen to be King in his room, and therefore doth purfue and perfecute him to prevent and hinder this

V. 11. And David laid up thefe words in his beart] i. e. Serloufly confidering the dangerous confequence of the words he heard them fpeak and how likely they were to incense Achish against him, he much feared

he would take occasion thereby to revenge himself upon him.

V. 13. And be changed bis behaviour before them] Heb. his taste, i.e. his getture, words and carriage, whereby it may be discerned whether a man be wise or fooligh, mad or in his right wits 3 as the taste discerneth

standing, under the outward shew of madnesse; and because his end wes good, not to hurt any, but to preferve himlelf from extream danger. But I fee little difference between speaking and doing that which is false, and not as it is pretended, feeing they are both contrary to truth, and the one a real, as the other a verbal lye ; cipecially when there is in both an intention to deceive. And though Davids end were good, to preferve his life, yet this cannot justifie his using of unlawful meanes. And whereas they fay, that howfoever he diffemb'ed with men, yet at the fame time he put his truft in God, and prayed unto him for deliverance, as appeareth by the 34 and 56 Pfalms, both made by him on this occasion ; this doth not prove but that there might be much diffidence mixed with his sfinance, (as it usually fareth with Gods dearest children) which made him use this base dissembling, and un man himself, as though he had lost the use of reason, and were now become a bruit, without al understanding. Neither doth Christs Raying at Emmaus, when he made semblance to the two Disciples of going further; excuse Davids distembling here; seeing Christs intention was not absolute, but conditional, (though real) it the Disciples did not importune his staying with them. Thus also God threatneth to inflict judgements on those whom he intendeth to spare, as he did to the Ninevites ; and maketh flew of prefent execution, when as he doth not intend it, as he dealt with the Ifraelites, 2 Sam. 24. 16. Because his threatnings are not absolute, but conditional, if they did not repent, and appeale his wrath by building an altar, and offering sacrifice. So Jer. 18.7, 8.
feigned himself mad in their hands] i. e. Because the same of his

wildom and valour might bring him into danger, he layeth them by, and counterfeiteth madneffe, while it was in their power to do him a

and forabled on the doors] Or, made marks i. e. uled the postures, geftures and actions of a mad man herein exercifing his wit to act feem.

V. 14. Then faid Achifh unto bis fervants, Lo, you fee the man is mad, &c.] It appeareth that David come not of himset to Achish, but that oct. J. at appearent that Lavid came not of finite to Achilit, but that having for a time kept clofe, he was at laft discovered by Achilih his fivrants, and brought by them before him, that he might deal with him as he pleased. And this also the title of the fifty fixth Fishm importesh. wherefore then have ye brought him to me?] 4. d. Though it might well beleem me as a King to revenge my felf on my enemy when as he is in arms against me, or as a man to do to him as he hath done to me, being in the like condition to my felf; yet it is below a King, or a man, to revenge himself on one who being neither souldier nor man, is such an unworthy object of his displeasure.

V. 14. Have I need of mad-men] i. e. Seeing I shall gain no honour, but difgrace and obloquy, by revenging my felf on my enemy upon fuch an advantage; who was able to encounter me whileft he was himfelf, therefore I forme to defile my hands by imbruing them in his blood;

CHAP. XXII.

Verf. 1. D Avid therefore departed thence, and escaped to the cave A-dullam Adullam was a city in the tribe of Judah, not far from Bethlehem, eight miles from Jerusalem South-west . Of which ice Jofh. 12. 15. & 15.35. From this Town a Cave bordering neer upice Join, 12, 15, 62 15, 35, From this Lown a Cave bordering neer up-on it had its name; unto which David reforted, partly because it was an hold of forme fittingth, 2 Sam, 23, 13, 14, and partly because lying in his own tribe, and among his kinced and friends, he expected from them favour and protection.

And when his brethren and all his fathers house heard it] To wit, by fome meffengers which he fene unto them to give them notice of his being there; otherwise they could not have known of ir. Now hearing (ss it is likely) that his friends and kindred were oppressed and hardly used by Saul for his fake, and that it was likely it would be worfe and worfe with them, he took care for their prefervation, and fo fent for them, that they might be lafe under his protection.

V. 2. And every one that was in distresse, and every one that was in debt, 8c.7 Nov becaufe David, a man after Gods own heart, bely and just in all his wayes, intended to make hinfelf a Protector of, and the place of his abode a funduary for rebells, fugitives and outlaws. (though his enemies took occasion thus to calumniate and reproach him, ch. 25. 10.) but onely to releive, comfort and pro-tect such as were afflicted and suffered in a good cause; as those who either were oppressed by Sauls tyrannical government, or were indebted to cruel creditors , that would not be fatisfied with their lands and goods nor any other means they had to make payment, unlesse also they made them and their children slaves, or such others as were embittered in their spirits, and grosned under the And this David did, both because mad men are usually objects of pig.

And this David did, both because mad men are usually objects of pig.

burden of the like discontents. And if any other did thrust themrather then of malice and revenge, and also because they might now well lelves into his company under their percents, (as is as usual in such space him, seeing he was not likely, being in this case, to do them any case) it was unknown to him, neither would be countenance them

in their ill courses when discovered. Nor did he countenance any of his followers in any way of rebellion against their King, although his mortal enemy; but if they had any hard thoughts or bad intentions towards him, he checked and restrained them, ch. 24. 4, 6, 7. and 26. 8,9. Neither were they a nest of robbers, that lived upon plunder and the spoyl of the country , but were rather a wall of defence unto the people amongst whom they lived, to preserve them from the incursions and inroades of the common enemies, as Nabals fervants witnesse of them,ch. roades or the common enemies, as 1430as have a sufficient and difference of 15, 15, 16. But they were men that lived in a poor, afflicted and difference de condition, and were in no fafety but under Davids protection. In which respects David and his followers were types of Christ and I is Difciples that believed in him ; feeing Chrift also entertained such as were base and contemptible in the eyes of the world, maligned by their encble and concumpants in the eyes or the worth 3 mangined by their ene-mities, and under the prefitures of many afflictions, deeply and defperately indebted to Gods jultice, and groaning especially under the heavy bur-den of their fins, Joh. 7, 48. 1 Cor. 1, 26, 27. Matth. 11, 28. See on

Chap.xxii.

Judg. 11.3.

V. 3. 10 Mizpeh of Mosh] There were divers places of this name 3

V. 3. 10 Mizpeh of Mosh. See on Judg. 20. 3. and Hof. 5. 1.

Let my father and my mother I pray thee , come forth and be with you] i. c. Out of the land of Judah, and sojourn for a time in thy country and kingdom. This suit he maketh for his parents, that he might provide parely for their case, that they might not be forced in their old age Vide party for their care; martins might not be indeed in the mould ne-to pold from place to place with him; as his prefent condition would ne-cefficate him to do; and partly for their fafety; that they might be out of the treach of Sauls cruel perfecutions. And this request he maketh to the the reaction of autiserus perfections. And this require we make the title.

King of Mosb upon this grounds stome thinks, Because David was defected from Ruth a Modbitth woman, Ruth 4. 17. or rather (as is white was fet over the fervants of Saul] i.e. As

V. 4. And they desert with number at the countery. At the country, all the time that David was in the hold 3 as fone underfined it, and it, and it will all they did not the world frand it; in Milegeb, where the King hed placed in the hold as the mine and all the mine and Monty which he could not make over him to so it annues and that he had not the sound of the soun this reason hath some colour for it, but the other is grounded on a mi-ftake: For it is not said that David left them with the King of Moab, Mace: FOR IT IS NOT MAILURE ANY DEST LICENT WHITE WAR MAN IN A MAN

trial by Sauls perfecutions, and by many trials and tentations in his own

V.6. Now Saul abode in Gibeah under a tree in Ramah] Or, a grove in an high place. And it is the better reading to take Ramah here appellatively for an bigh place, then properly, for the name of a city, because it cannot be said that he was in Gibeah, or the territories of it, and also

baving his spear in his hand] Like a tyrant ful of jealousies and fears, who thinketh not himself fase and secure though compassed by his friends and followers.

V. 7. Then Saul faid to his servants that stood about him , Hear now, of mine own tribe and kindred should chiefly provide for my welfare and fafety, conspire with David against me, and keep him and his counsels hidden from me?

hoosen from mee will be [nof #gife] See on ch. 10, 17, give every one of you fields and vinsyard; i.e. Either can be do give every one of you fields and vinsyard; logitive, who hash nothing in prefers now, being about and togetayly togitive, who hash nothing in prefers polition to relieve himself? Or is it likely that he would do sid he position to retree immett. Or is it merly that he would not it in thould come to be King, feeling he is of another tribe, and you but Arangers unto him? Thus Saul, like a tyrant, having no true worth in himfelf or his government, feeketh to make fure unto him his followers and favourites by his largefle and bounty, conferring upon them fuch gifts and riches as he got by oppressions and exactions from his other subjects, as Samuel forecold ch. 8, 14,

V. 8. that ye have all conspired against me] This he speaketh out of jealoulie and suspicion, not out of certain knowledg 3 yearather the contrary was true. For howsover Sauls Courriers had fawned upon David in his prosperity , yet now they had left him , and were at Sauls command, to execute his defignes, and do all ill offices against

and there is none that sheweth me that my son bath made a league with the son of Jesse] For this he could not justly blame them, seeing they sould not know that which they had done in fecret by themselves. Neither indeed did himfelf know it, but only suipected it, and it may be on ther indeed did minicu know its dut only taipected its and it may be on this ground, because Jonathan had fince that groule affront offered him absenced himself from the Court. And he thought also that David durst nor have returned into the land with fuch little ftrength , unleffe there were some new plot and conspiracy between them.

that my son hash stirred up my servant against me to be in wait] This also was utterly falle, seeing David did not lye in wait for him, but he for David, feeking by all meanes to take away his life. But here to make the matter more odious, he joyneth together his fervant and his fon in this conspiracy 3 the one a mean and contemptible person, whose chief honour was to observe and please his master; theo:her, who being so neer and deer unto him,ought to prefer his welfare and honour before all

V. 9. Then answered Doeg the Edomite] A Court-Sycophant, who conceiving by Sauls speech some likelihood that he would prefer and entich those who would be helpful unto him in his malicious designs against David and his friends, applyeth his speech to the humour of his Mafter; rather then to inform him in the truth ; and maliciously and

cended from Ruth a Mosbleish woman, Ruth 4, 17. or ratuer (as 15 more probable, this pedigree being so far off) he hoped to find the more ex-headsiman over all the relt, ch. 21.7. Or; as others read it, 1970 favour at his hands, because Saul, who perfecuted him, was this Kings flood among the fervants of Saul, sav. 6. This Dorg, being a right Ecenteur trons. As the pedigree being to far off) he hoped to find the more probable, this pedigree being to far off) he hoped to find the more probable, this pedigree being a right Enemy allo, and had professor of the professor

quiry 3 neither did he think he needed 3 feeing he had been before fent upon many imployments 3 and in such cases he had often enquired of

opon many importants and in their test at the other inquired or God for him with Sauls good liking and approbation;
V. 11. Then the King four to call Admitted T That he might lay to his charge those things which Dorg had witnessed against him, See ch.

V. 5. Annune proportional Listins sees, I Lincon, 21. 9. and a not placers using, over riving some were the propher of the Lord, with whom he used to consult. He was sent unto most of the termant of Ell's houle, that God threatned to cut off, ch. and all his fathers bouse, the Priests that were at Nob] Who were the

V. 12. And Saul faid, Hear now, thou fon of Abitub | So he callet him, without any other title, by way of contumely and difgrace, not vouchfafing to give him his own name, to shew his displeasure and in-

dignation against him.
V. 13. Why have ye conspired against me, thou and the son of Hessel These words contain his arraignment and inditement; in all the parts whereof there is not one word of truth in that sense that it is laid against

that he foould rife against me, to ly in wait This was utterly false, seeing Abimelech had no such end in relieving David 3 neither had David the least purpose to rebel against Saul, or to watch for any opportunity to do him the least hurt; but contrariwise Saul did rife sgainst him with all his might, and used all possible means he could to destroy him

V. 14. Then Ahimelech answered the King and said, And who is so V. 14. Then Admitted anjuncted negling and faid, And who is fo faithful among all the fermatic at David] Here he maketh his suit applies with all honest finiplicity, without any worldly policy. For foreking in his own defence, he also justified David, whom Saul moratally hared, and by commending him in an high manner he feercrely taxeth the King of injustice and dynamical coulcy, in feeling to deferoy him that had so will deferred of him and the whole Common-wealth; and thereby he did the more increase the world house a sainth himself and David also. The Davidson his wrath both against himself and David also. The Policicians of our dayes, had they been in Abimelechs eafe, would have acknowledged their error and militake, and have professed that, now they knew David better, they would take heed of him for the time to come. But this good man abhorred these subtle and

finful fhifts 3 and 2 sher then he would not keep a good confeience, in here expedied. Of Nob fee on th. 21.1. & Josh. 18.1.

yuliliying the righteous, he is content to run himlelf into danger. In this his spologie he acknowledgeth the doing of the things wherenith a large superwish the state of the form of Abbuntleeb.—named Abbuntler, efcapthis his pologie he acknowledgeth the doing of the things wherenith a large superwish the supervision of th Saul chargeth him, but utterly denyeth that they were done with any treacherous mind against Saul, but rather herein to do him fervice, out treactions mind against a subject to the trained of our interest of our of this good opinion which he had of David, and was by him well deferved, feeting he had alwates approved himfelf, above all the refu of the Kings (revense, to be thinkful in all his underteatings, for which the King himfelf had to highly valued him that he had received him list on the realization, and done him that he house to make him his for in law y is considered that the contraction of the

times, when he hang gove out the kings everytee, it cannot solve out imputed unto me for any fault, much less for a treacherous conspiracy against my Lord and Sovereign, which my soul abborreth: Therefore be it far from me to deserve such a hard censure, and from the King to

conceive and entertain it. for the fervant knew nothing of all this, less or more] i. e. Of any configracy or rebellion against three. In all this his apology he faith no-thing as all of that which (as it (cenuch) would have been most effect-ual for his excuse, namely that he had been deceived by David, and drawnon to do all he did by those untruths which he had told him. And this he forbore to (peak, either to avoid Davids dipleasure, who, if either he were again reconciled to Saul, or himself should come to the King, might revenge upon him the discovery of his secrets so much to his prejudice; or rather, as I think, the good man was loath, by excufing himself of a seeming fault, to accuse David of one that was foul and real, and thereby to incense Saul the more, against him, whom he saw

rest, and thereby to increase our me many, against most making integral of measure integral.

V. 16. And by King [ald, Thou that furely dy, Abinetics), thou and all the fathers buile] Thus, like an unjust Judge and bloody Tyrants he pronouncest, the semence of death against the innocent. Priests, desperately shutting his eares to Abimelechs just desense, because he was fully resolved to execute his malicious Will upon not only Abimelech himfelf, but his whole family, though he had not fo much as any colour of faultineffe to lay to their charge. As this cruel doom was transcenor sammente to say to their charge. As this crue; adom was transcendently horrlibe in it felf and the matter of it, fo was sau most unjust and illegal in his manner of proceeding. For whereas by the law none should die under two or three witnesses, he condemneth to many upon the bare and malicious testimony of a falle and flattering Sycophant. Neither doth he take any time of deliberation to examine the cause, and the reasons, and further tellimonies which might be produced ; but in rage and fury proceedeth from a rath fentence to a prefent execution, rage and thry processed from a same tendence to a present execution; without any delay. And thus this damnable hypocrite; who out of feeming pity and mercy would space Agag, that was appointed by God to dye, is now so slesh; in blood and cruelry that he sticketh not to murder and maffacre a multitude of innocents.

V. 17. And the King [aid unto the footmen] Or , to the guard which waited upon him, and attended his person, to preserve him from have mine also.

Turn and flay the Priefts of the Lord] Thefe words have an empha is in them, showing that Sauls malice was bent against the Lord him felf, because he favoured David, and had rejected him; and because his rage could not reach unto God himself, therefore he slow his Priests. rage could not reach unto Uou numers, interiore he new his Frietts.

Hence some very probably gather that Saul committed that unpardona-ble sin against the Holy Spirit, maliciously opposing Gods known Will, and perfecting to the death those who submitted unto it and laboured to execute it.

But the fervants of the King would not] Chusing rather to o-bey God, who had forbidden murder, than this wicked King, it

bey God, who has torolated muture; man this meaning being his inference and agents in luch an hortid massace.

V. 18. And the King said to Doeg, Turn thou and fall upon the Priest.

i. e. When all others refused, Saul knowing him to be a desperate blood. villain, that made no conficience of preparating any mitchief, command-eth him to be his executioner; and that joyaning to him his fervants, who were alike bloodily minded to himfelf, they flould together fall upon them, and put them all to the favord. For it is not probable that Doeg himself in one day could murder such a multitude withou

nep, and he fell upon the Priess, and slew on that day four force and frue perforal Whilest this base wrects and his cruel master thought of nothing but revenge and statuing their barbarous bloody thirth; they are unwittingly made the executioners of Gods just sentence against Eli's family, ch. 2. 31:

samily, cn. 2. 311 the Ephod J. e. Such Prießs as were of full age to execute their function, Exod. 28. 49, 43, 43, etch. 2.18. He flew besides a multitude of others which were children, youths, and supermused: for all the whole family was sentenced to death, v. 16, and exenuated: for all the whole tamily was tentence to utany, '1.0, and execution done accordingly, '1, 2, All which together amounted, as Juliephus relateth it, to the number of three hundred eighty five perions.

V. 19, Ann Nob, the Giv of the Priefit, [most be?] Having, it is vec

ty likely, 'S buls command for this horid execution'; though it be no: V. 3.

cas I aloway of Good profraence and practicion, who according for its promile preferved formed Ell's politerly, ch. x. 33. But all the reft were flain. For though God was pleafed to infernal the execution of his threating against Ell's hoofs, which was pully deleved by the curragious wickedness of his fons, and his diffinitionating God by nor quantifiant them. Yet as that he easiled his obtained to be infinited to them in the fact for the first profit of the profit of the first profit profit of the first profit of the fi neer alliance, and do me my valued him that he had received him into and had been ever obtdient to the Kings commands, going out on the first had been ever obtdient to the Kings commands, going out on the first had been ever obtdient to the Kings commands, going out on the first had been ever obtdient to the Kings commands, going out of the manner. For though the map intity pounds the mint of the first had been ever obtdient to the Kings commands, going out of the first had been ever obtdient to the Kings commands, going out of the first had been ever obtdient to the Kings members of the first had been ever obtdient to the whole the members of the first been every communicating with one another in temperal beachts and still formed to the first had been every obtained by the first had a still formed and we specified to be sufficient to the first had been every obtained by the first had b culties and dangers; and allo who was highly advanced in the Cours, and held in great honour among all the Kings fervants.

V. 1, Did I then begin to eaquire of God for binn I] q. d. If I had sow onely done it, which David was formewhat in the Kings dipiteriet, there might be form ground of jealoufic a hough it had how the contract of before, and yet they have been again reconciled; but feeing it hash been my quita culton thus to enquire of God for binn in former when the contract of the which they suffered, yet they were guilty of other fins in the fight of God, for which he inflicted upon them these punishments, which were most unjust in respect of Saul and Doeg. Yea, the small infants had justly deserved death from God for the sinning sin in which they were born, and which is the filthy fountain whence all actual transgressions foring and flow. In this respect it is not wildom in our afflictions to contend with God, as Job did before God had discovered unto him his folly, but, like him when he was convinced, to lay our hands upon our tolly, but, insetting when he was constructed only out assay of the mouthers and with David to pray that God will not enter into judge-ment with his fervants, seeing in his sight no slesh living can be justified, Plat. 14; 2.

And sled after David And came to him when he was going to

Keilah, chap. 23.6. So what is related here is by Prolepfis or Anti-

V. 22. And David faid to Abiathar, I knew it that day i.e. I verily thought, or my mind did much milegive me, when I aw Dog there, and knew his malice and wickednels, that he would in a malicious manner relate all that paffed there unto the King 3 whereupon would follow these lamentable accidents. In which respect David was much to be blamed for bringing the Priest into danger by deluding and inveig-

ling him with his uncusts.

It is a few ecofpored the death of all the perfone of the fathers bou[e] i.e.,

Though I was no caule of it, as having no luch intentions (it being fore against my will) yet I must needs confeis to my great grief and forew of heart that I have been the occasion of it; sleeing they fuffer-forew of heart that I have been the occasion of it; sleeing they fuffer-

torrow of near times a new ocen the occasion of it; seeing interdultered these calientities not one ly for my sake, but partly also through my, fault. V, 23; "Abide thou with me] i.e. Under my protection and care that I may, as much as in me lyeth, repair thy loss, and make the fome amends.

he shas feeketh my life, feeketh thy life] i.e. We are both purfued even to the death by a common enemy: But be of good comfort: for I will adventure my own life to preferve thine, and will be so careful of thy fafety as of mine own; fo that he who will take away thy life shall

CHAP. XXIII.

Verf. 1. THen they told David] i.e. Whilest he abode in the forrest or the men of Keilah themselves, being in this danger of the Philistings and searing that Saul could not so specify raise forces and come to their aid as David that was neer at hand and had his forces about him, fent mellengers unto him on purpose to acquaint him with their pre-sent diltreis, and to crave his help.

Behold, the Philistims fight against Keilab] This was a city of Ju-dah, Joss, 144, bordering on the Philistims country, and notist from Hareth, which was likewise in the same tribe.

and they rob the threshing-store; Towit, of the corn that was brought into them, and beaten out in them. These floors, it is likely, lay in the suburbs and out-parts about the city; it self being defensible against sudden inrodes, having walls and gates, bolts and bars, to keep

V. 2. Therefore David enquired of the Lord, faying, Shall I go and V. 2. Therefore David enquired of the Lord, Jajing, Shall I go dis-pite theft Politifium 1 Beiere he would go out to war, he would con-tilut with God, and not rathly undertake a butiness of to great weight. This had been formerly practiced, Judg. 1, 1, and 20, 18, 3, 47 and this David now the rather did. 4 because this was the first expedition the undertook of himself against Gods enemies, the former lawing been as Sauis command; and because having but an handral of mean with more than the comment of the contraction of the contraction of the contraction. to encounter the Philiftims, even neer their own borders, that were fo potent and numerous, he would not rashly attempt such a dangerous fervice, unless he had encouragement from God, and a promise of victory. Now he enquired of the Lord, it is most likely, by the Prophic Galy who is faid to have been with him, ch. 22. 5. Fag. as it feetherly ex. 6. Abiathar came not to him with the Ephod till he was at

V. 3. And Davids men faid unto bim, Behold , we be afraid bere in

galas. Namely, of being surprized by Sauls srmy, though we now are yildory with his small company against a great army of the Phillitims in the heart of the country among our friends; how much greater caughe in the source heart of the country among our friends; how much greater caughe makes the strength of the streng

Chap. xxiii.

V. 4. Then David enquired of the Lerd yet again] Not as doubting himself of the truth of Gods first answer, but to satisfie his followers, ninear or the treat of Goos first animes; but to interne first rottowers, who were in fear, and took on notice of Good former animer but by! Davids report onely, See the like Match. 11, 2, 3.

V. 5. So David and bit men went to Keilah, and fought with the Phi-

lifting, and brought saws their cattel 2 i.e. Either thick they had brought with them to victual their camp, and to carry back with them the lifting of their camp, and to carry back with them the lifting of their camp, and to carry back with them the lifting of their campies, or fach as they had taken from the liftaclites

in this expection.

V. 6. And is came to pdf when Abitther—field to David to Keilab, that be came down with an Ephod in his hand j. c. In his cultody
and possifism, and explicit with it the Brett-plate with Utim and
Thummin, whereby he consided with Gody being the high Priest,
Exod. 18, 30, His coming must needs be very exceptable to David, not oneliberate. In his different the account of the best the his his terms of the best to the his different the account of the best to the his different the account of the best to the his different the account of the best to the his different the account of the best to the his different the account of the best to the his different the account of the best to the his different the account of the best to the his different the account of the best to the his different the account of the best to the his different the account of the best to the his different the account of the best to the his different the account of the best to the his different the account of the best to the his different the account of the best to the his different the account of the best to the his different the account of the best to the his different the account of the his different the his different the account of the his different the his different the his different the his different the hi boom of the design of the common flugsher; but also because he because he boomen flugsher; but also defined in all difficulties. Of which comfort and privilege Soul being by this means deprived, it was a plain evidence of bis rejection, and of Davids advancement to the Kingdom.
V. 7. And it was told Saul that David was come to Keilah] Name-

ly, by some of his spics whom he had appointed to observe his mo-

And Saul said, God bash delivered him into my band] Though Saul were hated and rejected of God, and David accepted and beloved

a great army, under colour of going to relieve Kellah, whereas his par-pole and intention was to surprise David and his men.

V. 9. And David knew that Saul fecretly practifed mischief against him] i. e. Both by secret intelligence from some of his friends and up-on good grounds of reason he plainly understood that howsever Saul pretended, in railing this army, to make war against the Philishims, yet he intended to come therewith against him and his followers, as

V. 10. Saul fecketh to come to Keilah, to defirey the city for my fake! Thereby thewing himfelf not a good King, who fecketh the preferration of his people, but a cruel Tyran who fought their defituation. Though he made no halte to raife an army to face Keilah out of the hands of the Philiftims , yet now out of malice to David he can do its o ruine the City for his take, as he had done Nob before.

V. 11. Will the min of Keilth deliver me up into his hand ? Will Saul tout down! David was here in a great finite. He have they of Kti-lah was of good flength for defence against Sauls forces, if the Citi-zens would be faithfull unto him a but though he had newly done them for great a favour, he much doubted whether he and his company might logress stavours or much counted whether he and his company might continue with any fafety among them. He therefore maketh his ad-drefs unto God, and propoundent thefe two queffions, wherein he defi-reth to be refolved from Gods Oracle 5. 1. Whither the men of Keilah would prove treacherous unto him, if they were put upon trial; 1 I. Whether they would be put upon it, or no, by Sauls coming. Unto both which God giveth an affirmative answer, yet not to be understood abfounion Objection arismmente animer, yet not to or uncerticon anio-linely, feeing neither Sul came to Kelish, nor did the Kulisies deli-ver David 3 but conditionally; if David fill flayed there: 80 that it was rather a warning, a totech him what he flould do, then a politic truth, to inform him what they would do. God in his pacteric knoweth future contingents, what would come to pass in the course of natural causes, though in his absoluce decree he har a purposed they shall never

V. 12 Then faid David, Will the men of Keilah deliver me,
and the Lord faid They will deliver thee up] Though in comyard of their lives againft Sauls rage, Iceing they knew him to be inno-cent, and had ventured the life of himfelf and his followers in their defenie, yet all this would not make them faithful to David, nor keep them | himfelf in their country from requiring his service with base treachery. Yet this proceeded not out of any harred to Divid, but love of themselves. Who hearing that hid himself. outer any merce to Divido, put notes in temporary, who meaning many and what creat exersail was coming against them with a great anny, and what creat exercution had been unneon the City of Nob., they teared, if they flewed
the right band of the witerrefile, as the Vulgat Latine research its, and
the right band of the witerrefile, as the Vulgat Latine research its, and

tunn great strings i rott though it since a stry or Justan, yet it is titugard on the very frontiers of the enemies country, whence they may have
dayly field fupilise: And moreover, Saul, when he heareth of our going
and partly because he would not life us his hand againg the Lords anopreted,
thirties, will puriou us; and so we shall be enclosed with enemies before
the string of the bood of complexity of the string of the blood of complexity of th to a battel ; which would have brought this (candal upon him, that our of ambition he had by forcible means aspired to the Crown, and laid the foundation of his Kingdome in the blond of kis p. cple.

and it was told Saul-and be forbare to go forth] i.e. He desifted o persecute his purpose of going to Keilah.

V. 14. And David abode in the wildernesse in strong holds] As

indending only to stand on his own detense, and not to saile an offenfive war.

and remained in a mount in in the wildernesse of Zigh] There were two Cities of this name; one fooken of Joth. 15. 24. diftant from Jerusalement and twenty miles, as travellers report, and neer unto Idumea ; in which were many steep mountains and clifts of rocks, Obad. 3. The other neer Maon, mentioned Josh 15.55. and four miles from Keilsh. This is here meant; and from hence the wilderneffe adjoyning had its name.

and Saul fought bim every day] i.e. So maliciously was he bent a-gainst him that he made it his chief work to prosecute him every day

v. 15. And David faw that Saul was come out to feek his life i.e. Had intelligence thereof by his pies and triends.

V. 16. And Fonathan with to David into the wood] Being a most faithful and aff ctionate friend, nodanger coul aftrain him from doing this feasonable duty of visiting and comforting David in his

thee any out.

and then Dale teking over I frast! Or, but then this teking, &c.

Of this Jonathan has tall situance by Samuels anoyating him and
Gods profering him in all his theroick sets and enterprise,
and I fhall be need to the thing to the set of t

and a point to east anio weed or this he concerved nope grounds on Davids love and the firm coverant contracted between them, though he had no affurance of it. God having paffed no fuch promite unto him, have being a part of the god or advance him from but bein to settatice or its God naving patien to tuen promite unto nim, bug being parpoéd to difpofe otherwife ot him, and to advance him from an earthly pilgrimage to an heavenly King dom. And thus (sai it sob-fewed) Gods faithful children do fome imes fail of their hopes in earthly things, whereof they have no absolute promise, for their better preferment unto things fpiritual and heavenly. So Paul hoped that God would deliver him from death, as he had formerly done, 2 Cor. 1. 10. and that he should be restored to the Philipsans, and continue with them when he wrote from Rome to them, where he was prisoner; but he was not delivered from thence, but there ended his dayes by a glorious matyrdome, Phil. 1. 25.

and that also Saul my father knoweth] To wit, by remembring Samuels words, ch. 15. 28. and feeing Gods favour towards thee, in thy good fuccefle and continual prefervation, ch. 20. 30, 31. and 24, 10.

V. 18. And they two made a covenant | i.e. Renewed and confirmed their covenant by oath in the presence of God the second time, after it was first made, ch. 20. 16. and 18. 3. and as some think) in the presence of Abiathar the high Priest, with the Urim and Thum-

V. 19. Then came up the Ziphites to Saulto Gibeah] The Ziphites were of the tribe of Juah, and of Calebs pofterity, defeerded from were or the tribe or judan, and or cauters potterity, other dea rom Ziph his grandion, who gave them their name, t. Chr. 2, 42. Then this mult needs much trouble and afflict Davids foul. that his bettern of the fame tribe should deal thus treacherously with him, yes, and prefentcautes, though in his abionute accree me may purpoted they main never by anter me may aven use mouth the cambo of the reministration in the reministration of the reministration in the reministration in the reministration in the reministration of the fifty and fourth Philm, in which the complaines to their periddonne celleth Lawie cass and ecrassing wome come covers, some tractine men in the many and course and notion of fir neers than were rifes up a of Kellah would deliver him into his hands, if their purpole were not neith under the name and notion of fir neers than were rifes up a gainft bim, ver. 3. For though they were breteren in respect of their trine, yet they were ftrangers in respect of their alienation in affection. Now of this their treachery there was, it is likely, the same cause mon humanity they were bound to have projected David with the haz-that moved, the man of Keilah, to wis, their feer of Suls westly and the horrid effects which had issued from it to all the inhabitants of Not, and would to them sho it David should be suffered to shelter

Doth not David tide himfelf] i e. Know : fluredly that he hath

cation and usern control in example; may receive it they increas the region of any in the waterings, as the variety as any favour to David, it would be their cale, and therefore thought it; other allo sake it. But I conceive they are in the right who ufeithe words and service to Dates a tracemone mentiones and interested menging; others also use it, the a conserve mey are in the tight who better that one innocent perion should perish then that their whole CL. Habilib and Jephinon as proper names of known places, as our Trenslation. y mount or thrower.

V. 13. Then David and his men, which were about fix hundred arole place where David lay, then those more general terms, the right hand and departed on of Keilah 1 though having lately obtained togical a of the wildernosse. siliftance, and there shall be no failing on our part for the apprehending

of him and bringing him under thy power. V. 21. And Saul [aid, Bleffed be ge of the Lord] Here, in his hypocrific, he maketh flew of religion to encourage them in their treachery, and dareth to pronounce a bleffing from the Lord, after that in defiance of him he had flain his Priefts.

V. 21. GO. J Pray you, prepare yet, and know for it is told me that be dealth very [ubitliy] q. d. Ye cannot be too cautious and cunning in discovering his lurking-holes, seeing he is so full of certs and subility (as I am informed by those who have well observed him) that he will deceive you, and cicape out of your hands, if ye be not very cir-

V. 23. And come ye again to me with the certainty, and I will go with you i.e. So by your care and diligence provide for my ease and honour that I may not loose my labour, and come off with thame and difference. by his cleaping, and I will not be wanting on my part to do what you de-fire, but will find him out, if he be above ground, though in the most fecret corner of all the land.

V. 24. And they arose and went to Ziph] i. c. Prepared and addresfed themselves for their journey, and went before Saul as his guides to

bring him to David. But David and his men were in the wildernesse of Maon] i. e. Being told that the Ziphites had discovered him to Saul, and that he was

coming with an army to take him, he removed with his company from that place where he was formerly hid, i.e., in the hill Hachilah in the wildernefle of Ziph-to a plain in the wildernefle of Maon, on the South-Class 1 (16). fide of Telhimon V. 25. Saul alfo and his men went to feek him] Or , for Saul and

his men , &c. Here a reason is rendred why David did leave the hill

Hachilah in the Wilderneffe of Ziph, and came down from the rock thereinto the plain of Maon, to wit, because it was told him by his spies or friends that Saul was coming thither to feek him.
in the wilderneffe of Maon This was also in the tribe of Judeh, Josh.

15. 55. V. 26. And David made bafte to get away for fear of Saul] i.e. Being thus hotly purfued by Saul, and thereby brought into extreme danger, they being so neer one another that they had only the mountain between them, he was in great fear of being furprized, and there-fore made all possible speed to get further out of Sauls reach, yet so, as that in his fear he was supported by his faith, though mixed with much doubting, and even staggering with weaknels; which caused him to call in question the truth of Samuel the Prophet, and Gods own promites made by him, as appeareth by the 116 Pfalm. v. 10, 11, which David penned upon this occasion.

David penned upon this occasion.

V. 27. But there came a mellenger unto Saul Thus God even in the very nick of time was fen in the mount; and when the forrows of death and the pains of hell did compafe David, and were ready to get hold acaso an stepand of occasionment Device, and reference to general upon him, he celling upon the Lord was delivered, Pfalm 116, 3,4. God so ordering it by his providence that Saul by an unexpected melage was taken off from perfectuting him, and forced to impley his forces in another service. See the like I Kings 17, 21, and 2 Kings

19. 9. V. 28. Wherefore Saul returned from pursuing after David] Be-caule he knew that the Philiftims, it not prevented, would utterly waste and deftroy his land stherefore there was a prefent necessity of bending his strength against them, whereas there was no fuch hast of purfulng David, seeing he might meet with bill at better leifure.

Therefore they called the place Selab-hamable(obf) i.e. The rock of divisions, so called, because Saul there was forced to separate himself, and

to leave off from following David, and to turn his forces against the Philistims.

V. 19. dwelt in strong bolds at Engedi] A City of Judah, Josh, 15.
62. called also Hazazon-Tamar, from the Palm-trees abounding there, Gen, 14. 7. 2 Chr. 20. 2. Here was a strong Castle situate on an high mountain, and a craggie rock, neer unto the Dead sea (as travellers relate) under which were fruitful places abounding with Baliam, vines but refer it unto God, to whom vengeance belongth, becaule the and other fruits; unto which Solomons Song alludeth, Cont. 1, 14, Lord, who made him King, hath only power and right to depole My beloved is unto me as a clufter of Camphire in the vineyards of Engedi. Unto this place a wilderneffe adjoyned that borrowed its name from it, unto which David now fled, and here (as it is thought) penned the fifty feven Pfal. Now to this place he came, hoping that Saul would not pur-fue him thither, feeing it was in the utmost borders of the land, fix and thirty miles distant from Maon, especially being such a mountainous, rocky and craggy place that an army could not pass through it without much difficulty. But herein he failed of his hopes, as appeareth in the next chapter : for Saul was fo transported and as it were carried upon the wings of malice and fury that he purfued him hither also, there being no difficulty or danger that could hinder his passage.

CHAP. XXIIII.

Vorf. 1. WHen Saul was returned from following the Philiftims?

V. 10. And our part shall be to deliver him into the Kingt hand] i. e. | courage him from pursuing his life, though this expedition were like-Dobut grace out action by thy presente, and back it by thy power and | y to prove tedous, troublesome and sull of danger sort to him elf and his whole army

V. 3. And Saul went in to cover his feet] i. c. To do his essement.

See on Gen. 49. 10. and Judg. 3. 24.

And David and his men remained in the fides of the cave] i.e. Lay hid in the innermost parts of the cave. It is observed by writers and travellers that some caves in that country, and others also, as in Germany, are of such vast widenesse that they are sufficient to contain great numbers of men. Such an one was this, which it is thought the inhibitants in those parts made use of to shelter their sheep from the scorching hear of the day, and to fold them in by night, to preferve them from wild beafts, which abounded in those defert places. Therefore into this Saul might enter and not discover them that lay hid in it , both in respect of the largencile of it, and because though they might see him coming into it, there being some light in the first entrance, yet he could not discover them in the inmost parts, having purposely hid themselves in the dark, by the fides of the cave, that Saul and his men might not find

V. 4. And the men of David (aid unto him, Behold the day of which the Lord faid unto thee] We do not read of any fet day that God had formerly spoken of wherein he would deliver Davids enemy into his hand: Therefore some think this might be faid unto him by Samuel, when he was with him last at Naloth : Others , that this might be comprehended under Gods general promife, that God would deliver all Dayles enemies into his hand, which they here apply particularly to Saul, as being the chief, and above all the reft: But others more probably think that no more is meant hereby but this, that God by his providence had offered unto him a present opportunity of cutting off his enemy that thir-fted after his blood, which he could not let slip without offending

God by neglecting to high it favour, and wronging himtelf and all this followers, whom Sul particed with facts morall mailer. Then David sorp, each on the best/res of Sante robe privity] This (as Expolitors conceive) he might do, Saul not differenting him, either be-caule the night of Sauls is oddlers about the eave might eafly drown that little noise which David made stelling upon Saul as quietly as he could ; or because it was the custome in those times to cover their head and feet when they did their easement for comlinelle and modelty seketwhence the phrase of covering their feet did come : Or finally, because (as others suppose) it was his robe or upper garment, which haply Saul laying aside till he had done his business in some distance from him, it was case for David to cut off the skire of it. And this David did to demonstrate his own innocency, and to make the calumnies of his enemies, who faid he fought to take away Sauls life, appear falls and frivolous, feeing he fpared him when he was in his power, and might as easily have cut his throat as the skirt of his robe.

V. 5. Davids heart (mote him, becausehe had cut off Sauls skirt] \$. c. Checked him, out of the tenderness of his conscience, because he had done the least injury to the Lords anointed, though it were upon good ground, and to a profitable end, namely to convince Saul of his falle jealoufies, and his own innocency.

V. 6. And be [aid unto bis men] i. e. When he faw them much difcontented and even ready to muriny because he would not kill Saul, having this opportunity put into his hand, that so both he and they might have an end of all their redious troubles, and being freed from all further danger, might go quietly to their own habitations, and enjoy the com-fort of their wives and children; he used this weighty, scasonable and conscionable speech, to pacific and keep them from burfling out in to further fury:

The Lord forbid that I should do this thing to my Master the Lords a-noynted] i.e. The Lord forbid that it should once come into my thoughts to kill him unto whom I am fo deeply bound in a double obligation; fire, because he is my Mafter, unto whom I ow the subjectigather in the resume that the season was a fine the season and find they of a fervant, and allo my Sovereign Lord and King, a noynted and fet over me by Gods own appointment; unno whom I ow featly and alleagance. And though he feeketh unjuftly to take away my life, yet I will not revenge my felf upon him by taking away his

to firetch forth mine hand against him] i.e. To kill, or lay violent bands upon him to do him any hurt. So Gen. 37, 22, and

V.7. So David stayed bis servants with these words] i.e. Pacified

and took them off from profecuting their purpole.

V. 8. David also arose afterward, and went out of the cave, and cryet after Saul. Though before he had for fear hid himself from Saul, yet now, having not only the testimony of a good consciene inwardly wit-nessing his innocency, but also a cleer evidence to convince Saul of his integrity, with all confidence and boldnesse he cometh out of the cave , and citeth after him, that he might flay to hear him plead his cause; but withal uteth the best means he could to appeale his wrath and displeate towards his, and to free himself from those leadoutes and hard conceits which he had conceived of him. For first he stoopeth with his face V. 2. Went solice War features years possoning to exampling 3 to the earth, and the solice was the solice of the wind to the earth of the solice of the wind to the earth of the solice of the wind to the earth, and bowth hindled in all lumility his obeyinness goaler] i.e. Upon the high carge yooks and difficile, spon which that solice is any those foul algertions which findeness canages that earth you have a regreat month; matter all the matter in the hindled was child findeness canages that did nomite to remove a regreat month; matter and the hindled was child findeness compares that the matter is the solice of the solice of

not justifie him, that he had given an casic and open ear to those stant, faith that Mases did a great miracle in bringing water out of a rock, but

Chap.xxiiii.

other arguments to cleer my innocency against their talte calumnies and pernicious imputations but thine own experience, in that when thou wast this day in mine hand I spared thy life and that when I was much wate ting day in mine mand a spared toy are and tink when a was much provided and prefiled by fome of my company to take that opportunity of killing thee which Gad had given me. Now this I elfo did on a religious and conficiencious ground, which will never fall, Because thou are the Lords anoynted, and not out of a present pang of pity, which might quickly vanish.

how that the Lord had delivered thee to day into mine hand] Nor that God had delivered him into his han I that he should kill him, for then David had finned in sparing him, as Saul did in sparing Agag; and Ahab, Benhadad r Kings, 20, 42. But his meaning is, that God had of-fered him an opportunity of killing him, which in all likelihood he might have laid hold on, he being his mortal enemy, had not God restrained him, by making him know that he had done it to this end , not that he should kill him, which he could not lawfully do, (for though he were anoynted King, yet Saul was still in possession, and his Lord and Sovereign: and though his sins against God had deserved death, yet David had no authority to inflict it) but rather that hereby he might have a fit occasion to exercise and approve his patience, humanity and charian occasion to exercise and approve its patents; numarity and char-ty in sparing kim; and to manifest his innocency, and how guilt-lesse he was of that soul aspersion with which his enemies had black-ed and branded him, that he did lye in wait for Sauls life.

V. 11. Moreover, my father] So he calleth him, because he was both his father in law, and being a King, was the Father of his people,

that he might they his reverent respect unto him in both relations, See, yea see the skirt of thy robe i.e. Do not look upon it flightly as a famil matter, but refroully confidence it, as a plain evidence to cleer whom he had no better affurance. But here it may be demanded how my innocency, feeing if I had been fo ill-siftered as thy base flatterers.

David can be fail to have observed this orth, when as afterwards he derender me unto thee, I might as easily have killed thee as cut the skirt of

yet thou huntest my foul to take it] i. c. Thou dost with as much eagerneffe feek my life, as an huntiman purfueth the wilde beafts through woods and hills, bushes and hard passages, to catch and kill

V. 12. The Lord judge between me and thee , and the Lord avenge me of thee] i.e. Seeing I have not taken upon me to be judge in mine own cause, nor avenged my own quarrel upon thee, when it was in my power to have done it, as not belonging to me, but unto the Lord alone, the supreme Judge of heaven and earth, to whom yengeance belongeth; therefore I make my appeal unto him, and his judgement-seas, desiring him to passe a righteous sentence between thee and me, and hearing my innocent cause, in which I so unjustly suffer, to do me right. But howfoever, though it should not please him to do it, yet I am fully resolved

not to avenge my felf by feeking thy ruine.
V. 13. At faith the Proverb of the ancients Having convinced Saul of his innocency by that experience be had now of him, he confirmeth the same by an ancient Proverb, containing in it a truth of old generally received and approved.

Wichednesse proceedeth from the wicked : but mine hand shall not be up on thee] i.e. Wicked men like themselves will act their evil councels in their evil actions : for fuch as the tree is, fuch will the fruit be : But thou needest not fear any thing from me to thy hurt and prejudice, feeing thou halt found the contray by thine own experience: but let them do what is suitable to their wicked nature, I for my part am of sanother disposition, and am resolved to act accordingly, that is to refer my

cause to God, and not to revenge my self in my own private quarrel.

V. 14. After whom is the King of Ifrael come out? — After a lead dog, after a flea?] i.e. In pursuing me thou holdest a course that doth much disparage; and dishonour thee, seeing as when God hath existed thee to be a great King, even over his own chosen people, thou dost that which is far below thy greatnesse, in taking so much pains, and bending thy firength against me, who am so weak and contemptible that in com pstifon of thee I am no more to be efteemed then a Dog, or a Fles. So 2 Sam. 9. 8.

V. 15. The Lord therefore be Judge] i. e. Seeing I have neither will not power to do thee any hure, and yet thou pursuest me with such eagerness, the Lord, who hath promised by his mighty, power to support the weak and humble, and to protect the innocent against their oppresfors ; take my cause into his own hand, and preserve me his humble servant against thy fury.

great danger out of which he had escaped through his humanity, he him his name, he contemptuously called him the fon of Jeffe, ch. 20. 31. and 22. 13.

And Saul lift up his voice and wept Being for the present convinced of Davids innocency and his own im, he was, (as we fay) overcome

not journe unit, that he may given an ease and open ear to more into that white so as a great mixture in oringing water out or a roce-out decrois rongues.

David a greater, who with his earlings and words fo finner the films of the contribution o

V. 17. And he faid to David, Thou art more righteeus then I] With expressions of forrow he joyneth confession of his fin, how unworthy he was to find such favour at Davids hands whom he had pursued as an enemy; and a profession and restification of Davids both innocency and merit, with a petition and proyer to God that he accordingly would reward him, especially for preserving his life when it was in his hands to take it from him.

V. 19 For if a man finde his enemy, will he let him go well awsy? q d. Surely a man pinacus enum, whose so min go were away; q a man will never do it; judging all others by his own disposition, who was much addicted to feek revenge, and net according to the rule of true chairly, which overcoment evil with goodness.

V. 20. I know well that thou flats surely be King] Namely, because

I fee that God hath endured thee with kingly vertues, prospereth thee in all thy enterprises, and watching over thee doth preserve thee from all dangers and from the attempts of all that rife up sgainst thee.
V. 21. Swear now therefore unto me by the Lord | saul, being guil-

ty of his own demerits, is affected more with tear of Davids hard dealing with his house and posterity, then put in hope by the experience which he had of his humanicy and elemency; and therefore carrying fonce natural affection to his children, he laboureth to fecure them from the danger of Davids revenge, when he should come to be King, and

have power in his hand.

i. ods

V. 22. And David [ware unto Saul] Having in effect bound himfelf by covenant and oath before unto Jonathan to do the fame that Saul here required : And if he bad refused to do it, his jealousie would have been thereby increased, and he more excused for pertecuting David, of livered the five fons of Merab Sauls daughter and the two ions of Rizpah his Concubine to the Gibronites, to be hanged, 2 Sam, 21. To which it is wel answered, that David sware in truth, having a tall intention to observe his oath, for his part, as much as in him lay, as appeareth in his putting them to death that murdered Ishbolheth, though he had taken up arms against him, 2 Sam. 4, and by his preserving and cherishing Mephibosheth, 2 Sam. 9. But in the other he was not left to his own choice, but necessitated by a special command from God to deliver them into the hands of the Gibeonites for their fatisfaction , that Godswrath being appealed, the heavy judgement of famine might be removed from the land, a Sam. 21. 6, 9. And therefore in this he brake not his oath, feeing he did it not voluntarily, but in obedience to Gods command, and by his special Commission and direction, which is sufficient to dispense with all oaths.

But David and his men gat them up unto the bold] i.e. Of Engedi. David had no confidence in Sauls fincerity, feeing after reconciliation he had so often returned to his malioious practifes, chap. 26.2. and 27. 1.

CHAP, XXV.

Verf. 1. A Nd Samuel died] f.e. A natural and peaceable death. For though Saul, like a bloody tyrant, raged against David and the Lords Pricks yet he never attempted any thing against Samuel, bough he had denounced from God the fentence of his rejection, and of the election of another in his room better then he, who was David, as Saul vehemently suspeded, yea affirmed, ch. 24. 20. partly because he Still venements tupecates yet amenica, sin 24, 20 partly occasie no was in high effect among the people, as being the Lords Propher, who also had for many years been Judge over the land, executing his office with all justice and integrity, and to the singular benefit of all, both in time of peace and war; and parely because he conceived he was no way dangerous unto him, feeing having retired himfelf to a private life be did not intermeddle with the affaires of the Common-wealth : But efpecially it came to pais by the good hand of Gods providence, who re-itraineth the rage of tyrans, Pisl.76, 10, not furfering them to act fuch cruelities as otherwise they would. By which providence also it came to palle that Samuel dyed not so long as his testimony was necessary that David was the man whom God had chosen King, but then departed this ife when as Saul himfelf knew it, and also had confelled and professed it; Bur withal, this is here brought in to flew that God, for the further trial ot Davios faith, did add this to all other his afflictions, that he took V. 1.6. It his thy onice, my fon Davil?] Being throughly convined with his countels and comforts in all his crofles and elaminites, doubte ed of Davids innocency by his late experience, and very femilible of the refuge. Now concerning the time of Samuels death, it is thought to have been not long before Saul was flain upon Mount Gibbs, he having great uning router which ne man energed inrough in summany, me refuge. From concerning the man of sealing some summany of the way policified and officed with admiration, and for the time for specing have been not long before Saul was flain upon Mount Gibbs, he having and ravished with apprechension of it, the he feemeth to be in an extastic lived as Judge twenty yeares, and eightern years in the reign of Saul and ravished with apprechension of it, then he feemeth to be in an extastic lived as Judge twenty yeares, and eightern years in the reign of Saul and ravished with apprechension of it, then he feemeth to be in an extastic lived as Judge twenty yeares, and eightern years in the reign of Saul and the saul an or dream, doubling whether he head David fleak or no. And fo did it unto which there are two years only wanting to make up thole fourty of cream, concerns whether an eread Lawren speak or no. Anna to one of the special control fpirit was so embittered with rancor and malice, that scorning to give pen-man of these two Books that are called by his name, at least that he wrote no further but to this place : yet are the Books filled The Books of Samuel, because they contain the acts of thote Kings which were anointed by him.

with kindnets, and burit forth into ceares and other expeditions of grief. Very many of all forts and conditions alterable: to lockmaze his fu-Hence one taking notice of Sauls obduratenesse in all wickednesses, netal, and to bewail not only their loss of him, as being a takihful Propute who revealed unto them Gods Wil, but also their fin in rejecting his enemies, as Jephthah did, Judy. 11, 3. government, which by sad experience they had now found to be much V. 8. Ask the young men, and they will show thee Unto them he remore profitable then that of a King, which they had chosen and preferred

and buried bim in his bouse at Ramah] Which was the place of his habitation, and his fathers before him; in which was the usual place of burial for that family.

And David trofe, and went down to the wildernesse of Paran This lay on the South-border of Judah, towards Idumea, and neer unto the wildernesse of Maon. Unto this place David withdrew himself from Engedi, taking advantage of the time and occasion, when they were bufied about Samuel functuals hoping (it is like) to find there more friends, and to be in lesse danger of Sauls pursuit, lying hid in this Wildernesse, then in the other place where he had been discovered. Of Paran see on

Hab. 3, 3, 4 and there was a man in Mann, whose possessions were in Carmel V. 2. 4 and there was a man in Mann, whose possession where in Carmel Wann and Carmel were Clitics of Judah, neet one Nabah had his hard forethey are named together John. 15, 55, 51 in the one Nabah had his hard was many and had had and inheritance, where bitation, and by the other a great part of his lands and inheritance, where he kept his cattel, and much of his business lay. The word Carmel signifirth generally any place tilled and planted : but it was allo the proper name of two places, one in the tribe of Islachar, where Elijah flew Baals Priefts, neer the brook Kifhon, x Kings 18. 20, 40. the other, this in Judah. See on Amos 1, 2,

And the man was very great] i. e. Abounded in wealth, 2 Sam. 10. 32. Wealth, if Gods grace be wanting, maketh men not the better, but the more proud, infolent, churlish and foolish, neither knowing themselves nor other men, Prov. 1.32. And these effects is wrought in Nabal ; from whence it feemeth he had his firname fignifying a fool, & not from any natural defect in his understanding. Now this is added as an aggravation of Nabals churlish incivility towards David and his followers : For had he been a man of but a mean eftate, he might have had fome excuse for not relieving Davids great number of men, steing what he had been able to give had not been considerable among such a multi-tude; but being of that vast wealth, and now upon occasion of his great feaft so well provided, he might have been bountiful to them, and referred plenty for himself and his servants, if his mind had been suitable to his prefent condition.

nis precent concentration.

V. 3. And the name of his wife Abigail Signifying the fathers joy, a name well lutting with her nature and condition. For what can bring more joy to a fathers heart then fuch a vertuous, wife and beautiful daughter? Only it brought grief to his and her heart that the was thus croffe-match'd with a vitious, foolish and churlish husband ; As it is, and hath been, the lot of many of those few her equals ; God so in his providence disposing of it for the experience of their faith, patience and obedience, and to work in them contempt of the world, and willingnesse to leave it when he plealch.

and evil in his doing] i. e. Ill-conditioned and wicked in all his course

and he was of the house of Caleb] i. e. A degenerate off-spring of a vertuous, wife and noble parent. And such often happen, seeing grace goeth not by inheritance; not can be intalled to posterity, but is Gods goom not by inheritance, not can be intailed to politerity, but it is Gods, ree gift, which be befrowed no whom he pleaselve, and olient denyeth to the children of vertucous and religious parents; that his graces may not be thought to come by nature or education, but that the glory of them may be skilbed to him shones at he fold chone. For though paretess may provide for and bequest to their children riches, lands and politifions, yet no grace, vertue and wildom ; no, nor yet those common gifts, which can only be acquired by their own natural abilities, pains and in-

V. 4. And David beard it in the Wilderneffe] i.e. Being in the Wilderneffe he heard ir.

that Nabal did fbear bis fbeep] At which time it was the cuftom in those Countries to make a great feast for their servants, workmen and friends; which was the occasion of Davids sending unto Nabal: a Sam. 13. 23. See on Gen. 38. 12,

13. 23, 5ee on (5th. 38. 12. V. 5. geet bit in my name of peace. V. 6. And thus [hill et al. 6] s to him that liveth in prosperity] i.e. in my name pray that as he now liveth in peace, plenty and prosperity, for their biellings may be continued unto him fill even to the end of his

Peace be both unto thee , and peace be unto thine house] i.e. Let all happinefie rest upon thy felf and all that belong unto thee, and a bleffing from God upon all that thou haft.

now thy shepherds which were with us, we hart them not] i.e. Though It be usual for Souldiers and mea of war, having power in their hand of doing what they please, to be very vexatious to those that live neer them yet, it was not to with us ; but we earried our felves peaceably and justly

ferreth him, not only, because their testimony might perhaps carry more credit then his speaking in his own cause, but also because they were able to teftifiet hat which in modefty he concealed, namely that they were to far off from doing them wrong themselves that they protected them a-gainst all injuries which otherwise they should have suffered at the hands theeves or by the in-roads of bordering enemies.

wherefore let the young men find favour in thine ejes : for we come in a good day] i. e. In the time of mirth and feafting ; in which there is much plenty, and when men are bound by the law of charity to contribute to the reliefe of their brethren who are in want, Deut 14.26 , 29. and 15. 7. Neh. 8. 10. Eft. 9. 19. Thus David, rich in grace and highly in Gods favour, is for the present brought so low and into such a poor condition that he is fain to make his humble addresse to a rich and churlish fool : Eccles. 10. 7.

inition i sectei. .v., give, i bray ibee, whatfever cometh to thine band] i.e. Which thou half in ceadinetle, and are willing to bettow.

amoth frevannt, and to the fam David] i.e. To Davids men, who have done thee tiertice, and are willing to do fo tilli a mid unto David hinfelf, whom thou can't not but take notice of by his fervice which he hath done to the Common-wealth, and his many victories over Gods enemics, whereby he hath deserved thy love; especially, seeing he carryeth towards thee a fon-like affection. By which humble and modelt carriage in his fult, interlaced and sweetned with so much love, Nabals faultineffe in his churlish answer is much aggravated, as being contrary to reason, sense and common humanity.

V. 9. They spake to Nabal according to all those words, and cessed.

b. They gave him no just offence by their further importantly, and preffing him more then was fit to grant their fult, but only propounded t in this fair manner, and then were filent, expecting this and

V. 10. And Nabit answered Davids servants, and faid, Who is David?] So Pharaob, Exod. 5. 2. Nabal here thinks it not sufficient to deny the fuir, unless he also vent his rancor and malice by rayling and reproachful speeches. And first he slightest Davids person, and in way of contempt asketh who he is, as though he were a man altogether obscure & notworthyto be taken notice of whereas indeed he was most faobfoure & notworthyto be taken notice of, whereas indeed he was most fra-mous for his vertuce & good parts, his videncies over Goilab & the reft of Gods enemies, his marriage with the Kings daughter, and she high ho-nour & eithern he had been formerly in with all the Kings ferensing, yes, the whole land, Court and country. Therefore it was not the ignorance of National hinds, but the miles of his hearts, when he faw David in an af-Biblict and poer condition, and now out of favour with the King which made him by way of fcorn to ask who he was. To which purpose also he addeth, and who is the son of Jesse as not vouchissing to call him by his own name, and much less the Kings son in law, but twitting and upbraiding him with his poor parentage.

There be many servants now adayes that break away every man from his master] i.e. That breaking away do run from their masters. A metaphor borrowed from refty borses and refractory cattel, which break their bridles and bands, and run from their owners. And here unto his contempt Nabal addeth calumnie and reproach, as though David and his followers were no better then rogues and runnagates, that had left their callings to live in this idle course of life, seeing not only David himfelf had thus run from Saul his Lord and Mafter, but also had a-

nimated many of his followers to follow his example, ch. 22.2.
V. 11. Shall I then take my bread and my water] He nameth Water, because it was very scarce in that hot and dry Country, Gen. 21, 25, and 26. 15. Or it may be here and in many other places water is put general. for any drink,

y for any orms.
V. 12. So David young men turned their may, and went again] Or went their way from Nibal, and returned to David their Matter.
V. 12. And David fail state bits men, Girly no accesy manbi [nerd]
David is to incented and emerged with this inhumane, churlih and
contunctious andwer of Nibal to this fait, that being out of all pattence he breatheth nothing but therp revenge ; and he that at other times could with humble meekneffe bear Sauls perfecutions, Shimei's railings, and Absaloms rebellton, here hath no power to contain himself from desperate fury: Yes, he that before represent the rage and violence of others, ch. 24. 6. is now the bellows to blow the coals, and inflame of thers; for he provoketh and caufeth his followers to joyn with him. Now this was not onely from hence, because gross ingratitude and reproachful speeches are more intolerable to a generous spirit then blows and wounds inflicted on the body, but especially because God is pleased sometimes to withdraw his grace from his dearest children, and leave from Gos upon at that thou next.

V. 7. And now 24 bew best at his thou half [leasters] i. e. That it is the time of thy sheep-shearing, whereat his the cultom to make a fealt; them to themselves, that discovering their fealily and weakanfs they which is the occasion of my fending unto shee, and making this my may rely upon him as their onely upholder for the time to come, and not have a fealth and the same of the same and the same of rest upon the bruiled and broken reed of their own strength. And thus David being here left discovereth much inward corruption, and deeply plungeth bimsef into gross and gieveous sins. For I. he resolveth not onely to take private revenge, and so to incroach upon Gods royal preyet. It was now for with us you we exercise percently and percent with the percent was a percent with the was there ought midfing and short it.e. They loft nothing by our means of the sound was the was percent with the percent was the percent with the percent was a percent with the percent was a percent with the percent was a percent w ther off, out of the Country of the Philiftims and other their bordering | had it been left to its own liberty , nor hafty enough to perpetrate mile

chief, unleffe it were spurred on by an outh to act it by fuch a time. IV. | own example , Gen. 18. 25, 26. So the woman of Tekos, 2 Sam. all his innocent family, wife, children, and fervants, even to the very dogs, though they that knew his faults hated them as much as David

Chap.xxv.

V. 14. But one of the young men told Abigail] i. c. One of Nabals V. 14. Due one of the pung men ness arrigary 1. e. One of reasons ferrours; feating what mischlet would ensure upon his Masters churlish answer, and not daring to tell and force warn him of it by, reason of his froward and perveris disposition, addresses himself to his Mistresse, whom Horses and perverse upprocurps agree at miner to me summers, show the fewer to be verticed as any unders, that the taking notice of it by his information, might use forme good means timely to pervent it. so failure on Maffer, and her railed on them? I. The of courteful of them, the work of the state of

did abuse both him and them by reproaching and disgracing them; Or, as it is in the Hebrew Text, be stew upon them, like a bird of prey, sud-

V. 15. But the men were very good unto us] To wit, when we lived by

them in the wildernesse of Paran, and there kept our sheep.

V. 16. They mere a wall unto us both by night and day] i. c. A. sure and strong guard to proceed and defend us from receiving any huttor damage either by wild beasts or men, i.e. therees or enemies.

V. 17. Now therefore know and consider what thou with do q. d.

There is no deterring and demurring with the matter. For David being a man of worth and courage, will never fuffer fuch groffe abuse to go unrevenged; yes, rather you may well think he is siready fully refolved on it, and will fuddenly put his perpole in execution, if you use not present-

is an a will tundenly put my person. In accounting 1 year and 1 years for the years of person in.

For be is fact a fon of Betial | Secon Deut. 13. 13. & ludg. 19.22, that a man cannot forth unter bird 1 ke. He is to batch and churlish, the second leads to the secon that he hath no patience to hear a man speak, though never so reasonably.

And that is the cause why I now addresse my self unto you, and not un-

to nim.

V. 18. Then Abigail made hafted Knowing the danger her whole family was in would admit no delay, the makes all positible speed to pacific.

mity was in would asmit no delay, lite makes all politible ipeed to paelise Davids wash with a liberal pretent; which could anc but be accepted in this his grean necessity, being loyned with an humble and just apology. V. 1.9. Bethol and just apology, not encusting a businessed or just literature to the free production, not encusting a businessed or loss of the result of the result in the result of the result in the result of the result in the result of the re

but she told not ber bushand Nabal Because she knew him to be of fuch a croffe and crooked nature, that he would rather have exposed him-

then a croft and crooked nature, that he would rather have expoted himfalf and all his to desperate changer, then have yielded to her enterpolite.

Y. 20. All per rates on he all, he takes down by the operate in the bill?

L. 5. She doth not ride on in the common rode, left the might be flooped
and hindred he pre plaige by fome occurrent, but maketh chopy of a coyear and fispers way under the hollow of a hill, thus being not feen, the
might not be interrupted in her journey; And David allo as it (spensh)
coming against her, upon the same ground, that he man his tompeny,
might not be different experiment per country in the man his tompeny,
might not be different experiment as from almost such one could
fee the other; Godde ordering it by a special and gracious providence for
the good of them book.

Y. 21. Men David bad [self.] To wile, when his fervants returning
from Nisbal, hat reported unto him his churitin and w. Cubets thips
that he now spake, or again repenad its. In Abiguith hearing.

from Nabal, had reported unto him his churlish anti-y. Oghets tingst that he now spake, or again repeated it, in Abigails hearing.

V. 2.5 Soft and mere alfo de God to the enterties of David 1, ke. 50, and no otherwise 10 on no other condition to 1 defire and imprecase Gods in the godgement upon all other Davids ententies, that they being different, the may be delivered from theirmalise and tyrs, then 1 purpose and resolve mittely to root out this Nabal, my malicious enteny, and all the contract of the co and rejove treety corose one entry reason; my manetons entry, and all these belong unpo him. Or, God game that all the entends of David may so face, and no better nor works, then I mented and out on this welched and ungreateful fellow. Concerning this form of imprecention see on

Ruth 1, 17,

Asy the pillis against the wall A proverblal speech used by the Hebrews to figuify a road extremination of an house, so as not so much as a
dog should elegen untilled. So a Kinge 14-10, and 21, 21, and 2 Kinge
9,8. Some think that by this pirate is implyed, that he notely intended
odestroy all the "But that the presented it to all males and semales, in plainly appeared to 24, where the dairs, that God had keep think and heading a hutting. Abigail her, self, by, but, wife, and selfonable council.

won hurding. Abigail. her, fell , by her. wile and fesionable counties.

V. 23. hebsfed, and lighted of the 4fs, and fell before Daths on her

White four of my lots bumble deportment the qualified his rage, and moved

large field before the second of the second of the field before the second of the second o

him patiently to give audience to was: the monage of the second of the s wilcy divere Davids wrath from her husband, who had jully deferved it, then.

won her felf, who was not onely innocent, but even exceeding commentum to be a construction of the construct

14. 9.
V. 25. Let not my Lord, I pray thee, regard this mean of Belial] t.e. V. 15. Let not my Leng. I pray thee, regard this man of Beliat] 1. c. It is not for thy honour to take any great notice of his words and carriage, who is fo far below these that he cannot be thought upon without great misse limit which there is no the contracting with him thou wilt in forme fort make lilm thine equal, who in respect of they jetty and his wicked-nelle is not to be named with thee the fame days. See Indg. 10. 2 and 2.1, cann Nabal 15 ms are in 15.6 is the cay. See Indg. 10. 2 and 2.1, with him 1 is Seeine he is thus Food and a Chull continue but tool.

cute (Cause) yet as my name style to us, icknowled this name, and join is with bim] i.e. Seeing he is but a Fool and a Churl, nothing but toolifh words and churlish actions can be expected from him. In which respeck thou shoulds not lay them much to heart; seeing wise men do not much regard the words of fools. Thus doth she deleant on her husmuch regard the worss or 1001s. Anus dots me deleant on her mu-bands name, and differace his person, not because the took any delight in thus speaking, (though it were nothing elle faving, a known truth) but because the way necessitated to it, and had no other excuse to keep

him from uter rune.

But I thine bandmaid [are not the young men] And was therefore wholly innocent of all that passed. For had I seen them, I should have whosh innocent or an tune panen. For many reen tuein, a mount nave labouted to prevent all this mifchief, sither by perfending my histoand to more wife and fober carriage 3 or, if I could not prevail with him, by using secretly some means, as I have now done, to give thee satisfaction,

V. 26. Now sherefore, my Lord, as the Lord liveth, and as thy foul it-V. 16. Now recreptor, my Lora, as the Lora tower, and as top join it.

Void See on the 20. 3. She confirmed her speech by a soletan oath, being about matters of great importance, and needing confirmation in namely, that if David would not seek private evening, but commend his hanneys max it Davia would not leer private revenge, our commend his cause unto God, unto whom vengeance belongeth, he would surely require his quarrel borth upon Nebal and all other his enemies.

feeing the Lord bath withholden thee from coming to fled blood] i.e. fering the Lord bath withbulers there from coming to food blood J. e. fleting the hath foodfered is by his wife providence, that by my humble feeling the hath foodfered is by his wife providence, that by man reference from the days of the food in the warm had specified, and the band reference food in the will right thee himself, both upon Nabal, and all others that rife against the rife against the contract of the rife against the rife against

thee, now let thy enemies, and they that feek evil to my Lord, he as Nabal I Ot, now shall the enemies see, he as Nabal; Otherwise here would be Or, now fould the seemire Rec. be as Nabal; Otherwite here would be nothing expected that the oath hath reference unto. But being thus read asken in this forde; when the fewerath, that if he would leave very and make in the ford the seeming the seeming the seeming the seeming as Nabal; i.e. as odious for their wickers as has both to Gold and man as income and the seeming as he both to Gold and man as income and the seeming as he both to Gold and man as income and the seeming as he both to Gold and man as income and the seeming as he both to Gold and man as income and the seeming as th and mass an Lavias incuminar reasus, 1, c. as outous for their wick-clamfies as he both to God and man, as imporent and weak to do him as yhurt, and as fure to be feverly poundfuled by the hand of God, as Nabalihali be, or thould have been, 16 David has done as he

increase.

V. 5v. -6 ind now this bluffing. (Oc., prefeat—the it even be given to the plugg men) i.e. "Though it be to men that it deferveth not the acceptage, not the perional use of log great a Worthy, yet do not reject it, clerifysh they be of times use for events the follow thee. Thus dotte the modest's and harollive examines here are the modest's and harollive examines here the modest's and harollive examines here them. iceings may be or tome me or any tervants mat tollow thee. Thus dothing is not modely and hamility exemuse her prefert, though it were of gold worsh in fell, and of great ule, in respect of their prefers necessing.

gon wom in eice, man or green me, in respect or their petiens necessity, become on the green and officer 32, 11; V. 32. I pray thee, forgive the tripplied thine band-maid! Seeling I coordish this blame upon my (cif., that I might appeals thy wrath against coordish the blame upon my (cif., that I might appeals thy wrath against

myltuband;

For the Lord will certainly make my lord a fore boufe] I. s. Not fillcing as now, from place to place, but fixed and permanent anot for a floor
cine, like Sauls, but durable and perpetual; 9. d., Thou falls have a
affing Kingdom 5 and pothing better becomen a King then elemency.

Because my Lord fighteib the battels of the Lord] t. c. Which are undereaken by Gods appointment, and fought for the defende of his caule

and evolt hath not been famid in thee all thy days? i.e. Self-revenied and evil hath not been famid in thee all thy days? i.e. Self-revenied and cruelty effectally: Therefore do not now lofe the honour of thy for mer innocency and elementy, by fluinling and defiling thine hand with

lood. Vs 19. Tet a man is rifen to pur file thee, and to feek thy foul] i. e. Saul. V1 19. It's man it rijes is par pas versions is jest up jou j 1. c. Baul, not withflanding thou are funccints fether to take away thy life i but all in vals, feeing thou are fare under Gods procedion.

which I have diliwaded thes, that is, Iteking private revenge, and their private processing innocent blood. Whereas on the contrarie twould be a corrolve to thy conference and a grief to thy heart; which would be corrolve to thy conference and a grief to thy heart; which would be contraried to the conference and a grief to thy heart; which would be contraried to the conference and a grief to thy heart; which would be contraried to the conference and a grief to the heart; which would be the first their conference and a grief to the heart; which would be the first their conference and a grief to the private private private processing the conference and a grief to the theory that the private priv all comfort, and marr all thy mirch, if the guilt of thele firs should lye up-

on the steen remember thise handmaid] sive. When thou finded the benefit of my countel, do not forget thy fervant that gave it. But when thou comeft to thy Kingdom, let me find favour in thine eyes, according to that faithfulnette and love which I have shewed in this my advice ; and deal with me as occasion shall ferve, and my necessity shall re-

quire.
V. 32, And David [aid to Abigail] David having heard Abigails good counfel, was convinced by it, and doth not proudly reject it as coming from a woman, but having a meek, humble and tendet foirit, imbraceth it with all thenfellanelle both to God and her: And with the like modelly and humility he heartness of his ferwards to the admonitons like modelly and humility he heartness afterwards to the admonitons

But as he had Gods promite or the colonia had. 13:14.

Bleffed be the Lord God of Ifraet] i. e. (Who, though he be God of by Samuel been anothered King of Itraet).

the whole exects, is in a percai manner the God of Ifraet, whom by coor.

V. v. which free dampfed of feers that went after beet of the whole exects, is in a percai manner the God of Ifraet, whom by coor.

The whole exects, is in a percai manner the God of Ifraet, whom by coor.

Yet which who would be some normalist. Decode, and received under his feet. I. e. Who as her handmaked without upon her.

V. 35. So David received at ber hand that which fhe had brought him? And thereby he gave her affurance that his washi was appealed, he fully fajisfied, and the received into grace and favour, feeling men will not recrive gifts from enemics upon whom they intend to be revenged.

[ce, I have be regard to the fulf] And therefore will no revenge the wrongs offered unto me by thy husband, either upon himlelf, or any of

his family,
and have accepted thy perfon] i. e. Received thee into grace, and
glaured all which thou shuth his hard. I have all the history in the

fo altonified and fluggied with the deep appraisation of the danger co-lated on him in a patientical manner by his wife; that its became as a flosh falling into a dead trance, in which he continued, having northweat

grace to repen of his fin.

V. 38. And it came so passe about renderes efter, that the Lord smote
Nabal, that he died it. The Lord took Davids quartel into his own hands

reast, ma or mea (m. 1 ne. Lord toor Lovan quarte may write than and beguing he had fookputh tree enging it hindish him which is had, and finiteth Nabal with lomoplogue on fine tills whereof he diedle 12 to 1 v. 30, And Ambro Devil beard that Nabal westlead, be find yielded to the Lord. Not finely recycling in Nabals ruine, Produzede 179 18, hus focusielt technologies monitoring might him, thought yield the till Lord. Not finely recycling in Nabals ruine, Produzede 179 18, hus focusielt technologies monitoring the home to the contribution and which when the contribution was antibod above that and the contribution was antibod above the contribution was a supplied to the co as, mo occament comments and construction and magnifying to good, it, of Gode, juffice in putilibring the wicked, who ording to Plat. 98 wood, it, and because he had withheld him from falling into a great and bloody line everlying his own caust and quartel; and having taken it into his own hand, had done it himfelf.

And David fent and communed with Abigsit, to take her to bim to wife] i.e. Having observed that she was every way fit for him y in

which I have diffwaded thee, that is, feeking private revenge, and flied | him to respect, he lendeth his fervants to commune with her about marfelf, that Abigail might be the more free in her choice, not being overicit, mar norgan migin to the more ree in ner choice, not being over-awed with his personal presence, and that he also might some off with leffe disprace and discontent, if he should haply receive a repulse. V. 41. And the arose, and bound her self on her face to the earth]

e. In honour of David, before his Commissioners, as representing

Behold, les thine bandmaid be a fervant to wash the feet of the fervants of my Lord] Here the expresseth her lowly, sweet and meek spirit by a most humble complement; wherein the acknowledgeth her self to far unfit for such an high advancement, that the was unworthy the place like modelty and humility he hearkned atterwards to the admonstrons previce, or waining turir rece same in terms not once; an odding, and reproduced Nithan and Gad, when they were fent unto him, 20 am, but also her faith, not looking upon David as a poor figuitive and exile; and reproduced the control of the Crown and had ar his appointment 1.11, 12, 13, and 44, 13, 14.

protection, to be governed by his laws. This God David acknowledged to be the founts in a so of algodantic : foo this fangular bleffing in tending. Abeguin to keep him from that great fin of his finding innorest billing. Abeguin to keep him from that great fin of his finding innorest billing. Abeguin to keep him from that great fin of his finding innorest bill so first. But [O, Fe] Smallad glorad hish. Devidt wife, to Phalading however the finding in the finding his side of the finding heat of his algorithm of the finding heat is side of the finding heat of his algorithm of the finding heat of his algorithm. The finding heat of his algorithm of the finding heat of his algorithm of his algorithm. The finding heat of his algorithm of his algorithm of his algorithm of his algorithm. The finding heat of his algorithm of his algorithm of his algorithm of his algorithm. The finding heat of his algorithm of his algorithm of his algorithm. The finding his will, the not having given been a bill of divorce the work much more his algorithm. n my to taxe away a mant wise 'roon lim againif his will, he not haying given her a bill of divorce i how much more then for shall vio take this disagner from David's 'who had a double trips mot her j' not onely by he general colds 'sade' womit for shilling foolishth,' but allo by girthshe'; the having veotitied his! life to obtain her in a dangerous fervice, killing two hundred Phillitins, and given their fore-skins in fread of advance. And this and of interesting the shall be also given their fore-skins in fread of advance. And this and of interesting the shall be also given their fore-skins in fread of advance. And this and of interesting the shall be also given their fore-skins in fread of advance. And this and of interesting the shall be also given their fore-skins in fread of advance. And this and of interesting the shall be also given their forest the shall be a shall be also given the shall be a shall be also given the shall be a shall ving their fore-skins in Read of a dowry. And this act of injustice gaul added to all fis other witkedneffe; not onely out of desperate malice to saded to all this other witteenerity; not one you or angersee mindred by David, but allfoly 'sai is lifted') out of policy, left by his alliance he thould have the left globur to eliminate his fitte to the Crown, or gain any of his willing 'lifted' and 'fitted' fitted' of the lifted' of the lifted' of the lifted by the ground as it handed afterwards, and male filled flooid be cut off by the 'word, as it handed afterwards,

Barthier accorded by perfury 1. 6. Received there into grace, since gives accorded by perfury 1. 6. Received there into grace, since gives accorded by perfury 1. 6. Received there into grace, since gives accorded by perfury 1. 6. Received there into grace, since gives a construct the second of the construction of the constru

V. 30e [aw that Saut cane offer high 11 e. He had constructing on of a given him by ome of this firms.

V. 4. Dealed whete few [an an after 1 e. He had constructing on the sauth of the sa

i. e. he went first thither secretly himself slone, and (as some think)

unguided and the for of North Chapter 4, 512 and 27,551.

and shot by the tenth of Oil-midd of the carrieges. 1.e. Endoir do with the carrieges facility letter 10 and shot to the light make food judden steemp to turpize high 1987.

V 6. Then any invested Dabble 3 was "fall on this general the V 6. Then any invested Dabble 3 was "fall on this general than the steem of the carrieges of the shot of the steem of the steems of

V. 6: Then anjusteed DASHEY sizes field on this jecusions:

to adhighed his Philipse; 1909 By Nacion; 1909; individe a Riskellik by

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and wed Anjustee first of Prodey 1909; individe the plan

form, Josh & John & Anjustee first of Prodey 1909; and the present one of the production of the er family, and to us wilknown, being no where spoken of in the Scripine.
Who will go down with mo to Sail to the campe I. David himself no

respect tors only of piery, prudence and petion; but portion also as bed-odots, was moved by Gods, Splitz to underside this singerous enterptioning of great wealth, which his present condition might somewhat cause as Gideon, when he went to this camp of the Midlenties, Judg. 7, 17.

Annotations on the first Book of Samuel. for the confirmation of his faith and to affare him of Gods protection, apprehension of his humanity and elemency. Saul acknowledgeth him and that he might have another occasion to convince Saul of his innocents of his fon, and thereby protesteth his love and reconciliation. And cy and futetity. Now that this came of God, it appeares by that deep litep which came upon Saul and the whole samy, so focure David from danger. But this not appearing to others; he enquired who had the heater to accompany him, defining to have upon the heater to accompany him, defining to have 100 had happed. And Adhiphi faid 4, fmill godom worth beloed. David had made the motion both to Abisatched and him job it is formed him and alther the control of the same and not the darks are written.

Chap.xxvi.

cepted of it alone, and not the other, or rather, David would have no more butone to accompany him , that he might act what he intended with the more fecrecy.

When the more receiver,

V.7. came to the people by night i.e. Entered into Sauls camp through the midft of his army.

V. 8. Then faid Abishai to David, God bath delivered thine enemy into thine hand] Though ch. 24. 4, some of Davids followers had in vain provoked him to kill Saul, amongit whom perhaps Abishai was one of the horreft, yet, not withfranding the repulse then, Abishai here perswades bim again unto it, and is very carnet himself might be the executioner, thinking that, whatfoever reason David had to dislike the motion then, he now had great reason to hearken to it, seeing he had found by much experience that Sauls malice was so invecence and his rage to implaca-ble that there was no hope he would ever be reconciled by any offices of love, or any other means that could be used: And therefore he conceivnotes or any content ments that come or nice ? And interestre ne conceived it would be but a tempting of God, if he should let slip such an opportunity of providing for his own safety, when God so apparently and even miraculously had offered it unto him.

les me [mite bim , I pray thee, with the [pear] To wit, which flicketh in the ground at his bolfter-

and I will not [mits bim the second time] i. e. I will ftrike bim so furely that I will kill him at one blow, to as there shall not need to give

him a tecona.

V: 9. who can stretch forth his hand against the Lords anointed, and he guittlesse. Though David was the Lords anointed in reversion, yet Saul gamenge 1 arough Leavas was the Lords anomated in recyclion-yet Sound in positificing is and therefore be thought it unlawful for any to remove him, but he slone who had thus called him to this Kingly function. V, to, David fail furthermore, At the Lord furefit g. d. I will not heavier to three advices I will neither finish thus, nor futter him to

be fmitten, but leave vengeance unto God, to whom only it belongeth, Rom. 12. 19. and him also to do with him what he pleafeth, and when he pleafeth ; but as for my felf, I will have no hand in his death,

the Lord [ball smite bim] i. e. With some plague or mortal sicknesse, as he did Nabal.

or his day shall come to dye] To wit, according to the course of nature in his old age, when the principles of life are decayed and fpent, Job In its oils use, which are principled and this was that way that God or he fall descend into battel, and perift] And this was that way that God or he fall descend into battel, and perift] And this was that way that God or he fall descend into battel, and perift]

was pleased to use, to bring Saul to his death, and David to his Kingdom. V. 11. Take thou now the [pear that is at his bolfter] To wit, that] may use it as a token to convince him once again of my fidelity and inmay meet us a togen to convince min once again or my naciny and in-nocency, leeing it will appear to him and to all men, that I might, if I had been ill-minded towards him, have taken away from him as easily

nis ire as nis speat.

and the cruife of water] Which he might use in those hot countries to
quench his thirst in the night, or to wash himself, as he should have oc-

Canon.

V. 12. because a deep sleep from the Lord was fallen upon them To
wit, That David might have an opportunity to clear his innocency, and
come and go safely about it. See Gen. 2, 21.

V. 13. stood on the top of an hill afar off] On an hill, that his voice might be the better heard; and in a good diffance from the camp, that after his speech to Saul he might more easily cleape by flight, if he were

V. 14. And David cryed unto the People, and to Abner] i. e. Unto V. 14. Ann Dearth 1758 mare to Feeple, some to Annot Jee. Almo me figerially, who being Cappain general of the Army, had the chiet charge lying upon him to to provide the Kings fafety. Anjwerij thou not, Ahner? I le feentech that he cryed and called often before he could waken him, because they were in a deep fleep.

otten tester ne cout a watern time, occusie mey were in a ucep neer, who are two that retiff in the be King? I il. e. Who cryet ho loud that the King shall hers, and be diffused of his retl, Or it may be, Abnar not hearing at the sirth, he might indefinitely cry out. If ho is there about the King shall hers, and no making him, Abnar might take notice the sales when king shall have a shall has

V. 15. Art not thou a villant man? And who is like to thee in Ifrat) 1) All non towns vision hour: Ann working to once in species.

2) He ingeneually given thone his one print; that he might non me bitter his sprit, but specifying unto him with this honourable respect might make the better passing for his reproof.

Wherefore then his them not keptthy load the King] Octook kept with the best passing to the control of the king] Octook kept with the last passing the last passi

gilant watch about him for his fatery, that no enemy might approach to

For there came one of the people in to destroy the King thy Used Or, who there came in one of the people. i.e. either Abilius, who made that motion vs 8; or he meaneth indefinitely that any one might have come in

motion v. 8, or he meaneth indefinitely that any one might have come in (for any care they cost) to flay the Kings.

V. 16, And now fee where the Kings pear and cruie of water in the run in the first of the run in the run in the first of the run in the ru

hence it appeareth that the hypocrite perfecuted David against his con-

benne is appeareth that the hypocrite perfectived David against his confectiones, and curvey to his promise and oath, ch. 19. 6. and 24. 20. V-19. If the Lord hash littered there has gainst me, let him accept an offering 1 itch. Imad. So Gen. 8. 21. To wie, that his anger may be appeared, and he made proplicators by factifiers for sin offered unto him. Now this may either have reference to Soul, thus, That if the Lord for his first has differed him up, by the ministery of that evil spirit whom he had sent to intage him, to perfecture David without any just easile, 3 xm. 24. 1. then it was his best counter to reconcile himself unto God by scriffice, that he might be freed from those frantick first, and do to be by facrifice, that he might be freed from those frantick fits, and not be hurried on by Satan, as his instrument, in those malicious courses and persecutions. Or if it were for Davids fin as well as his that God had perfections. Of it tweet for Daying in as well as its that God insidenced this, it were fit they should both of them, the one as well as the other, labor to pacific Gods just displeadure by oblations, joined with repensance and confession of their fins, and fervent prayer for metcy and forgivenesse. Or else it may (in the concest of others) be referby an a convenion. Or east may (in mesoneers coming) we can red unto David himfalf, thus, Thus if it might appear he had offended, and juftly provided Saula displastica against him, he was willing that the law hools proceed, and that beling intiffy condemnate mights be entired as a faccilities, even to the death, it he had deferred it, that Code displass and the contract in the code of the contract in the code of the code

we might be appealed, juffice being satisfied.

But if they be the children of men, curfed be they before the Lord 1 i. e. If they be court-Sycophants, or any other malicious enemies, that by their lyes and flanders have incenfed thee against me, I leave them, as curfed creatures, to Gods just revenge, who will plead my cause against them. see Gal. 5. 12.

for the physic africes me out this day from abiding in the inheritance of the Lord] i.e., I he land of promile, which God above all other places and Kingdoms hath choicn for his peculiar inheritance, and three placed has Angeoms natu enten for his peculiar uniterrance, and there placed his Tabernacle, Ark, and holy ordinance, the visible signs of his presence and procedion: From all these by their malice exciting thee to pursue and perfection I am now driven, fo as I canno: be prefent in the Taberand percent me a un now oriventions as common or present antire a autri-mactic to worthly God, and enjoy those holy privileges, but am forced to wander from place to place. And this is that which most affected David with grief, and went mercer his heart then the lost of house, lands,

with grief, and went secret his heart then the loife of house, lands, friends and all other his worldly enjoyments, Pfal. 42. and 84.13.

(fined, sond all other his worldly enjoyments, Pfal. 42. and 84.13.

(fined, sond all other his worldly enjoyments, Pfal. 42. and 84.13.

(fined, sond all other his world and the result of the his have done in.

In a more than the sond as in them lyeth they have compelled me to Idonate and the sond as a more and a postificial phase to be a large, by forcing me as an exilt, to the into Idonatous countries, and so readanger myleting from any though fall to the earth before the face of the Left of the Left of the large in the phase of the large in the sond the sond the process of the Left of the Left of the large in q. dr The Lord who is present; and seeth mine innocency, will not permit thee to fied mine innocent blood, and therefore do not attempt it, feeing it will be in vain. Others take it as a prayer, thus I befeech the Lord, in whose fight I am, that he will not permit thee, O King, to shed

my piocon.

the King of Ifrael is come out to feek a flea? See on ch. 24, 14,
V. 21, because my fout was precious intibine eyes this day? i. e. Because having my life in high esteem, thou hast spaced me when it was in

cauce naving my itee in ingie exteem, thou matt pared me when it was in they power to have killed means in perferved my life, supercolous in thyfight Bebold, I have played the foot, and have erred exceedingly? Seeming to segreave his ins, he dosh much excenuse it, imputing it to his folly, which made him do he knew nor what, and milkes wrong for right, whereas it was an act of malice, and coursy to his knowledg, and configure and white stems made in the second of the second whereas it was an act or maite, and contrary to this movement and con-icience 3 and to big errour proceeding from the ign term or the mind, which caused him unknowingly to go out of the light into a wrong way againft his will whereas it was the entry & hartered this paterwhich made him perfecture David, though he know his more the proceeding the cause, thin pericule David, along a ne shen all the to be King in his room.

V. 22. And David answered and Said, Behold the Kings spear] Having taken it from the King onely to clear his innocency, when it had ferved for that use, he maketh conscience of retaining it (as before he did of cutting the skirt of his robe) and therefore taketh care to return it to the right owner, yet he durft not truft him lo far as to go himfelf to carry it, because he had so often after shew of reconciliation returned presently to his old practices, when the evil spirit which was upon him v. 23. The Lord render unto every man his righteoufnesse and his faith-

V. 32. The Lord render unto every man by rightesularife and bit faithfulfel] O₁, and the Lord fuller rande, 1, e. Recompenie every man according to his works, or the equity or insquiry of his caule, with rewards or punithmens; 1 erwarding that for his graclous promife iske who are righteous and faithful, and me among the relt, who now and heretoforch have approved my fell to be one of that number; and punishing those who are faithfulfe and uniform, and me mong them, if ever I be found to be fact, and not to the too or others. See Pigl. 7, 8.

V. 3.a. Sa let milité be much let be in the eye of the Lord! Who is

Analy not teem to accust the ewong tuny.

1.17. 11shi shy soice, my fon David? Here again, being convintione find of Davids innotency, and even in an extage of admiration in the

[Real dignity manger the malice of all thine entantes.] thine hand according to thine own heart, and thou shalt be crowned with

and Saul returned to bis place] i. e. To Gibeah Benjamin of Saul, where hekept his Court.

CHAP. XXV II.

Vers. 1. ANd David said in his heart, I shall now perish one day by the hand of Saul To wit, if I do not use means to escape the ing to them, and what base shifts he was fain to use that he might efing to them, and what bale thirts ne was rain to uje that ne might ecape out of it: And yet now he would needs go thither again, truling in his own carnal wildom, and hoping by his own policy and providence to be there in lafety 3 because he went not now covertly and fecretdense to be there in safety; because he went not now coverely and secret-ly, but openly and professely, making himself shown to the King, and it may be contracting with this my bit is agrees before he went, that he not be corrupted with the viers, especially the idolatry, exerciced in the might have the publicke faith for the Kings protection and his own fa-fetry, in regard that he came now with considerable forces to do him ter-vice. But herein David betwarded his weshouse of faith with ter-vice. But herein David betwarded his weshouse of faith with tervice. But herein David beweayed his weaknesse of faith, and his humane frailty. He had Gods promises of protection, and that he should live and come to be King, maugre the malice of all his enemies; and he had had also much experience of Gods providence watching over him, and delivering him out of many great and imminent dangers in a matvellous manner, when there appeared little cause of hope; yet now upon lesse cause apprehending danger, and relying on his own policy, for securing himself, he fleeth to the Philistims; a course unlawful in it felf, and also of evil and dangerous confequence. First, it was expertly forbidden Gods people to make any covenants or have any familiar conversation with them : And God before by his Prophet had checked David for living with the Mosbites, (which yet was more tolerable then to live with the Philiftims, who were in the number of those nations which were devoted utterly to be rooted out.) and had commmanded him to come from among them, ch. 22.3,5. Again, David was enjoyned by God to return into Judea, in obedience to which von use empoymen by tour to tenust into journs an occurrence to minute command he might be fure of proceeding a and now not concluding with flow years of the proceeding the control of the proceeding the form of the process of the p fuch a proteffed enemy to them, and done them fo much mifchief, laying their Gollish, flunghering tow hundred of themsand diffnouncing the whole nation by circumciting their dead bodies, befides; all other his victories, to could have no hope of reconciliation which there or fafery among them, untieff he would now leave his party, the people of God, and unring wholly to them, would be ready to pay with them again, and refer their enemits; and fight their barrels; as a freewards he profettes, though amongit them, unleift he would now leave his party, the people of God, and uturning wholly to them, would be ready to prive with them against not be recommended to the control of the remaining the property of the control of the remaining the property of the remaining to protect; and also to not normers, who chrough his note you as a dayanage to wound religion, and tax the profellors of it is men who and a dayanage to wound he ready, norwhibhanding their goodly flews, for the featuring of the themselves, to better you can be food and his people, and fight, under the standard of their enemies for the bale payof earthly advanage. The evil confequents also of Davids flexing to the Philikhim were met. Amalekters. ny and dangerouse For hereby he was drawn to lye and diffemble, v. 11; to deny his profession, and to declare himself a friend to the uncircumci- Jordan. to deny any protection, and to decrate miners a remark a recreating fed Phillifthins, and an enemy to Gods people. Upon this occasion Zit-lag was burned, their wives and children carried captives, and himself in danger to be floned in a mutiny by his own Souldiers. By his absence from Judea the power of Ifrael was much weakned, a multitude of the belt Souldiers and greatest Worthies in the land resorting unto him at Zikis, until they grew to fuch a number that they deleved to be enti-uled the arms of God, that is a great and mighty army, 1 Chr. 12. 1, 22. And this some think was the cause of Sauls overthrow; but it seemeth to me, that refort unto David was after Sauls death, feeing they eth to me, that that refort unto David was after Suit death; stem in the man to him to make him King, t Chr. 1 1/38. And yet it mult be grant-buseries, were deflroved by David, v. 11.

V. 10. And Achillo faid, whether have ye made a rode to day? 1965. was sought yet the autrice or immetration in a numerical many of Iracl. Finally, in the followed him was a great seaking to the army of Iracl. Finally, in the followed him was a great seaking to the army of Iracl. Finally, in the bends of dvilley and humanity, by making himself beholding to the bends of dvilley and humanity, by making himself beholding to meet time, and another at another time, according a Achifi hereal them for his protection and provisions for his fusfernance whom he must afterwards when he came to be King, fight against as mortal ene-

So David went on his way i. e. That he might retire himself to to be the son of Masch to difference him from the other, because it is not Some place of fafety, and truthing to Stul, for all his goodly worsh as all likely, he would go to him again from whom the dal larely efcaped with for (species have an experience of the study always to sure the study of the st of the same name, that this was the same King; unto whom David went sgain, but upon other conditions, and in another manner; before, screesgain, but upon outer contations, and in sincinc manner; purces, icerea-ly and diguifedly, as a private man; but now openly and profetkidly, as the captain of fix hundred men; with all his company following laim, to do the King fervice, and upon cautions and conditions agreed upon

between them.

V. 4. And it was told Saul——and be fought no more again for him] To wit, because it was both bootletic, he being in the land of his firm! To wit, because it was both bootletic, he being in the land of his enemits and out of his reach, and also (as he hoped) needlelic, because

town, i, e. Let some of thy officers by thy command design some place fitting for me and my followers to dwell in.

for why (bould thy (ervant dwell in the royal city with thee?] David

them in their wars against Gods people. 4. That wanting other means to maintain his followers, he might more unknown and unsuspected make in-roads into the bordering countries, and live upon their spoyl who were by God devoted to destruction.

V. 6. Achiff gave him Ziking that day] This city by Gods donait-on did belong to the tribe of Judah, Josh. 15. 31. but was possessed till now by the Philistims.

wherefore Ziklag pertaineth to the Kings of Fudah to this day] Not wherefore Zusiag pertanton to the Kinge of yadas to inite day. Not only by tight of inherlance from God, but allo by the Kings free gift. Now this was so ordered by Gods providence, that David might have aftiplace mot only for prefent habitation for himself and his followers, but also for rading and forming a great sarry, all those having hereby opportunity to refore unto him who favoured-his cause, and defited to the state himself.

advance him to the Kingdome, 1 Chr. 12.1. 22.

V.7. And the time that David dwelt in the countrey of the Philifilms was a full year and four moneths! Heb. a year of dayes (or, dayes) a year of dayes, and a facrifice of dayes for a yearly facrifice, ch. 1. 21, and because Achish faith that he had had long experience of Davids fidelity, ch. 29. 3. which cannot be limited to a few moneths, and all the things done in the time of his refuling among the Philliftines can-

15. 1, 2. but he left some alive, which David now deftroyed. See on For those nations] i.e. The Geshurites and the Gezrites and the

were the inhabitants of the land] i.e. Of Canaan, on both fides

as thou goeft to Shur] i.e. The entrance of the Wilderneffe to Shur

owards Egypte Veg. And David smote the land To wit, the inhabitants of that Country, that is, the Amalekites, which were to be destroyed by Gods command, ch. 15. 3. Exod. 17: 14:

and less neither man ner woman alive] Both because he knew that God had devoted them to destruction, and also because none should carry tidings to Achifh, who would have been offended, if he had heard that their nations, who were his confederates and it may be also his tri-

Judan at all, and these other places, as he would have Achish under-frand him, but onely those countries that bordered upon them, that is, V. 2. And David arole, and he passed over with the fix hundred men 1 the Amalekites, Geshurkes, and Gezrites. Now herein Davids to a V. 2. PARE LIAVIA aroje, and to pajes over who me for manara metal. He Americanes, Gelmetres, and Gezmete, Now metem personal than it is likely, by his agents contracted with the. King, on world Achibh his diplocations, and certain find first conduct and proceeding for himself and his followers. In the form of Achibit, the for of Mach King of Carb) Some think that this was not the fame Achibit that David was with before, and that he is fall more achibit his form of Achibit that David was with before, and that he is fall more achibit his affected by the came furth an holy and good man, yet think he did not at all tell a direct by a because his freech ing void Achish his displeasure, and secure himself from danger, telleth ma-

Ing ambiguous, he underflood it right of the nations that dwelt on the what to do; therefore he could think of no other way, but by the help of South of Judah and not of Judah is (dif; though his defire was that witches & wizards to raife up Samuel from the dead, that he might confer South of Judah and not of Judah it cleft shough his deline was that whiches & wizards to raile up Samuel from the dead, that he might confer end of quefitions is to be relived in the tenth of hings demanded, in a she along the state of the better then a lye in that fense wherein he is & would be understood; yes, in this respect worse, because it is joyned with more crafty guile and subthis repect month, occasic axis joints with more crany gains and numitie decits. And therefore, though I will not contend about words, nor eppole them that (ay Davids answer was no direct lye, yet fure I am it was a fraudulent equivocation, which is no lefte finful, or contrary to was a readurent equivocation, which is no rene input, or contrary to direct and plain reith, then a lye is. But with these ambiguous speeches Achist was easily deceived, because he had a good opinion of Davids truth and integrity, and also because he desired it should be so as he said; for we are the more ape to believe those things we defire; though they be falle, because, for the time whilest we believe them, they bring as much delight and content as if they were true,

Chap.xxviii.

the feralmeulites The inhabitants of a region in Judah, which the posterity of Jerahmeel the first-born of Hezton inhabited, 1 Chr. 2. 9, 25.
the Kenites] These were of the posterity of Jethro, See on Judg. 1.

16, and 1 Sam. 15.6.

V. 11. And David faved neither man nor woman alive, to bring tidingto Gub) Gath was a good diffance from Ziklag and those poyed countries that were feattered and folliesty. In which respect their ruine and desolation was more easily concealed. Yet for all this it must need to the contract of the cont and deconstron was more easily conceased. Art for all this structure be confelled a griat wonder, that find a fluighter of men and women in no greater diff since of places should so long time be concealed, and that there was a special hand of God to disposing of fire that Post in might be preserved from the de dangers and evils which would have betslien him if preceived from the ole dangers and evils which would have befallen him is that been discovered.

[aying, Lest they should tell of us] i.e. Thus thinking with himfell.

V. 12. And Achish believed David Heb. believed in David, i. e Not only gave credit to his words, but also reposed trust in him. So Exod.

14. 31.
be hath made his people utterly to abhor him] Heb. to flink. Or, to abbor him as a thin; Itinking and odious, Gen. 34. 30.

typefore be first be my fervant for ever i.e. Seeing he can never have any hope of being reconciled to his people, he will never leave me to go to them, but will remain fill with me, to do me fervice as long as

CHAP. XXVIII.

Ver. 1. The Pidlifilms gubered their armies together to fight against Israel i.e. Not only Achis King of Gath, but with him all the other four Princes of the Philistims 3 Sec ch. 6. 17. Now this came to pals by Gods special providence, that Saul, whole fin was now come to its full measure, might be cut off with all his wicked followers, and so away made for bringing David to the Kingdom; though it may be the Philiftines were encouraged to underrake this war by Sauls ill government and the diffractions that followed thereupon in the King-

dome or liter. .

Know thou affuredly, that then shalt go out with me to battel 1 He thus resolvesh out of the greater considerace he had in Davids valour and side-lityswhom he supposed he had made sure unto him by his benefits construction.

V. z. And David faid to Achifb, Surely thou Shalt know what thy fervant can do] Here again David through humane frailty equivoca-teth, because he would not displease Achish by a refusal, or the discovery of his irresolution to do him service. By this doubtful speech it apof mis retendation to us that iterate, by one committing enemits against his people, howfover he defireth that Achifi Mould fo underfland him. Neither can we reasonably think that David intended that Achifi flouid experimentally know what he was able to do in fighting against him, who in his great extremity had entertained him and his followers with so much humanity and love; feeing this would have branded him, with much humanity and love a feeling this would have branded him, with notice of his grofs hypocrific and implety, in reforting now unto which bife ingratitude and treathery: But being refored to do nothing es for counsel and comfort, who had lately perfected them even to the not knowing by what means he might avoid doing either the one or the not knowing by white means he might avoid doing cliner the one of the content as an authorized bed bedful upon the content as an authorized bedful upon the content as and bring him me shy whom I fault mean when the life the content and bring him me shy whom I fault mean when the life the content and bring him me shy whom I fault mean when the life the content and bring him me shy whom I fault mean when I found the dead, and bring him me shy whom I fault mean when I found the content and price when I found the short of the content and bring him me shy whom I fault mean when I found the ground and grave.

And Abbilip fail to David, Therefore will I make the keoper of my fact for the content and the life of the content and the content and the content and partition. I fault mean when I fault mean

commission currory mag ne would give him his faithful affiltance, he pomilies the fifty to refy upon him for his fafety, and to prefer him to the office of keing Capsain of his Lifeguard, as long as they both lived in the office of keing Capsain of his Lifeguard, as long as they both lived in the history of the keing of little to be made chief keing of little to be made chief keing to the petry Kine of Gath, and a seaffich kine of the keing of little to be made chief keing to the petry Kine of Gath, and a seaffich kine of the keing to the petro of death.

an uign savanteements no doubts for the faing or intact to be made chier Captain to the petty King of Gath, and a groffe idolater.

V. 3. Now Samuel was dead, and all Ifrael lamented him] This was V. 3. Cours against pass again and and sprace sometime of mill 1 first was provided in 1.5.1 to but is here again repeated, so make way unto the foldificovery, and making it known.

V. 11. And be faits, Briting mean Samme! Though Sun legicided him V. 11. And be faits, Briting mean Samme! Though Sun legicided him tetace on a 5.1 to but is new gain repeated; to make way unto the tol-lowing flow of Sauls going to the which. For Samuel being dead, he could not refort unto him for counced in his great extracted by 5 and he was and bis council in his life time, and would not be advited by him, yet,

and Saul had put away those that had familiar spirits, and the wizards out of the land This is brought in as a difficulty that croffed Sauls defire. He knew not how to refort to any witches for his purpose; because he had rooted them all out of the land. This he had done, not with an per hat tooked them and on the tanks, 4 has he had only no who he will be upright and true heart out of 2tal to Gods glory, or obedience to his commandments, or hatred of their fin; but that, like an hyportic, he might make flew of zeal and love to religion, and foralle up an high opinion of himself in the minds of the people. For otherwise, if he had done it in barred to their fin, he would not now seek unto them, as he doth, against the light of his knowledge and the testimony and conviction of his confeience.

V. 4. its Diamen] A city in the borders of Iffichie, Jofh. 19. 18. where Hillin was harboured, a King, 4. 84, 10, and where Abiling Davides virgin-wife and turie was born, 1 King, 1. 3. s/ad Saul gathered all Ifract together] i.e. An army out of all the

and they pitched in Gilboa A mountainous place on the South-li-mits of the tribe of Iffachar, neer Jezreel, where Saul and his fons were

linin in battel, ch. 31.1. and 2 Sam. 1.21.
V. 5. And when Saul faw the bost of the Philistims, he was a fraid]
Out of guilt of confetence thinking the time of his couring off was

V. G. And when Saul enquired of the Lord, the Lord answered bim met J. e. By fuch means as were at hand: Which is rendred as a saufe why Saul defired to refort to a witch.

nor by Wrim Abiathar the Priest, to avoid Sauls cruel rage and save his ifs, was fled to David, carrying the Bphod & brest-plate with him, ch.

23. 6. and 36. 7. So Saul could not enquire by Urim, which was in 23. 0. ann 30.7. 30 assu could not enquire by Litim, which was in the breft-plate 3 yet it is here inferred among the reft, to flew that he was utterly forfsken of God, who either had deprived him of the means of enquiry, or would not answer him in those he had. This was a fign of Gods extream anger. See ch. 14. 37. Lam. 2. 9.

Gods extream anger. Sec ch. 14, 37. Lum. 2, 9.

nor by Pepholy J. e. By no means, ordinary.or extraordinary, Num.
27, 21. And the reason is execute his enquiry was out of buse fear;
and no out of faith. for either he would have been constant in it, waising upon God in the utle of lamful means, and not have run after with exct, 28 a man delpractly reloived to feek help of the devil, if in his own
limited sinc. God would not assless him Cub Gabbielle somethers. limited time God would not answer him. Such faithlesse enquiring was no better then nothing 3 and therefore it is faid 1 Chr. 10.14, beca-quired not of the Lord, because he less the Lord, and enquired of one that had a familiar fpirit; end for this the Lord flew bim.

that has a similist pirit; gen jer bott not Lora Jere bom.
V., 26ct, ne a woman bab hab 4 familist fibrit! Hch. 24 Pylbonific, or a dame of a familist fibrit. So familist 'pirits call witches
their danne sunch bis day, 'Such an one was that Dirig maid mentoned Act. 16, 16. For this fervice the Devil match holic of women oned Act, 10, 10. For this letylectife Devil maketh more or women more frequently then of men, as being the weaker fex, and more ap to be abused and deluded. Such a woman Saul commandeth his fervants to feek out, that he might go and enquire of her. Like an impious wretch, when he had no hope in heaven, rather than he would fail of his purpole; be went to hell for helpsherein going against not only Gode expetile com-mandment, Drut. 18, 11, but his own confectnee and practite allo, who

mandment, Deut. 18. 1.1. but his own confedence and practife allo, who had before defirevely deflewed wiethers. See on 18. 8. 19.

there is a woman that had a familiar spirit a tender! A cown in the tribe of Mansled, on this del Jordan, Jolh. 17. 11. Here many for slices's sheeing fouldiers perished, Plail 83. 10. And here this whech larked, as no doubt divers others did in other places, nowhithflanding size Scale had anteconomic to themsel our. that Saul had endeavoured to root them all out.

that Saul had endeavoured to root usem all out.

V. 8. And Saul difguifed bimfelf, and pure other raintent.] Both
that the witch might not know him, leting it was likely, that if the knew
him to be Saul, who had deftroyed fo many of her conforts, the would hide her devilish art, and deny his request, for fear of death ; and also

Exod. 22, 18. Deut. 18. 10; and to this end that he might encourage

now quite forfaken of God, and utterly defining of all means to advile him being trow in strains, none but he will ferve his turn.

The mainte

Chap.xxix.

V. 12. And when the woman faw Samuel, five cryed with a loud voice]
The Spirit having discovered to her that it was Saul, and the suspecting
he had laid this train to circumvent her and take away her life, cryeth ne no a tata titis train to circumvent ner not take away her life, cyteril, out for fear. Now this was not the true Samuel whom the which raifed up, but a wicked joirtie in his fluge, perionating and acting his part, as if it had been Samuel bimiell; is a may appear by their easions. I. Becutel; there is none have an infinite power, which is peculiar quice God, that can raife the dead to life again. And this he communicate thomas men his tate of the same and the train of the same and the same a Saints and fervants, that they may confirm the truth by miracles, as he did to Elijah, Blifha, Peter, Paul, and Chrift himfelf ; but never to the ant to Little, mains, refer, pau, and Carit inmer, jour never to the devil, to country ance lyes, and his diabolical, acts. III. They that dye in the Lord, are under his protection, and their fouls out of. Sarans reach, in heaven without which the body can act nothing 3 year the ceath, in neaven symmous waters use mony can act norming syet the body it (cf) is defigned to the grave, as a reportery and place of reli, whence factamen be raifed to life again until the day of the general refurred ton. And as the devel had no power to brigg Samuel: to it is not probable that the Lord did fend him. For if he refured to answer Saultin an ordinary way, by dreams, Urim, and Prophets, it is very unlikely that he would do it in an extraordinary and miraculous way, by railing the he would do it in an extraordinary and mireculous way, by railing the Propher Samuel from the deal, being this court is dilcilianted by Asterbush, in his frecht on the rich gluton, Eule, 16,333, Netither would Samuel have School, Why high thou difficulted met 2 and activated coming to the power of the ngitches charms. [All. His superating in a manifest of the power of the ngitches charms.] [All. His superating in a manifest of the charmed the strength of the two and specificarity of the way and power of the ngitches charmed, and the charmed the strength of the two and specificarity of the way and by this part of the deed but it was only a grammen of the deciliant length and by this part only the gramment of the deciliant length and by this part only a grammen of the deciliant length and by the part of the deciliant length and the strength of the stre cance a samues, any intercure was monetier, 30 which a mirer; that the wicked phirit perfonating Samuel, bath allo his name filly given him as a Player adding the part of a King, and repretenting his perion, is also caled by his name. Secondly it gis object distante for crould thing to come which accordingly came to path; and future contingents are not within wanta accordingly came to yaire a mit vature contengents are not within the compatible the devile spanjaturae; slengt they are wholly at Gods dl points, To this I answer, I. That Stann in form cates and a formet times can forectell things to tome, as being a great Naturalith, and able to dive into the hidden cates and deep fectors of nature, and to accordingly to frame his predictions, which feem wonderful and fupernature and the action of the content ral untous, who are unable to dire into those unknown mysteries. II Being acquainted with the exustes of things, natural, moral, political, from these permitters he jable to deduce fuch confequences as in all problems, and the problems of ral unto us, who are unable to dive into those unknown mysteries. II Being cover them to witches and forcerers before they come to paffe, to encourage and harden both their hearts in their diabolical practifes, and others allo that refort unto them. V. The devil might very probably foretell Sauls approaching ruine, by comparing one thing with another, as his rejection by God, and Davids election and anointing to be King, Sauls heinous and raging fins against God and his servants, the measure where-of now seemeth to be full the great preparations of the Philistims, joined with much confidence and courage, compared with Sauls diffidence in God and the fear and fainting of his heart, who had formerly been cou-

God and the fear and tenturing of his nearly who has tolkingly been con-regious and full of vilour.

V. 13, And the King faid, Be not afraid! To wite, that thou fhalt fufthin any hur or danger by my prefence, seeing I have not fee thee on work to this end, but only to be fusified in my demands.

For subset faught thou? I Hereby is implyed that Saul was not by at the first whilst the witch executed there charms and spelce or safe the inj-

ric; which witches use to do fectetly by themselves, that their diabolical arts may not be discovered . For if Saul had been present at his first raifing and anppearing, he should not have needed to have asked this queftion, being an eye- witnesse of all himself.

fition, being an eye-wincelfe of albimieds:

And the womar faid anto Saul, I faw Gods assending out of the
earth]. Like an heathen the speaketh in the plaral numbers, Gods, though
the faw but one. So Exed, 3.2. 4. And the called this ma God, either
because this appeared in the habit of a Judge or superam Magistrare, sa
to similar the second the second secon 14. Or elfe her meaning is to denote an excellent perfen : for fo the word Elohim, though of the plural number, doth sometimes fignifie.

V. 14. covered with a mantle] A garment uled by Samuel and other

himself to see and talke with him ; which was the cause of his coming :

and be stooped with his face to the ground, and bowed himself] Being deluded by the devil, he doth him this honour in ftead of Samuel. Thus he who in his prosperity neglected Samuel, now, in the straits of trouble

adoreth him as his Superior.
V. 15. Why haft thou disquieted me, to bring me up?] It was neither in the Wiches nor devils power to raile up Samuel. But God permitteth the devil to delude those to their perdition, that believe him, and put their trust in diabolical arts.

that thou mayest make known unto me what I shall do] i.e. What is beft to be done by me, that am in fuch a diltreffed condition

V. 16. Wherefore then doft thou ask of me, feeing the Lord is departed from thee I As the devil counterfeired Samuels person and habit, so did he also his words and speeches, in all his conference with Saul. q. d. Why doft thou feek to me for counsel, feeing I can do thee no favour, being Gods enemy?

V. 17. And the Lord bath done to him] i.e. To David. According to his promile. By rejecting and bringing thee to ruine he hath made way for him to come to the Kingdom. Others read it thus, The Lord hath done for bimfelf ; i.e. hath disposed his counsels to his own enes, as he Ipake by Samuel, ch. 15. 27, 28.

For the Lord bath rent the Kingdome out of thine hand] Some fay the phrase of renting is used, because the whole Kingdom was not taken at once from Sauls pofterity , but part of it for a time was held by Ifhbofheth, one of his fons , as it is faid of Solomons Kingdome in like cafe,

I Kings II. 321. Sous obeyeds not the voice of the Lord, nor executels.

V. 18. Because they on Amales, Saul had committed many other belious sins, for which he deserved to be dethronted, as his murdering of the Lords Priefts, and perfecuting the Lords Priefts, and perfecuting David, being innocent, against his knowledg and confcience. But the devil na-meth this fin onely, because upon commission thereof the fentence of rejection was denounced, ch. 15. 28. Here observe the devils method in dealing with his walfals. First the temperal them to fir under the notion of a good deed or work of mercy, and when he bath de wan them to come it, the prefile it upon their confedences, especially in the day of their calamity, as horrlibe and heirones, that he may bring them to despair.

V. 1.9.4 ml to merrow fall thou and thy from the with me [Hereby in nor man either heaven on bell, have the three of the confedences.]

meant either heaven or hell, but the ftate of the dead, to wit that they all should be dead, as he was. So 2 Sam. 12. 13. Now whereas he telleth him that he should to more be with bim in this state of death, he speak-

V. 20. Then Saul fell firaightway all along on the carth] i e. Being righted with this dreadful news, his vital fpirits fo failed him that he fell into a deadly trance.

for he had eaten no bread all the day] i.e. His fright accompanied with failing did, both working together, bring him to this fainting and deadly fwoon. And the cause of this his fasting, as some think, was, that coming to enquire of a witch, he might thus prepare himself to receive her answers, the devil imitating God as his ape, who will be sought un-

to by felting and prayer.

V. 21. And the woman came unto Saul] Namely after their conference being ended, the counterfeit Samuel was departed from him. Whereby is implyed that, whilest it continued, she had absented her felf from them.

and I have put my life in mine hand] i e. I have exposed it to extream danger to satisfie thy desire, if thou shouldest be pleased to deal with me as thou halt formerly done with others of my condition, See on Judg-

V. 22. let me fet a morfel of bread befere thee] i. e. Make some poor provision, as I am able, for thy comfort and refreshing in this thy faintneffe and disconsolate condition.

V. 24. And the woman had a fat calfe in the bouse, and she basted and killed it] For this Josephus much commendeth her, as having herein done a noble act of humanity, and that to Saul, who had defroyed all he could find of her profession ; and when also he was in that dejected and desperate condition , and never likely to make any recompense for her coft and kindenesse. But others think it was an act of felfe-love, in which she only respected her own safety; and fearing that if he dyed in her house, she should be called to account for his death, as having some hand in it by way of revenge, because he had flain so many of her con-forts, she used the best meanes she could to comfort and strengthen him, that he might depart fafe out of her hands.

CHAP. XXIX.

Verl. 1. Now the Philistims gathered together all their armies to Aand me going out, leaves them to themselves to debue together of their pbel. There were divers Cities of this name in Canasari, secrets, so thinking it no manaters to prie imog them, as appearedly, at. one in Indah, John. 15. 53, where the litacities were defeated, and Bil's sonnet stain, ch. 4. 2, and where Benhadad was overthrown, t. King, larrous and uncircumcifed Philifelm's spaths Golds beiple's and no Golds as a sign another in Asher, John 1940. 1943, 11 and this in Iffichers, he had cannelly prayed unto Gold to give him some ments whereby he are signed with giddo. John, 1948. Before, the Secretary structure without running into extream danger's and now that a calling a signed and the state of the signed signed and the state of the signed signed and the signed signed and the signed signe In Gilbos, and now the one in Aphek, and the other in Jezeel ; not because they had changed the place of their encamping 5 but those places being very neer one another, and their camps overfpreading both alike, they are faid promise uously to have pitched sometimes in the one, and sometimes in the other place.

Chap.xxix.

in ferreei] Neer unto mount Gilbos, where the battel was fought Josh. 19. 18.

V.2. And the Lords of the Philistims passed on by hundreds] i.e. They came to take a view of their armies, as they were divided into laters. hundreds and thoulands, before they were to lead them out to bat-

But David and hismen passed on in the reveward with Achish] Who, though he were but one of the five Kings or Lords of the Philithms, yer ir feemeth was chofen General in this expedition ; and having chofen David and his followers to be his Life-guard, he placed them in the pofed of its, both that he might not by ftsying among them be diawn inscreward of the battel, together with himfelf, as reposing most trust in them, especially David, whom he had said he would make keeper of his

bead for ever, to. 1.8; 2. V. 3. the Princes of the Philiffins] i.e. The other Lords of their chief Cities, who had allociated themselves with Achish in this war. What do thefe Hebrews here?] So they call them in contempt and

despite, as being their mortal enemits. q. d. Their room were much, who had carried them away. better then their company, feeing they are likely to do us more hure then

amongte na propie or windom and orticume, and curterior and to do a great free fair to five fair and to five fair and to five fair and to five fair and doubt to be made of this abilities, forthere is no reason to question his folihfulnelle, feeinge have had good experience thereof many dayes, of I may rather fay years, he having now dwelt among us a whole yeer and four moneths, ch. 27: 7.

a man not only adorned with many vertues, but those also not blemished with any fault.

fince be fell untome] i. e. Since ho lefe his mafters fervice , being much wronged by bimyand came unto me for protection. And though it cannot be denied but that by reason of his valor and prudence he did

fersine; and all the steatings, time; amore camere into one army, a per-gravious as just and goods, blum; 27, 29, 20, 20.

10 Neutrobially sing loads; faces, siechness? Heb, thus get the good in the spency; the Lords; He qualifieth "their hard and hardly efforces hid allogicals with his termis, that he might one too mudlig cive David, nor to be a load of the child area that him.

abycions want any ectrus, that me migas not coo mucing leve Darni, not Judenipan a faile pub his phile gaing theim.

A. That than displage not the Lords of the Philistim 17 This do not evil in the eye of the lords, i.e. In this follow my directions year which the contract of the lords, i.e. In this follow my directions year which the contract of the lords is the contract of the lords of the lords.

of humane reason, he maketh shew of great willing nesse to decline it, and of much discontent because he was put off from doing the King ser-

V. 9. Thou art good in my fight, as an Angel of God] i. c. A man of fuch excellencies in mine eyes that thou feemelt, as an Angel, to be fent from heaven. Which phrase he had either learned from David, or had it from the Hebrews, who were a neighbour nation, or from fome reliques of the light of nature , which fill remain even among heathen ido-

V. 10. And affoon as ye be up early in the morning, and have light, depart] This advice he giveth him, to make all hafte to get away, left the lords of the Philiftims should be incensed by his stay, and so either fall upon him and his followers in the camp, or lay fecret ambushes to inrap him in his return. But God by his fecret hand of providence fo dilpotes or 14 bout that he might hot by traying among them be attain to to the battel to fight, either against Gods people contrary to his confic-ence and faith, or against Achilin and his people, and fo brand his name with infamy, for his periadiou/nelle and ungrateful inhumanity, having been to much ingaged unto him for his courteous entertainment, and also that he might by his freedy return come seasonably to recover his captives and the spoils of Ziklag out of the hands of the Amalekses,

V. 11. toreturn into the land of the Philistims] i.e. Ziklag, which lay in the confines of the Philliftims country. And the army of 2000.

It not this David the fervien of Smilt]. i.e. A man greatly renowned the Ebilifina marched on to Jegressic give battel to Smil and the army of lifest.

among his people for wildom and fortifude, and therefore able to do us of lifest.

CHAP. XXX.

العاريسي آن Verfix W Hen David and bismen were come to 2 Helig on the third day Verith W eter David and utterns were comes a Lyong we me und any 1
the Amalektics had invaded the South and Zikley 1. c. Part of the
Phillitims Country, and part of Judah, which, any on the South; as the

Egyptian expounded its v. 14.

and imittee Ziking, and burn it with fire 1 it. SAIs 147 men and burtin the city. These Annackites were either the remainder of Sauls found in former times, and David of lare, or clic fine others of life. in fine to fall min med 1.e., Since he left his mafters fervice, being much wronges by his wand came unto ome for proceedion. And though it cames be defined but this by reason of my testion of his value and produce the did as much mischief while he was our farmy, ye we shall now thereby sective the inceste benefit, be being become on friends, and having it is the form interest. The shall now thereby sective the inceste benefit, be being become on friends, and barring it is his form interest. The shall now thereby sective the inceste benefit, be the process of the Philiflant perceivable with blad perceivable with blad perceivable with blad perceivable with the princes of the Philiflant perceivable with blad perceivable with blad perceivable with blad perceivable with the princes of the Philiflant perceivable with blad perceivable with the princes of the Philiflant perceivable with the princes of the p

with the stiple age in set Lords of the Philipina Telei do not evil in the type of the life of the Philipina Telei do not evil in the type of the life of the Philipina Telei do not evil in the type of the life of the Philipina Telei of the life of the Philipina Telei of the life of the Philipina Telei of the life of the life of the Philipina Telei of the life of t

having had a floor time of breathing by dwelling at Ziklag, now that also is taken from him; and the place of his habitation being burnt, he knoweth not whether to flee for comfort. Not to his own country; for then Saul pursues and persecutes him : Not back to the Philliftims ; for then Saut purities and perfectives min: Not one to the Failmans 3 to they having fedous and hard thoughts of him, had lately peaked him away with diffonour and differee. The Amalekites his maliclous ent-mies were become owners of his beloved wives, and had a ftrong Army to hold their postessions. And his friends and followers, from whom alone

hold their politimors. And all streams and collowers from whom such the could expect consions, are evidenteely incredid egginth him. for the propie [spec of floring birn] They now looked upon him as the chief caule of all their lofts and milery party because he had integed the Amskeldtes by invading their country and flaughtering their people. the Amalekies by investing their country and flaughtering that people; and, such pockule having thus provoked than to revenge, be that dimposed their properties of the results of their malice, and drawn our all his providential properties which floud have defined it; so be imployed in affilting the Philifilms in an unnecessity, yes, pernelcous war against Gods people, but they neutrated their thoughts of flouing David, not for much out of any ground of reason, as because they were wholly transported with negligible, and their control of the properties of their properties of their flows their characteristics. on any ground or reason, as because they were whosh transported with passion, having their hearts embittered with grief for the loss of their wives and children. See Exod. 17. 4. Joh. 8. 59.

But David encouraged bimself in the Lord bit God J Him, being Lord

in general of heaven and earth, and all creatures contained in them, he in general of heaven and carchy, and all creatures contained in them, he had by faith made his own in a poculiar manner; like the Spoulec Cann. (4). Gen my both of the policy of the mines and the Apolite, Rom. (5). Gen my both of the policy of the mines and the Apolite, Rom. (5). And in him he encouraged himself when all other commisser for the contract of the commisser of the him to the Kingdom 3 and allo by comforting himlest with future hopes, and among the rest, that he should by Gods affigure recever all these loffes, and be avenged on his enemies. And in this hope he salled for the

Behod, that he might confult with God.

V. 7. I pray thee bring me bliber the Ephod] i. e. Go fetch the Ephod, V. 7. I pray the bring me bigst me fished 1 i.e. Go fretch the Bhodo, and put it on, that thou smyelf enquire for me by Urlim what is to be done in this difficile. So ch: 3.3. 9. Num. 3.7. 3.1. Baod. 28, 30. This David divers tieses had neglected to do upon weighty occations, as, before he field out of Judes in not the land of the Phillithims, when he invaded the Amalchites and Griffurkes, and when he followed Arbith in the present of the control of the present of the control of the control of the present of the control of the present of the control of the present of the control of the control of the present of the control of th vaded the Armatekies and Crimities, and when he rollowed Armateh is the war againft his own people; but having (marted for it, and repending of his neglets, now that he was brought into their great strains, he calleth for the Hiphod, being unwilling to do any thing without Gods

V. 8. And David enquired at the Lord To wit, by Abiathar the V. S. STAR MANUE ENQUERE AS NOT LOTAL AND WILL DE MINISTER PRINCIPLE IN THE PROPERTY OF MINISTER PROPERTY OF MINIS

wed and descending from the mountains of Iudah, and running to the Well-Sea. where thefe behind flaged Being fo wearled and faint

motre toye to mere test towns \$16,000 Being to wearted and faint, that they were unable to go any further, y, 10.

V, 10. For two handred abode beinds | To wile, to quard and focure, the Carriages, that David with the four bandred, which were more than able, might with proce focus out manufacture. Here food was pleased again toury and exercise Davids sith, in thus after the had incontract the more than the state of the second to the ptened again to try and exercise Davids faith, in then first he had introv-reged him to purite bit entantes he thus croffed him is also course, by dif-sibling a hid-part of his company from going on with the reft against a greez army. And this he did also that the grey of the vid-fory night a defethed unto him, and and to that on nitregula, and brough him so V. 11. And they found as Expiring in the field, and brough him as provided both a guide to bring them to this enterines, and also reliefs to this difference Experience was treated by orthin min.

for this diffreifed Hayptian, who was ready to perifh with fickneffe and

and gave bim bread , and be did eat] This was a laudable act of hu manity and charity, in that when they were in fuch hafte, and the hot manity and charity, in that when they were in fash halfe, and the hot purisit of their enemies, they would ake nodes of a poor writch, and take fund that or critice him in his militable condition. Yes, this work of marcy they did in the first plate, before they had made any enquity whether he were willing or able to do them say fervice. In requiral of their kindstells. This compatition of theirs so this Bypthan God tribly rewarded, by making him the hargement of their studies plates, yet, yet, and the property of their so the property of the section of their so that property of the section of their so that property of the section of their so that the section of their solid plates of the section of their solid plates of their solid plates of their solid plates. The section of their solid plates of their solid plates of the section of their solid plates of their solid plates. The section of their solid plates of their solid plates of their solid plates of their solid plates. The section of their solid plates of their solid plates of their solid plates of their solid plates. The section of their solid plates of their solid plates of their solid plates of their solid plates of their solid plates. The section of their solid plates of their solid plates of their solid plates of their solid plates. The section of their solid plates of their solid plates of their solid plates of their solid plates. The section of their solid plates of their solid plates of their solid plates of their solid plates of their solid plates. The section of their solid plates of their solid plates of their solid plates of their solid plates of their solid plates. The solid plates of their solid plates. The solid plates of their solid plates

27. Iudg. 15. 19.

V. 13. my Ediffer left ma, because three dayes agon I fell fick] Heb.
this the third day, to wit, from which I fell fick. This is noted to condemn this barbarous and inhumane Amalekte, who left his fervant in us greatet currelle, either to dye of us incancile, without uting any means for his recovery, or to perify with hunges, if the diffest were not profession to that by that where completion to might infinisate into their professions, and make them more pliable to heritan to his admantiact, or to be torn in pieces with wild be eathy, when as it was eather in a factions, and make them more pliable to heritan to his admantiact, in the profession of the profession

added to faces, that befides his grief for the common calamity, and the danger he was in by reafon of his peoples high difcontent. David had cause enough to grieve to his own portulate foul.

V. 6. And David was greatly diffressed He was driven by Suiterage from his own homes, and lived as an exile in an heathership he day the was driven by Suiterage from his own homes, and lived as an exile in an heathership he day.

and upon the South of Saleb] i.e. The South of the Land inhabian appropriate control and the first part of the

experience of Davids humanity, yet in a matter that to nettly concerned him, he tequired his oat in for better feculty, that thou will statishe hill may 1, s. Thy felf or by thy command. Of this he had forme feer and funfition, because it is the manner of men to have the craytor, though they love the treason, and when they have ferved their own turn by discoveries of secrets, to cut them off by whom they have ferved.

uner was can by another so technical the have different them.

Nor deliver me into the hands of my masser; Who; though thou do Repare me, would furely revenge himself upon me for betraying his fectors. Unot this motion it itemeth David condescended, though it be creek. Unot this motion it itemeth David condescended, though it be not plainly expressed a And he might lawfully do it, seeing the Amale-kite was not now his Master, having barbarously cast him off, and exposed him to death; nor the Egyptian any longer his fervant, but Davids, who had not onely taken him captive, but also cherished him, and saved

nis lite.

and I will bring thee down to this company | Having learned by fome
of them, as their departure from him, where they purpoint on encamp, that
if he recovered his health he might come unto their
V. 16. and on of the land of fundal). Unto which. Zikleg and the

And there of aped not a man of them This great and general flaugh-ter may feem coulseffectally (teling the Amalekites had spared their wives and children syet it cannot be counted to, if we consider they were not left and children syst it cannot be counted fo, if we confider they were not left to Davids mercy, being a nation whom God had defigand to utter defented for fearing of whom, Saul was feverely punished, when; God baying put them into his hands, he did not to the full excuse his rightneous judgments. Nether were they to be freoured for sparing the women sad children, seeing, they did it not one of any love or play, but out of full-replects, God overer unling them by his powerful previous and blugsing the edge of their malites and sury.

V. 2019/SERVING 2019. To Wis Davids men.

All the freign and the berdal j. i.e. All the retidue of the cattel, which is malletten had never from others 1.e. the Phillifium; the Cales

the Amelekites had taken from others , i. e. the Philiftims , the Cale, bites, and men of Judah.

which they drave before those other cattet] i. e. Those which they had taken from Ziklag , and which belonged to David and his follow-

and faid. This is Davids facily i.e. It belongeth to David by his footliders free confern and glin't faids therefore a furriewed as between the on whom he placed, and the faids therefore a furriewed as between the control for the placed, and the placed for the placed and the fair and the former mutering, we admit a form the whole homour of the victory, as Gods inflationation for the placed and the fair former mutering when the whole homour of the victory, as Gods inflationation for the placed and the footback of the placed and th couraged them to the purfuit, and, as itheir General, conducted them in the expedition, (and unto the Generall, the praife of the victory is ultally accibed) and by enabling him by this rich gift to gratife his friends, and make them firm unto him when he should have occasion to

V. 21. And when David came neer to the people, be falmed them] Organical word south south over the property of the property of the property of the south of the property of the south of the property of the

necefficated by their wearinels.

V. 2. These sufported all the wicked men? i.e. When the two hand deed men had globen to thave their peryof the [poll. and men of Belief] Sec on [ude, 19.22.

and men of Belief] Sec on [ude, 19.22.

Jeengle they wear star with us, we will see give them eagin of the [heif] Jee. There is no reason they should have any part of the wages, feeling they have done no part of the work, nor run any danger in the batter, letting the lines of the work, nor run any danger in the batter, of the belief of the belief of the belief of the work, and the start of the support of the vickory, and arrogating it to themselves a and unjustly and undustrably against their beathers. Genne it was not their fault that they were tale victory, and airogating it to intentitive; a suo anjuniyante intentitably against their betchten; seeing it was not their fault that they were not in the fevrice: s from which they were detained, by meer needing, through faintness and weariness. Neither were they in the mean time

along an unifore an experie. Nettors wer, they in the mean uniform along the uniforteded, feing they kept the carriages and fluid, which might have been plundered and foulfed it they had not guarded it. V 3.7 fe fluid and so for whetheral He callies them beathers, because they were of the time. Nation, and profetled the fame religion. though they were men of Belish, and did not walk according to their

with that with the Lord hath given us i.e. With the spoil which we have getten not by our own valout and strength, but by Gods gracious favour and free gift, and in which these our brethren have a part and intereft as well as we.

Chap. xxx.

naceen as well as we, who have been as and delivered the company that came against ut, and delivered the company that came against ut, and our band. And therefore we should be very ungrateful unto him, if we should be injurious to our brethen; seeing she is Lord of us all; and refrecteth not one more then another.

V. 24. For who will hearken unto you in this matter] f. c. The thing you propose is so unreasonable and unjust, that no man of judgement or and ifferency, and not wholly over-byassed by self-love, will think it worthy the hearing.

toy the neering.

But as his part is that goeth down to the hattel, so shall his part be that
terricib by the sun] They both alike shall have their startes, joss, 22.8,
Not equal shares, in an Arithmetical, but in a Geometrical proportion. For those that went to war, Numb. 31, 27, were by Gods appointment ven to the Priefts ; but out of the peoples part there was to be taken one of fifty : Whereby it appeareth, that the men of war had a great part above the reft in the divition of the ipoil. Whether that proportion was ratably observed in this divition, or afterwards, we cannot infallibly determine. But of this we may be fure, that thefe two hundred had not an equal there with the four hundred that went to war : for then they should have had twice as much as they in the personal division, feeing they

were but half fo many as they in number.

V. 25. And it was fo from that day forward, that he made it a flattne!

E. Did revive and catific this statute first made by God, namely, That The system and cause cause that make young namely, a last tofe which guard the camp flould according to their proportion and number there with them that go out to war. See 2 Macc, 8, 18, V. 16. He seas of the spoil to the clairs of guado, swarto his friends?

This be did both in way of Justice, reftoring unto them that which had been their own a much of whele (polls having been taken from them by the Amalekites, v. 16. and also in way of gratitude for the many sayours and courtefies he had received when he lived among them ; and laftly in way of Prudence, to make them hereby more firm unto him, and more way of Prudence, to make them hereby more firm unto himsand more willing to give him their affiliance; The time now approaching near of accomplishing Gods promities in bringing him to the Crown, Stull and his lons about this time being thin and taken out of his way.

Boldd. appring in 67 you of the pipel of the estantiate of the Lord Tile indimental monothem, that he had genera their footing not in pirtinance of his own interest, or by seaking private revines, but by fighting against them were Gods ententies, and the profession continues of the whole Commonwish. whom God had decoded ourse the Double.

wealth, whom God had devoted to utter deffruction.

wealth, whom God had devoted to atter defluction.

V. 27. Table is which were as Barbell Or. the bough of God s which,
et this time was as Kirpth-Jearim with the ark, ch. 6, 21, and 71.

Pithise he fine is a livere the first fruits of the fool, and by way of
thankfulnesse devoted them unno God, who had given him this great
viscory. Some understand is of the City Bethel properly so called: But
this was not in the cribe of Jushin, whither David for the most part first
his weat not hearth of Jushin, John 16, 8, Judg. 1, 31, unpowhich tribehe was not bound by any special favoure, that we read of. Besides were
the word Zuthel is taken appellatively for the bayle of God twice before, ch.
7, 16, and 10.2. And it was now in Kiristh-items of City of Though. 7. 16. and 10. 3. And it was now in Kirjath-jearin a City of Judan, Joh. 15. 60. as most of the Cities were which are here mentioned. Finally, it is most likely that David would chiefly remember to fend a Prefent to that place where was the ark of God, to teftifie his thankfulneffe

for his victory.
in SouthRa-moth] A City in Simeon, Joffe, 19.8, called here South-Ramoth to diffinguish it from Ramoth in Gilead, 1 Kings 22. 13.
in fattir] A City on a mountain in the cribe of luidah; Iolh 15.48.

V. 28. in Avoer] A City on the banks of the River Atnon , belonging to Reuben loft. 13. 16. Deur. 3. 12. See on It. 17. 1. in Siphmoth] The fame (as fome think) with Shopham, Num. 34. 10. one of the land-limits of Cansan,

in Efbremoa] A city in Iudah , called alfo Afbremon, Iofh. 15. 50

given to the fons of Aaron, 1 Chron, 6. 57. V. 29. in Rachal] This town is not mentioned any where elfe in Scriptute, Some think it was in the tribe of Judah, though not named in that Catalogue, Ioth, 15.37.
in the cities of the ferahmeelites | See ch. 17. 10.

Keniter] See Iudg. 1. 16. V. 30. in Hormub] Called allo Zephaib, Iudg. 1, 171 i Chron. 14.

10. belonging to Simeon, Ioh. 19. 4:

(bor-Affan) The same (as some think) with that which is called

In Iudah. We read not of it but here onely.

V. 31; in Hebron] A famous City in the mountains of Iudah, giver to Calcb, losh, 14. 13, 14,
and to all the places where David himself and his men ware wont to baunt

i.e. Where he had found entertainment in his diftreffe when he fled from Saul. He fent them prefents to teftifie his thankfulnefle for their love towards him.

C HA P. XXXI.

Verl. 1. Now the Philifthins fought against Ifrael Here the writer returneth to the Hillory from which he had digressed in the

returneth to the Hillory from which he had digrefted in the former Chipper; 1 Clivon, 1, 0, 1, 4 and the menty I fixed fled from before the Philifthini An evidence of Gods wink for their fine, a threathed Deur. 28, 25, 1ev. 26, 26, Besides their other wickenness, many of them had completed with Saul to perfecute David, and not shewed any dillike of his horrible truelty in flaughtering the Lords Priests ; and therefore partaking with him in his fins, no marvel if they also did partal e with him in his punishment, and fell down fidth in mount Wilboa] See ch. 28.4. This hapned,

as lotephus relactifs, as the very fame time when David was victorious over the Amigledites: So that God gave contrary fuccific to David and Saul y Ideol when the Court in the one, of lawful means, and titine and deflyuction to the other, who to the of il-

of name the early and retire and a serviction to the other, who out of diffidence in God confulled with a witch.

V. 2. And the Philliftims flew from the in Abinzdab, (who is also called I fluit, ch. 14.49.) and Malchiffina, Scale for 17. Of all Scale legistimate tons, onely I shoothesh remained: Who was not at the battel, elitation to the control of the control o ther because he was no martial man, and unfit for service, or because he was left at home to look to his father's affairs, either domestick or publick, in the time of his absence. Burlonathan is flash with the other two, though a most pious, noble, valishe and vertious Prince, and no doubt very desrunto God s verifying by his example the wife mans (aving, Beclef. o. 12:No manknoweth either towere harred by all that is before them. All things come alike to all; there is one event to the righteous and the wicked. Onely we may gueffe he was by Gods good pleasitie taken out of the way, that David might have the mere free and colie accelle to the Kingdom, and fo David might have the more free and self excelle to the Kingdom, and Gods former pounties made unto him might be verified, and facobs prophetical blefting fulfilled. That the scepter should be established in guided, and not self-artitis blitch, that is, the Meffilm, bould come, God, on, to, Now had bonsthan lived, though not of submiffion to Gods will, and love to David, he would not much have infected Sovereighty, yet when the Crown floudl have been presided upon blin with the importantion of the date of the control of the co when the Crown flouid have been pretten upon nine with the importuni-ty of Abner and the reft of his kindred, and the peoples residinfile to feetle him in his hereditante right by the utmost of their fervice, it would have proved a fore and shrewd retraction, and above humane Rough to refit it. For if the people were for says to fettle Mibolineh peon the thront, shar can tribes adhered to him, shough a worthelfe man and for novalue, how much more forward would they have been to advance! Jonathans title; who was fo excellent a perion, and half date if much good greater to the whole Common-wealth? Pichther are we'to much good ferrife to the whole Common-wealth? Pichther are we'd think that Jonathus had ny lard mesture there offered him by God, feeling he was pleafed, in Read of an earthly Kingdome, full of aire and ripule; to cure him into the prefent possession of an hearenty Kingdome, full of the and full of uncontribute joyen, without the mixture of any forrow. The which also was Moses his case, whom though the Lord would not permit to enter into the land of Promife, yet he took him into heaven , of which the other was but a type and fhadow, Deut.

nim into servers , or want to square was put, a type and monors , reut. 32.49, 524. V. 3, And the bittle west for signing half? For a link while he outset fired his fone; which was an aggravation of bis punishmene: For it could note be but a great grief to file very foul, to fee his sumy routed, his friends and histowers flushprierd, and his deer fons killed before his face, and himful! also wounded, and for environed with his ententies, that

there was no hope of escaping.

V, a. Drew the sword, and thrust me through therewith Thus after a wicked life, he makest challego, a linful and desperate death ; and he that wicken life in the control of the Lords Pricity, now require this armour-bearer to do the like execution upon himfelf. Who this armour-bearer was, it is not extensive memory but the theorem, as Hirome and many expositors wineffe, think him to have been Dong the Edomice.

exposition with with him to have been Dong the Edomice.

Left thefe matrix unstilled come and through at through Him section the they poolite per even to the very death, dilataling the Phillithum for their uncircumstion in the fields, though the limit dilatered in Phillithum for their uncircumstion in the fields, though the limit of the making no force pool of committing any witebenfulf.

and abige any To x mostly me, i.e. put me to found differential death, and abige any To x mostly me, i.e. put me to found differential death inworthy any place and callings if they shall always me pistoner, to xypato.

But bit annum-bears, upual and job years! He that could not be far interfers Sault sold, a Biserd, and felt years! He that could not be far interferent Sault sold, a Biserd, and felt years! He that could not be far interferent solding the blood of where; but shapping the Lorda Prieties, and thirtten after Davids blood, though an innobunt, becomes in was butter to onlimities, and concluded a wideled like with a despe-

Cover-afford] The fame (as some think) with that which is called a final, in the tribe of Simeon 1 who had their inheritanceous of Judah, in the tribe of Simeon 1 who had their inheritanceous of Judah, rate death. The which befulling him by Good rightenois judgement, and the control of the Iudg. 9. 54.
V. 5. be fell likewife upon bis [word, and died with him] So ftrong a

motive it was to draw him to the committing this bloody fin, to have his Printer to the lay precident, leading, bits of a by its example. And if this armous bearer were that without Dock, we must need activation at the God justly revenged upon him the blood of his innocent Pricks, by giving, him up to be list own executioner, and with his own hands to open the door that would lead him into hell.

Chap i.

Most of his family and kindres; Courtiers and Commanders, with a great part of his army, Si T Chron. 10. 6.

great part of his army, Syrt. Thron, 10. b.

1. "..., And when he man of free! thet. week on the other fide of the vall) I cold faces in heart of free! thet. when A. 50. i. And no concly they who dwelt on either fide of this walley, but ray low two which his, thron, 10. -, quinted next, indications and field for their lives.

2. Chron, 10. -, quinted next, indications and field for their lives, they for fish the cities and field and the publishing came grad about in the part of the cities and habitations, and pieces gardions in them, that they might retain them for their to some unit.

V. 10. And they put his armour in the boule of Afhtareth] See Judg. V. 10. And they put the armour in the basic of Apinaria J see judg.
2.13. Augustine thinketh this idol to have been Juno, worthipped in
the form of a Bewe, as Jupiter Hammon was in the form of a Ram.
And it is written in the plural, number, because there were many forts of

-31 a --

or a transmitted

-end all his men that same day together] i.e. | Nahash, ch. 11. they make this attempt to free his dead body and the bodies of his three fons from the ig ominy and reproach that was by the Phillithm self upon them. For though Sauls body only be named v. 10. as being the chief, yet the bodies of his fons were used in the fame. manner, as appeareth, v. 12. 2 Sam, 21. 12, 13 and 1. Chron. 10. 12.

V: 12. and took the body of Saul, and the bodies of bir font? Not by open force and affault, as some expositors would have it, but by stealth,

Receely in the night, as appeareth 2 gam. 2.1.1.2.

And came to 3 abelh, and burnt them there] i. c As it is very likely, in an honourable manner,, with odours and aromatical spices, as being persons whom they much honoured. So they bestowed great cost upon To sea the morrow. To with after the barrel was fought.

Y. So each emorrow. To with after the barrel was fought.

The Phillitims same is first the falsel. Thereign they willed policered martial order and disciplates, not falling upon the plumder and foul until the videory was complexe.

Y. S. Add by using first beed, and first present their Golsan was found. This could be the present the found of the present the following the season of the found of the present the following the season of the found of the present the following the season of the found of the present the following the season of the found of the present the following the fol Ale, not only embalming his body with sweet odours, and so laying it

and Infect feven dayer] i.e. Till the evening of every days. And this they dids not out of any prefeript of law, but voluntarily, you regist their heavint's, not onely for the load of their King and his fors, from whom they had received their laws and his fors, from whom they had received their laws and his fors, from whom they had not had been dischedulated they had received from the Philittins, a and the miterable fact they had received from the Philittins, a man the miterable fact they had received from the Philittins, and the miterable fact they had received by fifting and mourning: And no doubt they joyned pryer therefore they for the swerting of Gods independent, both rettens and imminent a with-And troy pipes to the poor to the want of Berblons i.e. 10 a wall at the end of the firect in Beiblian . Sam. at 12. called allo Briblons, the end of the firect in Beiblian . Sam. at 12. called allo Briblons, the way of the averting of Gods judgments, both pretent and imminent, without the hillifting in the fall conquell, ladge. 1.7, nor to this day is a keep this berblon of the hilling in the fall conquell, ladge. 1.7, nor to this day is a keep this berblon of the hilling and mourning : And no doubt they joyned prayer therein, and imminent, without the Armonites, which was in the ladge berblons and addition in the fever dayes of falling they had reject to thole fever days that berblons and when the same addition in the fever dayes of falling the berblons of falling that they had reject to those fever days of falling the hill part of truck which the Armonites, wherein it they had not keen released by Saul, they should have come torch to them, and having their right eyes.

It is referred to the addition of Saul, the had referred them from the same fall the same fal Sc. I In token of thankfulnets to Saul, who had refered them from purous, have submitted themselves to perpenal flavery, ch. 17. 5, 3.

preparing for it; and doth not only leave to his fon Solomon a modell and pattern of the building, being inspired by Gold Spirit; but provideth before-hand a vaft maffe of gold, fiver, and all other materials, for perfelling the Work in maft sumpsuous and magnificent manner. His justice also towards men appeareth in many palleger, but especially in the punishment of the Amalekite who brought tidings of Sault death, and of libbosethe for-vants, who had treacherously murdered him. For when they expedited from him some Rayall reward for staying his enemies, and so preparing a way for his present and secure enjoying of the Crown and Scepter, he abhorring their treason, though attended with a Kingdom, caused them instantly to be put to death. He was also excellently native season, and the season Churches enemies, as the Philistims, Ammonites, Moabites, and Syrians; All which he vanquisted, and either Convenie recently, at the Verillium, Ammonitee, Accounter, and options; All which by vanquilloid, and either which for loyed, or brought them under tribute; whereby the Kingdome of Ifrael was extended to the strongle limit which God had promited. Tet as he was endowed with all these excellencies, he had also his failings, year, from corruptions, as exerbitant Lusti; Oucleannesse, Crueltie, which discovered themselves in the matter of Uritals; Pride, in numbring of the people; partial Insplice, in passing an understanding angulis monocemb Mosphioscus in the graph of the people, which the Holy Solph had also recorded, not to encourage any to dethe like, but as Sea-marks, that we may avoid those rocks against which so choice a Vessel dashed; and had surely splitted and perished, had not Gods Grace and holy Spirit, as a timely gale of wind; blown him off, and reduced ted and persons, on an one course and was a specific or the second of th he might plainly read his fins in his punishment.

Thus finning by Adultery, his own Daughter was incestuously ravished by his own Son, and his Concubines defiled by his [on Absalom, in the light of the sun. And causing Oriah to be murdered by the sword of the children of Ammon, the sword departed not from his house; but Absalom murdereth his brother Amnon, and after riseth in rebellion against himself, and unnaturally seeketh his death that preferred his life before his own : in which ambitious treason himself peri-Social to the intolerable grief of his over-loving Father: Besides all other wars, both forreign and intestine, with which be was continually vexed to the end of his Reign.

And finally, his Pride and Confidence in the number of his people and the arm of flest, was punished with a grievous plague, that consumed threescore and ten thousand of them in the space of three dayes. Tet for all this the Lord did not. as his sins merited, utterly for sake him, but loving him with a love unchangeable, he doth by these fatherly, though severe, chaftifements, throughly humbly him in the fight and fense of his sint; and so raising him from these grievous falls by unfeigned repintance, be forgiveth bis sus, and receive the bim into former favour, (to encourage all that have se some unfeigned repintance, be forgiveth bis sus, and receive the bim into former favour, (to encourage all that have se some to follow bis example,) reneweth bis Covenant With him, and ratifieth and (as it were) sealest ounts him all his gracious promifer, especially that which was chief of all, concerning the perpetuity of his Kingdom, which lasted long in animo-rous posterity, but was accomplished in the eternity of Christ Kingdom, who came, according to the steps, out of his logns; of which, David and his Kingdom were a type and figure,

TATIONS MUEL Otherwise called

The second Book of the KINGS.

The ARGUMENT.

"He Hiftery concerning the flate of the Church and Common wealth of Ifrael is continued in this Book from the He Hifter concerning the flate of the Church and Common-weatton I trace a continued in the infallible truth

A death of Saul to the mid of Davids Reign, and is the flory of fourty years. In it is declared the infallible truth

A death of Saul to the mid of Davids Reign, and is the flory of fourty years. In the second we have no many difa create of Sant. to the sand of Laurent actiff, and he ear from 1 fourty feet, and he having paffed thorem many dif-Gods promifes made and accomplished unto David concerning the Kingdom; Who having paffed thorem many difficulties and dangers, at taft, after those florms of treable and affiltions, arrives at the misted baven, and quiety tojoyesh the Crown and Septer: Tes not all at once, but by degrees. For at first be is opposed by Johosheth Sault jow, councilled and assisted by adhers the Captain-general of his host, and bath once; Indah his own Tribe adhering to him; over which alone be reigned in Hebron for the space of seven years, till, be growing, and they daily decreasing, at less the the seventhern daily decreasing, at less the seventhern daily decreasing, at less than the seventhern daily decreasing the seventhern daily decreasing, at less than the seventhern daily decreasing the se by the treatherous death of both his chief enemies (of which he was innocent) the War Was iniferd, and by the general obside of all the Tribes he was with applause cowned and stabilited in his Royal Throne. In him is set forth unto all posterity the lively pillure and pattern of a truly Royal King, every way qualified with fuch rother graces, Viety, he files and Heroicall endowments, as approved him to be a man according to Gods own heat. His Piety toward God files and Heroicall endowments, as approved him to be a man according to Gods own heat. was fingular, and not to be paralleld with any that either want before, or succeeded him. For he chiefly devoteb himwas infigured and not to be paralised used anything esting when vegors, or increased nim. For necessity devotes and felf to Gods fervice, and the performance of all religious duties, continually meditating on Gods Law, composing the singing of Palms, which breaths nothing but piety and hollingly, praying, and prainty of God, excellently festing the Ecological Government, and promoting Gods public, spring to an high degree of perfection in all the parts of economic to the Committee of the Talesmann and minimal and minimal transfer. it; ording the Tabernacle, and making and pitching a Tent for the Ark of the Covenant neer unto his own dwilling, that he might more readily upon all occasions refort unto it for comfort, counfel and direction. And thinking this teamen to be the place of Gods clorious presence, bis whole care and fludy is taken up about the building him a this teamen to be the place of Gods clorious presence, bis whole care and fludy is taken up about the building him a this team to be the place of God, he used to be used

CHAP. I.

Verhat. Ow it come to puffe after the death of Saul, when the Wester of the David was returned from the flaughter of the Saul, with the saul saulified his many and multiclous enemies, and was come

many and malicious ententies, and was come to a ritumph, laden with facility, and the two days site his return he is encountered with the Gad news of that great defau given by the Philliftims to Gods people, which feemed to hazaral the ruite of the whole laind. Thus the with providence of God mixeth and tempereth propertly with stilliftions, and the physiol of the whole stants and derant with thire giving hazar with their giving hazar with the giving hazar w

V. 2. on the third day] After Davids victory , and Sauls defeat and

with his clothes rent, and earth upon his bead] Hereby in their mourning they teftified their great grief and contrition of heart, their fhame, unworthineile, and deep humiliation; acknowledging they were unworunworthinenes and ucer minimation; asknowledging they were unworthy to be above ground, and deferved to be under it among the dead. See on Gen. 37.29, John. 7.6. I Sam. 4.11. John. 1.12. V. 4. And David [sid unto him, How went the matter?] i.e. Re-

late unto me the news of the chief things that hapned in that battel. By which earnest enquiry David shewed how careful he was of the welfare of Gods people, and how forward and willing to use all good means to repair any lotte they had fuftained.

and he answered, That the people are fled from the battel] In this relation he freaketh divers truths, but mixeth and interlaceth with them many lyes, intending them for his own advantage, though they brought him to ruine ; which will appear if we compare his words with the for-

mer relation of Sauls defeat and death, 1 Sam. 31.
V. 5. How knewest thou that Saul and Jonithan his fon are dead? He doth in a more especial manner enquire after this, because above all other possages in the battel, this chiefly concerned him and the whole Common-wealth.

Common-weath,

7. 6 on monta [filton] See on 1 Sam. 28. 4.

5 and learned upon his flear] Being for wounded by the archers, and fo unable to get away, along hoty puritued by the charios, and when the charios are the charios and which the charios and when the charios are the charios are and faithful friend, and a whinter Capania and the charios are the charios are the charios are the charios and when the charios are the charios

took a (word and fell upon h, and immediately dyed; which his ármour-baster feeing, fell likes file upon his (word, fe died with him, \$\frac{1}{2}\text{sm}, \frac{3}{2}\text{sm}, \frac{3}{2}\text{s of he was ready to die, that he should call unto this Amalekite, and spend so many words with him.

V. 8. I am an Amalchise] i.e. Of a nation no lesse accursed and devoted to destruction then the uncircumcised Philistims; and therefore, if upon this ground Saul abhorred to be flain by the one, what reafon had he to make choice to be killed by the other?

V. 9. For anguish is come upon me, because my life is yet rebole in me I That is, as the Amalekite would be understood Jiam much grieved, that, being in this desperate condition, I cannot die as I desire, to prevent the being in this supporter constituting causes a cause to prevent une difference that may beful me, if I come alive into my ententies bands: Others read is thus, My cost of mail, or embroydred upper garment, buth hindred me, that though I have attempted to kill my left by falling upon my lance, or fword, yet, to my grief, I cannot do it, and therefore do thou

white you must person up green a samon on a non-accurate on thouse do is, and the not put only pains and from my feer of being difference?

V. 10. So I flood upon bird] To wit, that I might with my flrength force the fpeer into his body, and to kill him ouright.

because I was sure that he could not live after the be was fallen] I. a. My intention in this act was not to kill him, if there had been any hope district constant. When his cost him the soft had to be sure fallenged. of his recovery 3 but his case being desprace by reason of his mortal wounds, given both by the archers and himself, I did what I did out of wadnuss given both by the archers and alimits, I and what I and out of mere pity, and a his earnest request, to rid him our of pain, and prevent his difgrace. This his relation is for the most part feligate, to find grace with David, and to get some great reward, as may plainly appear, if wo

compare his feetches with theterate flory, 1 8-ma, 111.

The compare his feetches with theterate flory, 1 8-ma, 111.

The wastrut, feeting he to with him But it is not likely that he were it upon his head in the battel, because it with him But it is not likely that he were it upon his head in the battel, because it would have made him the fairer mark for bits enteries, at whom they chiefly simed, (a thing which wife Generals avoid, 1 King. 22.30.) and stave cumbred him in the fight; but we may rather think it was carried before him as an enfign of honour, by his armour-bearer, or fome other.

nen. Obers understagt is, rine and was given upon its spear, which is the diffight of the Common-wealth, both in prace and was, but offers and other could not enter and do the deed, he called to this Amsketter, and willed him to kill him. But in the true flory it teplainly field, then the displaced for many of them? yet even for Saul himself in divers ex-

Jet. 10. 14. morauser which notion he had twice fasted him) and a valiant General, who had fought Gods basted signifit the normise of his merital of gifterings. Heb, of elevations, on high lands. 1.e. Fertile fields, bringing torth fruits fit for offerings in the Tabernacie. For there the fields of the mighty is wild; of \$\frac{1}{2}\$ surply. Here be expecified to be suffered to be will be common militer and mustality of all in him he had cause to be wall the common militer and mustality of all in him he had cause to be wall the common militer and mustality of all in him he had cause to be wall the common militer and mustality of all in him he had cause to be wall the common militer and mustality of all in him he had cause to be wall the common militer and mustality of all in him he had cause to be wall the common militer and mustality of all in him he had cause to be wall the common militer and mustality of all in him he had cause to be wall the common militer and mustality of all the fields. And hereby the fignishes, the farther that their his disa were and a supplied to the field, they cast away their arms. And the field, they cast away their arms. And the field, they cast away their arms. death. And finally there was great cause of mourning and lamentation, in that this grievous overthrow was an evidence of Gods wrath against

in that this giverous overtherow was an evacuation of the sopple for their many and giverous time.

V. 13. And David, fald to the young man that told bins, whence are that?] Though he had fald before that he had told Saul, asking the mode. fame queftion, that he was an Amalekite, yet it feemeth Davids minde was to ditturbed and ditracted with patton and griet that ne took no no-tice of its, and therefore he asked him again of what nation he was: of the did remember is, then like a wife Judge he maketh this dilign en-fif he did remember is, then like a wife Judge he maketh this dilign en-guity, doubting of the tunk of his relation, to fee if he would agree with himleff in the func site.

1. e. Bath in respect of others, in respect of their persons and parts, i.e. Bath in respect of others, in respect of their persons and parts,

V. 15. And David called one of the young men, and faid, Go neer, and fallupon bim] Though there were no witnefles of his fact, yet having his own testimony against himself, he might justly proceed to execution; feeing there is no other use of witnesses but to convince the offinder, if he deny the fault, and plead not guilty; but if the party voluntarily con-fesse the fact, it is instead of many wintesses. And David might lawfully thus proceed against him, because he was anointed King, and now, Saul being dead, a a come into actual possession of the Royal rights. Befides, this malefactor was apprehended at Ziklag, where he had the fole iurifdiction.

V. 16. Thy blood be upon thy bead] See on Josh 2.19. V. 17. And David lamented with this lamentation over Saul, &c.] To wit, in his own name, and in the name of all the people; not only because he was fixed to do k in respect of his abilities, having a propheticaute no was nicerco oo x in respect or ins southers, naving a propuent cal pirit and gift of postie, but sife becaufe he had the greatest interest and right to perform infection gate silled unto Saul, his fon in law, and Succetfor in the Kingdom, and allo a deer and faithful friend unto Jonathan, who was an actor and patient alfo in this woful tradegy, and a

chief subject of this Ismentable Elegy.

V. 18 Allo he bade them teach the children of Judah the use of the bow] i.e. That he might pur courage into the hearts of Gods people, which by this great overthrow were much dejected, he gave order to have them instructed in the right use of their arms and weapons, especially in the skill of shooting, because thereby the Phillistims had most prevailed askill or shooting, because thereby the Philittums nad most prevailed a-gainst them. And this in a perenthefus is prefixed before this mountful inneral long, that by singing it in all parts of the land they might be plut in mild of their duty, and practice with more diligence. See on Pial.

Behold, it is written in the book of Jaflow] See on Joffin 10. 13. It dements to have been a book of annals, or chronicle, containing a relation of the civil affairs of the Common-Wealth. In it this long was inferred, that it might be preferved. And to this book reference is made as try. being commonly known and usually read. But it is now loft, as many

semp commonly known and unany reads. Sut it is now not, as many other of the Jenth hithories conterring the affairs of that State. V. 19. The heavy of freat is fidel 1. e. Saul, Jonathan, and all the flower of Chively, and valiant men of Ireal. See on ch.7.3; upon by bleer 1. e. The mountains of Gilbos, where the bastel upon by high places 1. e. The mountains of Gilbos, where the bastel

was fought, v. 1. 8. 1 Sam. 31. 8. Though the Hracilies had made choice of these as places of great advantage, yet there they suffered this great defeat: which was an evidence of Gods high displeasure against

bom are the mighty fallen?] i. e. What a wonderful thing is this that so many great Worthies, of such incomparable strength and valour, should thus fall before those uncircumcifed Phillishms, whom they had formerly to oftentimes vanquished ! And this is thrice repeated, as the

And this se three repeateds see foot of this feet of the foot of this fid fong or Bpiteph, here, 7.2.5, & 2.7.

V. to. Tell is set in Gash, sublif it not in she firett of Airclen These were two of the five chief Citles of the Phillittims, in which they were most likely to triumph upon the hearing of this news. Now this is not fooken as though David thought it possible that this great overthrow should be concealed from them ; for their people were shief actors turow mount be conceated from them 3 for their people were more according to this war, and Sauls head was carried through the land, and fee up in the Temple of Dagon, and his arms kept in the house of Asharon; but this is only an emphatical expection of Davids defire in a rhetorical and pocified manner, what he would have done, had it been polities, namely, that this matter might be concealed from the enemies of God and his people, left they should triumph and infult over them, Judg. 16.23. See

left the daughters of the Philiftims rejoyce] Because the women used to celebrate victories with songs and dances, Exod. 15. Judg. 11.34. 1 Sam;

V. 21. Te mountaines of Gilboa, les there be no dew tops you! I the currich their mountains in a Porticuli manner, that hee might pathetically and hyperbolically expedie his grief for the great which the whole land furthands in the death of Soul and Jonathan, with all the gallant Wortlies that died with them; withing that those mountains by their barrennesse might be a

as nougone nat not even animous more re-been a common editary man, and not a King.

V. 2. From the blood of the flain, from the flat of the mighty the bow of Jonaton turned not back Gro. J. i. e. Soul and Jonathan never at-tempted their enemies in vain with their arms, but were alwayse video-tempted their enemies in vain with their arms, but were alwayse videorious, piercing and killing the best and valiantest of them, and fattating

i.e. Bath in respect of others, in respect of their pressure is same of a sa fo worthy a for when his fit was over 3 yes, even his wrath and rage a gainft him proceeded from his love, because having made a league with David, he would not joyn with him in feeking his ruine, who would put him from the Kingdom, if he were suffered to live.

put unit tion the Augooms, it as were interested to the and in their dash they were not individed. This headdes to clear Jonathan of that fulficion, that he conspired with David sgainft his father; feeing he approved his love and faithfulneiffe by athering unto him both in life and death.

they were swifter then eagles, they were stronger then lions] i. o. They they were project none eages, nor were pronger non usen 1989. I have were nimble and active in purlying their enemies, and thong and valorius in fulfolding them. And hereby he fignified in a theorical and hyperbolical manner that they were compleat Souldiers and Commanders, in whom nothing was wanting that could be defired.

'1.4. To daughters of Ifrael, weep over Saul, who clothed you in [carled] Partly by the peace you enjoyed through his government, and Peace usually is accompanied with plenty and abundance of all Cand reace unusity is accompanied with pirity and administre or all things both for necessity and delight) and parely by inciching the land with the food of the enemy: And here i peaking of bravery in apparel, he addresses himself to the daughters of Masel rather than the fonnes, because that fex more then the other are delighted with coftly attire , and fo mourn more when they are deprived of

V. 25. How are the mighty fallen in the midft of the battle] i.e. Not like cowards flain in their flight, but as valiant Souldiers), who forfake not their colours, but keep their ground and fight it out tothe

roriske not their country, but keep their ground and night is deatheren in the very face of the enemy.

O Genstham, then wast flatne in the bigh places] i. e. Upon the Mountaines and places of advantage in thine own coun-

V. 26. I am diftreffed for thee, my brother Fonathan] He termeth V. 16. I am appraise for note, my prosper younness] the terment him brother, either in reject of allisance, being his brothet in law by marriage, or rather in regard of than meater bond of most intimate lore and friendship contracted between them. The love twents are uses wasterful, pajing the love of women i. i.e. The love either of one woman to snother; or which the tender mother than the meaning of the mean of the lord wife to be describ husband.

beareth to her only fon, or the most leving wife to her dearest husband. Now womens affections being usually much Aronger then mens by this expression David sheweth that Jonathaus love towards him far exreeded the dearest love or nearest friendship.

cecaca the ocstent love or measure transming.

V. 27. How are the mighty fallen, and the weapons of war perificed []

i. Either Saul and Jonathan, who were the twords and shields of the
Common-wealth, its choicest and chiefest strength; in which feels Elifha calleth Elijah, and Joath Elifha, the chariots and berfemen of Ifrael, 2 King. 2.12. & 13,14. Or he meanch simply the arms and muni-tion that were lost in the battel and become a spoil to the Philistims, to the dishonour and weakning of Gods people.

CHAP. II.

Verie 1. ANd it came to paffe after this, that David enquired of the Urim and Thummins, Num. 1, 21. Heaving from God a promific of the Kingdomshe would do nonling of himlelf for the obstaining of its address that the thing the God and the Kingdomshe would do nonling of himlelf for the obstaining of its but address that the control them to the floud take 1, and about means the found that the control them of the under the control them of the under the control them. what means he should use for the accomplishment of his promile. For though he knew he should be King, yet he was ignorant of many circum-Rances which belonged to the managing of the bulineffe, as when he flould fee upon the work, and what place he flould first attempt for the promoting of his cause.

faying, Shall Igo up into any of the Cities of gudah?] He was pang, nous goup into any of the cones of years. I have cones of wears of continuing in the Philitims Country, or in that City which he had by Achifi his donation, as lying upon the utternof bedters of the Kingdome, and to units of tetti in, being in to great additance from the place where he wasto reign; and therefore he derived

Annotations on the second Book of Samuel. teth (if it would frind with Gods good pleasure) to go up to fome of the meanes to obtain the Kingdom (though he were certain he should have

Chap ii.

And he [sid, Unto Hebron] A chief and ancient city in the tribe of Julah, built feven years before Zoan in Egypt, Num. 13.22. Hither Joshua and Caleb came when they were sent by Moies to search out the land, and it was afterwards given to Caleb and his pofterity, John. 14.
13. It was one of the Cities of refuge given to the Priefts, John. 20,7. & 21.11. and chiefly renowned, because the Patriarche Abraham, Isaac and Jacob were there buried, unto whom the land of Canaan by promife belonged, especially to Jacob, to whom it was revealed that the King-dom should be established in Judah, Gen. 49. 10. In all these respects it was the fittest place for David to go unto first when he was to enter upon the polletion of the Kingdom.

V. 1. So David went up thither, and his two wives also That as

they had been comforts to him in his troubles, and partakers in all his they had occi comforts to firm in his roubles, and parcakers in all his affictions, so they might be conforts with him in his prosperity, and communicate in his high honour and preferment. And herein they were types of Christ Church, which when it hath suffered with him, shall alforeign with him, 2 Tim. 2.1 2. Luke 22.28,29.

V. 2. And his men that were with him did David bring up] i. c. His fervants and Souldiers that had accompanied him in his afflictions and

perfocutions, and they dwelt in the [Vites of Hebron] i. c. Such as belonged to Hebron, which was the Metropolis or chief (tipy, John 11, 11, 12).
V. 4. And the men of pladed same, and there they aratisted David King over the boule of Judab) David was thrice anothered: first by Samuel, when God electhed and defigned him to be King, i Sam. 60.11, fecondly, by the tribe of Judah, whereby they tellified their approximation and confirm number held him. Samily sections of the same contractions and confirm number held him. Samily sections with the same head of the sa and confere unto the election, actually receiving him to be their King and content unto the efection, actually receiving him to be their King, and Isility, by the whole body of the people, ch.7,3 to teltile likewise their siftent and approbation. By which anotheting was fignified net only Gods calling him to the Royal dignity, but all to the inswet undition of the Spirit, whereby he was qualified with heroits fifts and gaces neediffy for the calling. Now it pleafed God thus to returne Davids amoyating for the further confirmation of his faith in this allianness, that God, who had called him to the Kingdom, would establish him in it, and bleffe and profeer him in his government. And of fuch supports our weak faith standeth in need, in respect of the many tentations unto which we are subject, and our frailty and inability to make any resistance. Now though it is not to be doubted but that many of other tribes did joyn in this action, even all those who being convinced of Davids just joya in this action, even an tour who ording convinces of Lawies joya the from God, came unto thin in Zikleg, and offered their feryles to bring him to the Crown, 1 Chr. 12, yet Judah is only named because that whole tribe unafimously joyard in this action, whereas there were but fome alone out of the other tribes that favoured his tiple, and the reft, which were the greatest part , adhered ftill to the house of Saul, and defired to fettle the Crown and Kingdom upon his pofterity. Thus David through many tribulations at last cometh to the Crown, and was herein a lively type of our Saviour Christ, who was first crowned with thorns before he was crowned with glory, and after many perfections and af-fildions was exalted to his Throne and Kingdom.

And they told David faying, That the men of Jabesh were they that extractory total New 1970s, some toe given of years were not total buried Stall. I Towit; cither upon his enquiry what was done with the bodies of Stall and Jonathan, as being willing to have them buried in an honourable manner, 1 Sam. 31. 13. or effe they reported it of their own accord, thinking it would be ill tektra reliet hands that they beflowed to much care and coft in the burial of Stall, who was Davids. periodect or most cere and core in the partial or sun, who was Davids professed enemy; or at least they gave him this warning, that taking notice of their affection to Suul and his family, he should take heed of them, if they proved his enemies, or use the best means he could to make them his triends, who were worthy the having, feeing they were fo faith-

ful to their former lord and king,
V. 5. And faid unto them] To wit , by these messengers which

he fent.

Bielfeld be ve of the Lord] i.e. The Lord multiply upon you all his
bleffings, as a reward of your faithful fervice.

that ye bave forced this hindanife anny part lord, even unto Saul J Who
se Lord and King over the whole land was generally to be respected and
honoured, but in a more peculiar manner by you, who rec leved from

hind the man of deliveration. him deliverance out of desperate danger, 1 Sam. 11.

V. 6. And now the Lord shew mercy and truth unto you] i.e. Mercy, V. O. And now not Lora from mercy anarrum untoyau] 1. e. Mercy, in making gracious promifes of rewarding your faithful fervice; and Truth, in his conflam performance of them unto you, who have in this action approved your felves such loyal and grateful subjects to your Lord

and Soversign.

And I also will require you this kindnesse] i. e. Seeing your Lord, when is dead, cannot do it, I, as his successour will pay his debt, and recom-pense the love and thankfulnesse which we have shewed unto him.

V. 7. Therefore now let your hands be strengthened, and be ye va V. 7. Untrejore now eet your wanns ve prenguenea, man de pe va-liant? Heb. be je fons of valour, i. e. Be not diffusyed, though ye have loft your Lord: For I, whom the house of Judah by Gods appointment have anointed K. will supply unto you all the good things ye have left by his death. And this he ipeaketh both to take off from them all jealpufier and fears, that he would deal the worfe with them for their expressions of love to their deccased Lord; and withal that he might use all lawful policy

chi (it would be an annual Chas good presuncy to go up to the chas in the chast to unusin me Annual (mount consult me are certain in emount nave chies of Judah shi sown tribe, where he was born and bred, and where prevailed Judill he was compelled thereum by Abarbar and Jibahheth. Piskindred, allies and friends living, he was likely to find belt acceptance. And this he did, partly, as a gracious King, where Prevailed J until the was competited infection of young and impainted.

And this he did, partly, as a gracious King, who abhorreth to fined the
blood of his fubjects; and partly, in respect of his earth to Saul, that he
would not destroy his posterity, and abolish his name, 1 Sam. 24.

V. 8, But Abner the son of Ner, Captain of Sauls bost, sook 18bbo-sheth Called also Esbbast, Chron. 8. 33. See on ch. 11.21. God be-ing pleased yet mere to exercise Davids faith and patience, before he came to the full possession of the Crown, leaveth Abner to the ambition and pride of his heart, to croffe him in his proceedings, by feeting up one of Sauls sons to be King for his own ends. For being himself of Sauls family, and neer of kin unto him, and by him advanced to be General of the Army, (an high place of honor and command) he defireth nersiot the Army, as nego pasce or nonue sno commento, use cuttrean these the Soversigns wighter terms in the boule of Saul, that fo he might fill recain his dignity, which he had no hope to do if David came to be King, feeing, he had many worthy friends and new kindred of his own to sdwarce. And he maketh choice of Hisbofheth, who was no martial to advance. And he mistern choice of inholmen, who was no martist man, but of a week firit and finall parts; knowing he could rule him at his pleature, who was chief Rulet of the Kingdome, and so in effect make himself King, the ether ferving only for State, or shadow, to complete the country of the count lour his actions : Of which power and regency he had no hope, if David, a prudent and valiant Prince, should weild the Scepier. And because Mephibosheth was but a childe, and lame of his feet, and so not fit to colour his ends and aims, though the right heir by lineal descent, and meaketh choice of his uncle, to make him King. And all this he did out of pride and ambition, against the light of his conscience: For he knew well enough that by Gods appointment Samuel had anointed David to be King over Ifrael, and to succeed Saul, whom God had rejected ; and

he plainlyly acknowledgeth it in his rage, ch. 3, 9, 10, 18, And brought him over to Mahanam A City in Gilvad, in the tribe of Gad, beyond Jordan, on the river labbock, neer labeth Gilead ; which had its amen, fightlying two being restrict about a property of the fine property of the raising and forming of an army; or it may be he was jealous of those parts, especially of Iabeth-Gilead, lest they should fall to Davids party, eing won by his kind meffage, and therefore he meant to relide there

with his strength about him, to keep them from defection.

V. 9. And he made him king over Gilead] i. e. All the Country be-

And overthe Afhuriter] i.e. The tribe of Afher, on the North of

and over legreel] Situate almost in the midft of Cansan,on the borders of Zebulun, Manasseh, and Islachar, in which tribe it was, Josh.

And over all Ifrael] The tribe of Iudah only excepted, and those that reforted unto David out of the other tribes sthough it feemeth that the whole people were well-affected to David, and inclined to choose

has the mone-copy and the three transmissions and the second of the form of the Kinghad they not been over-awed by Mintry who was General of the Army and has a great kirraght under his command.

Vi. 10. Jibplephis, Gauli (an, sur fourit) years oil when he began to vite the was old enough to have secompanied his induce with the real of his bettileen in the bartel, had the been a martial man, with the real of his bettileen in the bartel, had the been a martial man, and of parts fit for fuch a fervice,

and of parts it for item a terrice.

To wit, before the wars between him and David began, and chiefly that by the pool of Gildeon. For her eigened over lifted all the time that David regined over Italiah in Hobron, before thefe wars; schough it is not like that, they lived in peace all the time before; howfoever this was the chief war that was between them in thefe two years. For otherwife it could not have been faid that there was long war between the house of Saul and the bouse of David, if Ishbosheth reigned but two years in all, ch. 3. 1.

followed David] i.e. Took his part, and followed him as their King and General. And herein they could not be condemned for making a chilm in the Common wealth, and being the caule of a civil war by common western, and being the caute of a civil war by feparating from their brethren, because they did it in obedience to God, knowing that he had appointed David to be their King. Yea they deferved great praife, in that they were so ready to expose themselves to all the dangers and miseries of such a war rather then they would transgresse Gods known Will

V. 12. And Abner--west out from Mahanaim to Gibeon To wit, his army attending him to wage war against David and Judah.

V. 13 And Josh the fon of Zeruida) j. e. Davids fifter. Ioab was entrusted in this expedition, to lead the armiesthough he was not not yet

chofen chief General, 1 Chron. 11. 6.

by the pool of Gibeon This pool was on the South-fide without Gibeon, a City of Benjamin. See on Hos. 9. 9. Some think it was the fame that was called Gibrah Saul, where he kept his Court and residence,

V. 14. And Abner faid to Joab, Let the young men arife, and play be-V. 14. Ann Avert jata to yout, Let the young men args, and play re-forcing i.e. Try their valour and skill in arms, to make us some sport by acting their bloody tragedy. This challenge he maketh, in hope that by the good successed of his gallant Jouldiers he should dismay and daunt the courage of Davids men, and so obtain a more casse victory. And this challenge is no sooner made by Abner then accepted by Ioab, of good means to gain the peoples love, though he had affirmed they both delighting and confifting in crueity and fleedings of blood, from Gol that he should be King. He would not use any hostile as men often fished with these horsts dex and spects, and

haurder one another. But how abominable this is in the fight of God, appeareth as many other wayes, fo by the fearful iffue of this barbarous an I bloody challenge.

V. 16. every one I is fellow] i. c. His antagonist or adversory.

V. 17. And there was a very fore bastel that day] For either party be

ing entaged against the other by the death of their Champions, joyned their main battels, and furioully fought together as mortal enemics, till at left Abner and his party were beaten by Davids fervants, and being tourid were put to flight.

V. 18, And Afabel was as light of foot as a wilde roe] An hyperbo

lical experiino of his fwiftenelle in running, 1 as Soul and Jonathan are faid to be fwifter then Eugles, th. 1.23. Jolephus faith of Afahel, that he not only exceeded other men in running, but also contended with horfer in swittnesse. Unto which he trusting too much, it became the occa-fion of his death by his example verifying the saying of Solomon, Beclef. 9. 11. That the race is not to the swift, nor the battel to the fireng.

V. 19. And Afabet purfied after Aburt] Ambitiously aftering the glory of taking primour the General of the field. For as he was switt of loct, to he was valiant, and a man of his hands ; and therefore reckoned

among Davids Worthies, 1 Chr. 11, 26.

21. Lay thee hold on one of the young men, and take thee his armour or his spoil q. d. If thou dolt affect the glory of the victory, I will not be against it; but then thou must choose such an Antagonist as is thine equal, and a young man like thy felf, and not provoke an old experier cea Soulder, to thy extream danger and diffunour.

V. 2. And Amer fild again to Afabel wherefore Bould I futte the to the ground i] q. d. I am very loth to kill thee, if thou doft not too much preis and provoke me, for thy brothers take.

bow then fload I hold up my face to fosb thy brother?] i.e. With

where the present some agent, have or year not present; I.e. with what canditate call took for any paste and reconciliation with him fining killed his hother. And of this, Abner was careful even in the very liet of war, being guilty to himself that he fought in a bad caule, and doubting that David in the end would prevail; and when that came to pute, he wel knew that Josh who was so potent and in so great favour with Divid, would either be an heavy adverlary, if incenfed againft film 3 or a good friend, to make his peace.

V. 23, Wherefore Abur with the binder end of the spear] i.e. With the

pike of the fpear in the lower end : for their spears were double pointed. finde bimmaler the fish rib] te. Under the lowest of the flort ribs, (which are five in number) near the belly 5 out of which wound his guis came forth. So ch. 3. 27, and 4, 6, and 20, 10. And in that place he impedian because in all likelihood it was below his armout; and to a 20, 1, and 1, and 10 a

with row like lich over a, so are fewer in sie mouthaut beeding finders are there in the finds ab leceding finders are there in the finds ab leceding finder in the flowings. For though in the fury of war revenge feemed first and first so if are abtered and diffillful, sarapires [9] all, efficience blood, and innumerable other miteries, sipecially In a civil war, wherein nor only men of the fame country, but also of the and civil was, wherein nor only men or the same country our amo or the family, kindred and allies, year even mereft friends, and dearth bettines, fivel and murder one another. And that being the condition and reature of this precious way. Abner with it as a reason to perfusade Josh to defilt from it. Otherwise it might prove bitter in an another replet, namely, if by too eager and mercilefte pursuance they cut off all heps, and brought their enemies into a desparate condition, and so made them resolute to self their lives at the dearest rate, and to turn again upon them, and renew the fight. This in the chance of war fometimes proveilt fatal to them who a little before feemed to have gotten the victory.

tut jugate, actus was a nute octore tecture to mare gotten me raccord, bid the people, return from fellowing their brethyral, He talent his word brethren as a frong argument to make him delik from the purful; a few ing they were not altern, heistens and idolates whom they purfue affects of the time analog with themselves, even the Ifacel of God, thildren alto due time random with themselves, even the Ifacel of God, thildren

of the same Father, and professor of the same religion.
V. 27. intesse the same professor is established, and pro-Couled his cumpeter, to found a receast inpon the hearing whereof, his and Amalekites, and taking her captive, did marry her, becom-

eccauming it but a play and sport to see their followers medicee and army defilted from pursuing their visiony. And herein Josh shewed much wildom and moderation in his affections and philions. For though he could not cheofe but be much moved and grieved for the death of his brother, yet he respecteth not his own private revenge, but sheweth how unwilling he was to fled the blood of his brethren 3 thinking that it would be a good means to make Abner defire peace, and for the fettlement thereof, to apply himfelf to David as his lawful King Soch. 18.19

neither fought they any more] Namely, at that time ; for other wife the war continued between the house of Bavid and the house of Saul for

ome time after this, th. 3. 1.
V. 29. Bithron Called the mountains of Bether, Cant. 2. 17. i.e. f separation, because lying in Gilead they were by lordan separated from Cansan.

V. 31. bad [mitten of Benjamin and Abners men] i.e. Had flain. of his party, both of Benjamin, and all the other tribes that adhered to

V. 31. And they took up Afabel, and buried bim in the sepulcire of his father, which was in Beiblebem I there we have a transposition of the words in this verse. For they did not bury Ashel that night after the battel was fought, but travelled all that night to Hebron, to bring unto David with as much speed as could be the good successe of the battel, and carrying the corps of Afahel along with them ; they afterwards toleunized his funeral when they were at better letture. Others, not willing to admit of such a transposition, hold that they did not go to David the night after their victory, but stayed a while to bury their dead flain upon the place, & then carried the body of Afahel to Bethichem, and there buried it, and the night following went unto Hebron to carry the news of their victory to the King. But by that time it was like to be flale news, it they flaid till Afhels funers was following two beautiful to the King. why a great Worthy flain in field in the Kings cause and quarrel, should be so suddenly and obscurely buried in the night. Besides, it seemeth unto me, that as Abner and his men went all the night after the battel to their King at Mahanaim , v. 29. fo Joah and his men are here likewife faid to have gone the fame night to their King at Hebron. CHAP. III.

Vetf. 1. NOw there was long was between the boule of Saul and the boule of David For it latted five years and odd monoths, from the first fight, ch. 2. 1. 1. to the death of I Mobbeth. For David reign over labels in Helson was feven years and fix monoths, two of which were fpent before that fight, ch. 2. 11.

But David w.xed [trenger and [trenger, and the buyles] Soul waxed weeker and weeker Davids Kingdom had a fure foundation, Gods never-tailing promities, upon which he grounded his faith, waiting with nearly the second of the se undernin, we much in spirits, more than the purpose of the full down and died, flord find upon the seconglishment of his word; bluebothetis Krigar in upon at zone to the place worker a filted full down and died, flord down was founded upon the sum of field, humane policy and power, and fill filted to were hindred in the purpose, by paring upon this fail had no word of God for the condinuance of it, but rather on the constant of the constant o patience for the accomplishment of his word; But Hibosheths King-dom was founded upon the sem of fitch, humane policy and power, and pretrices, and innouncing his ocain.

Vi. 14. 30ab dip and Abilitat phrifined after Abator | Like wife and Bowle Commissators, not regarding to much their private interted and Bowle Commissators, not regarding to much their private interted and Bowle Commissators, not regarding to much their private interted and life. See the commissators are recommended to the profit. This should be sufficiently and weak at the first, is daily enlarged, and growth in fleregib, interest when the profit is the first work ability should be profit to the bill of Ammab] Hill the first work ability should be profit to the bill of Ammab] Hill the first work ability should be profit to the bill of Ammab] Hill the first work ability should be profit to the bill of Ammab] Hill the first work ability should be profit to the bill of Ammab] Hill the first work ability should be profit to the bill of Ammab] Hill the first work ability should be profit to the bill of Ammab] Hill the first work ability should be profit to the bill of Ammab] Hill the first work ability should be profit to the bill of Ammab] Hill the first work ability should be profit to the bill of Ammab] Hill the first work ability should be profit to the bill of Ammab] Hill the first work ability should be profit to the bill the first work ability should be profit to the bill of Ammab] Hill the first work ability should be profit to the bill the first work ability should be profit to the bill the first work ability should be profit to the bill the first work ability should be profit to the bill the first work ability should be profit to the bill the first work ability should be profit to the bill the first work ability should be profit to the bill the first work ability should be profit to the bill the first work ability should be profit to the bill the first work ability should be profit to the bill the first work ability should be profit to the bill the first work ability should be profit to the bill the first work ability should be profit to the bill the first work abili mind mo were set use tree; as easy and good of the people.

The state of the word dolysis when they were come to be bill of Almand's Hall and the first were desired, this this men being rallyed into a body, and having the Albert exciteded, this this men being rallyed into a body, and having the Albert exciteded, this this men being rallyed into a body, and having the Albert exciteded, this this men being rallyed into a body, and having the Albert exciteded, this this men being rallyed into a body of batcals, on the top of a bill.

If Albert To wit, into one main body of batcals, on the top of an bill.

If Albert To wit, into one main body of batcals, on the top of an bill.

If Albert To wit, into one main body of batcals, on the top of an bill. In the Scription of the flood, which delityeds must not a strength of all years by his chief General Antichtift, at flibsohet into 10 hands the preaching of the state of the billion of the flood, which delityeds must not a strength of all years are likely to a floor the property of the word, and the word, and the preaching of the continued of the word, and the word, and the word, and the word, and the preaching of the word, and the word, and the word, and the preaching of the continued of the word, and the word of the word, and t

V. 2. And unto Davia were (one born in Heeron). Whilling was the day of gave him no children; though he had two wives with him, because in his wife providence he faw that children then would have been burdensom and troublesom unto him; but no somer is he cholen King over Judah, and fetled in Hebron, then he is made the Father of fix fons. Yet God did not multiply his posterity as he multiplied his wives, but of his fix wives gave him only fix fons, to teach him and us, that Polygamy, howforver it was tolerated in those times, yet was not allowed as his ordinance to make a fruitful Progeny. And experience alio teacheth us, that one man joyned with one wife, according to Gods first institution; have been bleffed with a more numerous posterity then they who have had many. But especially this is crident in Solomon, who of his thousand wives and concubines had onely one son, and he none of the beft seven as his father before him, though he had divers fons, yet was not much bleffed in them, feeing theywere many of them, rather corrofives, one must necess in temperating treywere many or temperate corrossed, of eer out his feart with girl find execution, then cemforts and called 1993; a moun Abfalom, and Admitth, theo, 3, 15, See on t Kin. 15, V. 3, And his ferond, Chilled, Called also Daniel, t Clive, 3, the bird, Abfalom the lond Massab, the daugler of Taimai Kin.

volca) us to a combat between our young mens, we had never engaged our of the first this felta, but were tather reflected of have merched away and etc. It is the first, but were tather reflected of have merched away and etc. It is the first, but were tather reflected of have merched away and etc. It is the first, but were tather reflected of have been revented.

V:33. So fool bloop a trampley, and all the people flood fill? i.e., a Zakaga is invased and for arged the country of the Gelhuitte Country of the Gelhuitte and a shirt of the country of the Gelhuitte and a shirt of the country of the Gelhuitte and a shirt of the country of the Gelhuitte and a shirt of the country of the Gelhuitte and a shirt of the country of the Gelhuitte and a shirt of the country of the Gelhuitte and a shirt of the country of the Gelhuitte. Gefhar] Acity fituate in the North, on the frontier of Gilead, at

ing first a Proselite to the Jews Religion. Which after some ceremont- thou will remit all that is past, receive me into savour, and give mostuch observations performed, it was lawful for him to do, Deut. 21.12,13. place and preferment as besitten my person and parts (though not very expedient, feeing he had choice enough among his own people) because she was not of any of those seven custed Nations with whom marriage was interdicted. But it is more probably though that David married her after his departure from Z klag; for there he had only two wives, Ahinoam and Abigail, 1 Sam. 30.5. and that with her fathers likeling and confent, when he was chofen King of Judah, and dwelt at Hebron; that he might by this alliance fecure his Kingdom from the like invasion. And if David and Talmai had nor been in league Hom the use involved. And it arms and a sense are no occur in logger and friendfully it is not like that Abislom would have fled to him for protection, when for murdring his brother Amnon he was in his fathers displasfure, hi 2, 37, 48.

V. 5. And the fixth, Ithream, by Eglab Davids wife] All the rest

Chap.iii.

were his wires, yet the only is to called, either because her parentage being obscure, the was no otherwise known then by her ticle of being Davids wife, as all the rest were; or to distinguish her from some other In particular is called his wife, to imply that all the rif were his wives have therein a politick end, namely to fetter sandate in the rift were his wives have therein a politick end, namely to fetter, and fecure the politic head, namely to fetter, and fecure the politic head, namely to fetter, and fecure the politic head, namely to fetter and fecure the politic head, namely to fetter and fecure the politic head. his concubines, 1 Chr. 3 9.

Ve 6. Abner made him felf strong for the bouse of Saul] i. e. He fur-

nished himself with arms, munition and riches, and increased his army, to settle the Crown upon Ishbosheth.

V.7. And Ishbosheth said to Abner, Wherefore has thou gone in unto

my fathers concubine?] i.e. Haft lien with and defil d her? With my Junest concubract 1 1.6. East then water and cent. a ner t water this fault he chargeth him, either because it was so reported unto him by others, or out of his own groundless sufficion and jealouse, teeling it ap-peareth not whether it was so or not. Abner in his answer neither confeffing nor denying it. But whether it were true or falle, it feemeth In-bosheths discontent did artie, not only from this, that Abner had dishonoured his father, who had been his King and Sovereign, in lying with his concubin; in but chiefly becaufe, observing unto what great strength he was grown, being General of the Army, and in high favour with the people, he suspected that he sipired to the Kingdom, and made way thereproprinte injectorium e spiece over Kingsomsand made way there-loss of the spiece of the Kings concibine, who laudig two loss of the Kings of the Ki and sipiring to the Crown, outcome nely and to mittue tuch a uengal, as appeareth in the example of Adonijah, with whom Solomon was implacably displeased for defiring to matry Abishag Davids wife, as the control of t poling that thereby he intended to get the Kingdom, 1 Kin,2, 22. See

V. 8. Then Abner faid, Am I a dogs head] Or, a dog keeper. freet meguity of to foul a fault? Or tuppole I were guilty of it, am I in thy efteem of luch a low and poor condition, even no better then a dog, or dog-keeper, that thou holdeft it to great a diparagement unto thee for me to lie with this woman, who was not thy fathers wife, but only his concubine? whereas by my place I am next unto the King, and have done therein such faithful and profitable service both to thy father, thy felf, and your whole Family? See chap. 9.8. & 16.9. 1 Sam. 24.14.

Deur. 23, 18,
which against Iudah do show kindness this day to the bouse of Saul] q. d. which against rudus as low are marrier ton any to no course of Sauts 9 et. A flat thou any reason to flight and villifer me as some mean groom or focundre, from whose support both thy self and all thy fathers house have your whose substance, and who have power, when I please, to deliver thee into thine enemies bands, who would depose thee and seek thy

V. 9. So do Godio Abner, and more alfo] See on Ruth 1.17. except, as the Lord hath [worn to David, even to I do to him] i.e. Translate the Kingdom from the house of Saul, and make him King. Hereby it appeared that he knew that God had choice and appointed David to be King, and that all this while he had opposed him against his knowledg and constituce, for his own worldly and carnel ends.

V. 10, from Dancuents of Beeffebbal Secon Judg. 20.1.
V. 11, And be could not appear Abner a word, for he feared him]
Being over-awed with the greantelle of his power which he had with the people, especially with the Army. This was Davids case,

V. 12. And Abner fent meffengers to David on his behalf | Heb. in fiead of himself. Or, inhis own name. Not during as yet to go unto him in his own person, till he had from him a safe conduct, and might be entertained with acceptance, and upon good conditions. Others read it, Because of this, i. e. being energed by this affront.

[sying, Whose is the land i] This may be either meant thus, Whose

is it to beltow? Or in whose power is it to confer upon whom he pleafeth, but in mine, who am ready to give it thee? Or thus, Unto whom by right doth it appertain but unto thee only, whom God, who alone hath the right to dispose of Kingdoms, bath chosen and appointed unto it? And here, like an hypocrite, he pretendeth it was Gods delignation that moved him to tender his fervice unto David, whereas indeed it was his indignation towards Ishbosheth, and his self-ends, to secure him from danger of punishment for his former demerits, and his hopes by this means either to be advanced by Davids favour, or to retain his prefent power and dignity, at least that he might not be rejected and caft out with difhonour and difgrace.

Make thy league with me] i.e. Enter into covenant with me, that

to bring about all Ifrael unto thee] i. c. Caufe them to leave Ifhbo

sheth, and become thy subjects.
V. 13. And he said, Well, I will make a lesgue with thee i.e. David returned Abner this answer, I like and accept of thy proposi-

Thou shalt not see my face, except thou first bring Michal Sauls dgughter] There were two principal causes which made David so desirous to have Michal brought back unto him, that he might enjoy her as his wife, though the had been to long detained from him, and married to anothers.

I. Because the was his first wife, and had formerly loved him dearly, and In Decaute the was this net write, since any country forces that exercise approved the love by uring means to fave this life when he was in extreme danger, though thereby the incurred the dipleafure of the King her father. And howdovere the might make forme doubt of the continuonce of her affection, feeing the had given her confent to marry another man, yet he imputed that, not to her want of love to him, but to her fathers auall Sauls kindred and allies, having his daughter to live with bim as his wife, freely remitting that great wrong offered unto bim in marrying her to another man.

to another man. V. 144. And David fent meffengers to Ifbioforib Stats fon, faying, De-diver me my mife Mitchil]. He detreth no favour but only that, he would do him right, by using his authority for refloring, unto him his lawful wite. And he bloofelf fendeth this meffigs, and doth nor, only site the mediation of Abner, because Abner being lately but upon ill terms with him, he might suspect he made the motion for some sinite ends, and selfinterest, and also that it might be the more easily effected, having Ishbotheths substitute training to the more easily enected universe and botheths substitute to back and execute its. And it is apparent, that Abner, as he did help it on with his periwation, to he was the Kings agent to effect it. For he went to Phaltiel her husband to demand her in the Kings name; and having obtained her, he brought her away, and accompanied her to Bahurim,

because he had purchased her at a dear and dangerous rate, ventring his life for the procuring of the Philistims foreskins. And here he nameth an hundred only, though he brought two hundred unto Saul, because the covenant between them was only for an hundred, I Sam. 8.25.27:

V. 15, counfrom Phalitel] He is called Phalit, 1 Sam, 25,44.
V. 16. And ber bubbad went with ber along weeping] Heb. going and weeping, c. e. Experting his great grief with tears, because a wite so noble and beautiful was taken away from him.

to notice and occurrent was taken away room ours.

16 Baburin J. A city of Benjamin, on the frontiers of Judah, ch. 19.

16. Sec on Joh. 21.18?

V. 17. And Abner bad communication with the Elilers of Ifract]

V. 17. And Abore but communication with the Elders of If sai] According to his covenant made with David.

Te fought for David in times paft to be King over 1001. Hereby it appeared his many or most of the people of Incel didd in much honour Davids that they much defired long ago to have had him to be their King, had nor. Abore, having the milital in his hands, over-powed them, and compelled them to take pure with Inhostheth.

V. 18. Now then do it; for the Lord bath fooken of David, faying, &c.] We do not read in the facred Story where this is expresly spoken; but Josephus faith it was spoken by Samuel, and commonly known amongst the people. Here Abner like a politick hypocrite, pretendeth be endeavoured to set up David King, in obedience to God, and for the good and falvation of the people, whereas he did it meerly out of felf-

love, and to advance his private interest.

V. 19. Abner also spake in the ears of Benjamin] i. e. Having received a latisfactorie answer from the rest of the tribes, condescending to his motion, that they would receive David for their King, he addresseth himself to the tribe of Benjamin, speaking unto them to the same purpose he had spoken to the Elders. And this he doth in an especial manner to them, because Saul being of their Tribe, was chiefly in their favour; and therefore, if they gave way to Davids title, and submitted to his government, little doubt was to be made of the other tribes.

And Abner went alfo to fpeak in the cars of David in Hebron] i. e. Having received fuch an aniwer from the Elders of Ifreel and Benjamin as farisfied him, he himfelf, to flew his industrious diligence and faithfulneffe in agitating Davids bufineffe which he had undertaken, went to carry the news of his good successe to him at Hebron. And this he did either secretly, that it might not come to Ishbosheths ear, having all about him as his creatures at his command; or rather (because this could hardly be done, he having twenty men in his company to attend him, ver. 20) it is probable that he carried Michal with him to colour his action, he having acquainted Ishbosheth with it, and obtained bis confent.

V. 20. And David made Abner and the men that were with bim, & feaft] As it was usual in those dayes to do when they made solemn Jenji Asit was must in those cayes to do when mey made tokenn contracts and overnants, Gen. 6.5, 0. & 21.44, 46. Herein David is thought to have failed: But not, as I conceive, because he feathed Abmet, though, cas they bay, he was whicked in himefiels and now acted treachersy against his King i feeing it may be lawful to cat with wicked. men, when as we do it not out of free choice and love of their company, but for civil ends and the better transacting and composing of our worldly I winefic and important affairs. Neither could this be counted treathery in Abner, seeing he had openly professed that he would thus do, even to Ifhholheths own facer And it it were unlawful to fet up Ishbosheth , being contrary to Gods expecile Will, then it was lawful to put him down, although he might fait in his ends, and manner of doing it. But here was David faurty, that he thus far proceeded in his own politick plots, and never confulred with God for his direction: And that might well be the caufe of the ill succeile of this transaction, and that it had such a tragical conclusion.

V. 21. And Abner faid unto David - I will gather all Ifracl unto my lord the King] i. c. All the tribes, or the greatest part of all, or all the

chief of all eltares and conditions. So Mat. 3.5. Phill.2.21.
V. 22. Fost came from pursuing a troop] It is most likely of the

Philistins, who were sent out to spoil the country.

V. 24. Then Foab came to the king, and said, What hast thou done? In a proud and infolent manner he coxeth the King of imprudence and indiferction, for fending away a dangerous enemy, when he had him in his hands.

V. 25. Thou knowift Abner the fon of Ner, that he came to deceive thee] i. c. Thou mightft well have known, if thou hadlt been fo confiderate, that Abner, being fo fubrile and politick a man, came not for any good that he intended towards thee, but only to deceive thee, and like a crafty fpie to discover all thy counfels and courses, thy actions and preceedings. And thus he sweetnesh his saucy reproof, by pretending nousing our love and case of 123125 groups whereas medicine on an out of received before, pile and croys. He feared left Abner by this important fervice should expine the Kings favour, and be corrival with him in prefix the grief by fleeding of teats, but also did tellifie to the people by thing but love and care of Davids good; whereas in truth he did all out honours end p.ef. rments; and was therefore vexed because he had efcaped out of his hand, when such a fit opportunity was offered of reveng-

he fent meffengers after Abner] Ufing, it is likely, Davids name to countenance his action, and pretending that he had some weighty and important businesse to treas further with him about. 'And this perhaps mode David afterwards the more earnest and careful in clearing himfelf, and wiping away the suspicion that he had some hand in Abners

which brought him again from the will of Sirah] Situate on the North of Hebron.

V. 27. Fozb took himaside in the gate to speak with bim quietly] 1 King, 2.5. Hich peaceably. i. e. Totreat with him about the Kings affeirs in tecres, and as it were in his ear, that no man might hear him. And breaufe he would be the lefte sufpected, he made choice of the gate of the city to consult in, which was the place of judicature, and of their

publick and folemn meetings.

and finote bim there under the fift rib, that be died] As he had done before to his brether Alahel. See on ch. 2.23.

for the bleed of & fabel his brother] This was one cause which made Joab take this revenge, though he had little reason to do it, seeing Abner thed Asahels blood, in a fort unwillingly, and not before he was much provoked to do it by his importunity. But God herein had his ends, ss a feast provided to refresh and cheer them in the time of their mounting, well as Joab his. I. He thus july punished Abner, as for all other fins, fo for his rebeilion, against David his lawful King, contrary to his own knowledg and conscience, to compass his worldly and wicked ends; and for being the cause of shedding so much blood in this unlawful war, at which he is little scrupled, that he counted it but a sport or play, ch. 2.14. II. By this means he tock Abner out of the way, that David might not bebeholding to him for bringing Ifrael under his government, whom he would have come to the kingdom by a better ways

V. 26. I and my Kingdom are guiltless before the Lord for ever] i.e. I am wholly innocent of having any hand in this heinous crime of thedding Abners blood; and therefore the Lord, who knoweth it, will never lay it to my charge, to punish me for it, nor my Kingdom for my fake,

feeing it is alike guiltlefs. V. 19. Let it reft on the head of loab, and on all his fathers house] Though we are bound by Gous law to abstain from all private revenge to overcome evil with goodness, and to pray for our enemies that hurt and perfecute us, yet in this publick cause, that concerned not David alone, but the welfare of the whole Kingdom, he is fain to use these fearful imprecations both against Joab and his whole family, that so he reartut imprecations soan against joso and nis whole taming turn on might the better elter himself from having any hand in this horted murders of which other wife he was likely to be superfield, by Abners friends at least, that he was confirming to it. Which would have been a cause of railing all his party against him, and the occasion of a bloody war, do it. which would have diffurbed the peace of the Common-wealth, caused much effusion of blood, and quite unitiled him in the Kingdom, in which

now by general confent they were about to establish him.

And let there not fail from the house of load i. e. As long as his family or any of it continueth, let all or tome of these evils befal them. So

from entring into the Congregation, and partaking of the publick ordimances, Lev. 15, 21.

or that leaneth on a staffe] By resson of feeblenesse and lame-

V. 30. So Ioab and Abifhai his brother flew Abner] i. c. Both the brothers conspired together and plotted this murder, though Joab alone did act it.

at Gibeonin the battel] This is added as an aggravation of this foul fact : Abner flew Alahel like a brave Souldier, though unwillingly, in the open field ; but Josh flew Abner desperately and willingly , and that in a base, cowardly and treacherous manner, when he pretended

peace and amiry. V. 3t. And David (aid to Ioab and all the people that were with him He proclaimed a folemn and publick funeral mourning for the death of Abner, and for that heinous fin that was committed in his murder, that hereby he might shew he was innocent, and had no hand in it. And he would have Josh to joyn with all the reft, because he was the chief actor, that (if it were possible) he might come to a fight and sense of his sin, and to unfeigned repentance for it, when he was convinced of the heinoulneffe thereof, by this publick lamentation of the King and all the people, though they had no hand in the fact.

rent your clothes and gird you with fackcloth That, to teftifie the rentng of their hearts with grief ; and this, to afflic their bodies, and to intimate they thought themselves, unworthy to put on better clothing.

See on ch. 1.2. & Gen. 37.29.

And King David himfelf followed the bier] i.e. that he might the more honour Abners funeral, he laid afide his kingly dignity, and attended upon the corps. For among all nations Kings have been ever exempted from such expressions of their mourning.
V. 32. The King lift up his voice, and meps] i. e. Did not only ex-

V. 33. Died Abner as a foo! dieth !] i.e. As a base coward, that foolifley yielderh himieif to be flaughtered by his enemy, making noreepos once menume, wanted of Afshel his brother, ing hindlif on him for the death of Afshel his brother, and hindlif on him for the death of Afshel his brother, and hindlif on him for the death of Afshel his brother, and hindlif on him for the death of Afshel his brother, and hindlif on him for the death of Afshel his brother, and hindlif on him for the death of Afshel his brother, and hindlif on him for the death of Afshel his brother, and hindlif on him for the death of Afshel him for the did not did him to the him for the death of Afshel him for the Afshel hi

ther courage nor ftrengthto make reliftance, nor as a malefactor bound in chains and fetters, and fo led out to execution : No, thou wast truly valiant in all thy enterprifes , as Josh fhould have found it , if he had fought with thee on equal terms; but thou wast suddenly flain, when thou didft least suspect it, by one that precended peace and friend-

as a man falleth before wicked men, fo fellest thou] i. e. As it might be the case of the most wise and valiant man in the world, that hath to do with falle, faithleffe and graceleffe men, who have no respect to true valour, honour or honefty, and of whom he hath no suspicion, because they make flew of love and friendflip ; fo was it with thec. And this David publifieth before Joshs face, and brandeth him with this dishonour and reproach, in the audience of all the people, as a part of his punishment for his wicked fact.

V. 35. And when all she people came to cause David to eat meat] i.e. The Tribunes, Colenels and chief Commanders of the people and army hearing that David refused to eat, came and intreated him not to lay the matter fo much to heart as to forbear his food, especially there being

10.7, b. Exec. 24.17.
So do God to me, and more alfo] See on Ruth 1.17.
So do God to me, and more alfo] See on Ruth 1.17.
If 1 sife bread, or ought elfo, till the Sun be down] He joyned failing with his mourning, to express his guid for Abner, and to cleer himself with his mourning, to express his guid for Abner, and to cleer himself with his mourning, to express his give no Addres, who is cree miners of being any way guilty of his death, that herby he might give faithful clion to the people feeling his innocency.

V. 36. And all the people took notice \$\frac{1}{2}\$ is, and it pleafed them] Heb.
war good in third type. This is faid, to intimate that David statistical that the profession of the control of the client of the control of the

the end at which he prudently simed in the carriage of this bufineffe, that

the end at which in please the people.

As whatfever the King alid, pleased all the people j. e. He was fowell accepted, and to gracious in the eyes of the people, through his wife, fair and julk demeanour in all his courfes, that not only his carriage of all this bufiness concerning Abner, but generally of all things elfe, was ex-

ceeding plessing unto them.
V. 27. that it was not of the King] i.e. Not by his will, counsel or infligation, directly or indirectly, that Abner was flain.

V. 38. Know je not that there is a Prince and a great man fallen this day in Ifrael?] i.e. ye cannot choose but take notice of it, that there is a great Peer and Piller of the land fallen, and that therefore they that killed bim should be punished as murderers, were there power to

V. 39. And I am this day weak, though anointed King] i.e. Unfetled in my Kingdom, like a tender plant that hath not taken root, and therefore of small power to see justice executed, e-pecially on these muc-derers who are in such favour with the people, and command the army, This excuse was below pious and valiant David, and two much favoureth of carnal policy and ungrounded icar. For he had Gods infallible 2 Note: \$ 3.77, one that has a rifling 1 i.e. Some incurable running forts or flux of feeds to which they were exerminably excommunicated, and debarred tradition in your exercise control of the control promife, that he would not only bring him to the Kingdom, but alfoce mile could not have been frustrated and made void by all the power and plots of all wicked traytors combining together and confpiring against

Chap iv. him; and therefore he needed not to have feared to have executed justice | thinking hereby to gratific David, and to endear their fervice, perfumand all his allies and adherents. Again, where there is from God an abfolute command, there is no reasoning with flesh and blood. He that fieldeth mans blood, must by man bave his blood shed, Gen. 9. 6. And the wilful murderer must be taken from the altar, if he sie to it for shelter and fanctuary, and be put to death, Exod. 21.14. And though there were never fo much danger in it, yet let juftice be done, though heaven fall. Neither was there fo much peril in the execution as there was in the neglecting of it. For at this time David was highly in the peoples favour; and Joabs abominable fact must needs render him odious to all men whowere not as wicked as himfelf : And if now Juffice had been duly executed, Amasa his death had been prevented, whom Joab, being fleshed with cruelty and impunity, did in like manner take away. Nor Is it fufficient to fay, that his punishment was only respited, not remitted, feeing all that while the guilt of blood lay upon the King and the whole land, and cried for vengeance, till it was expiated by the blood of the land, and cited to rengeatters. Yes, but the command of executing the murderer; is tings a, 31,33. Yes, but the command of executing the murderer is an affirmative precept, abstite binding to obedience, but not to all times for the acting of it. I anilwes, Though fome delay were allowed for punishing willul murderers, (for which we have no warrant in the Scriptures) yet this would not excuse David for his not executing justice upon Joab, when he was established in his Kingdom, even to the very end of his reign, feeling it was more then probable that in fo long time Joab might have died a natural death, or being a martial man and in continual wars , have been flain by his enemies, and fo justice should never have been executed upon him.

the Lord Shall reward the evil doer] i.e. Though I be unable to inflet condign punishment on these potent offenders, yet the Lord in his due time will do it himself; and I refer it unto him, and desire him to do it: 1 Kings 2. 5, 6, 34.

CHAP, IV.

Verf. 1. A Nd when Sauls fon heard that Abner was dead in Hebron. his bante were feeble] i.e. When Ifhbotheth heard that Abner was taken away, upon whom he wholly relied, he was fo daunted and disanimated that he became weak both in courage and councel, and was utterly disabled for action, and managing the great affairs of the Common-wealth. So ch. 17. 2. Exts. 4. 4. Neh. 6, 9. Isats 37.

And all the ifractives were troubled] i. c. All the tribes that adhered

to his partie were in great fear, and perplexed with the fuddennesse of this news, because they knew not what would become of the Treaty of peace and reconciliation, Abner being dead, who did negotiate it: and if it should now break off for want of his prosecution, and the Kingdom be imbroiled in a new war, they should be at a great loft, upon whose counfel and conduct they chiefly relied,

V. 2. Captains of bands] Which were used to come and spoil, cb. a Beerothite] i. c. Born in Beeroth , a city of Benjamin, Jofh, 18.

Beeroth was reckoned to Benjamin] Though now the Philiftims pofeffed it, the Benjamites atter Bauls discomfiture being fled out of it, 1 Sam. 31.7

V.34 And the Beerothites fled to Gittaim A town of Benjamin Neh.

1.33 whither they fled for fear of the Phillithms. Of which flight mention is here made, that these Captains might be known to be Becrothites, though they now fojourned in Gittaim, and their city at this time was inhabited by the Philiftims. Others think there were two cities of this name, one in Benjamin, the other in the South-frontiers of Judah, whither these Beerothites fled , and there inhabited, liking it so well that they returned not to their own city to the time that this flory was writ-

V. 4. And Jonathan Sauls son had a son that was lame] The drift of this narration concerning Mephibosheth is to shew what induced these two Captains to murder Ishbosheth, that they might thereby ingratiate themselves with David; to wit , because there was none remaining of Sauls house likely to vindicate his death. For Mephibosheth only was left, and he but a child, and lame of his feet; and therefore as he was unlikely to revenge his uncles death, being young and impotent, especially when as he could not look otherwise upon him then as an usurper, who had put him by the Crown to which he had title by lineal succession ; so he was as far unable to hinder David from quiet possession of the Kingdom, being a lame childe, whom no man much respected. Hereupon soils or ling a same control monain in blant respected. Fartenpon they conclude that the taking away of Ishbosheth would be so advantageous to David, that he could not choose, in common humanity, but richly reward the contrivers and actors of its Whereas on the other fide, now that Abner was dead, Ishbosheths Kingdom was in such a declining and tottering condition, that there was no hope of advancement by him, though they should be never so faithful in his

when the tidings same of Saul] i.e. Of his overthrow and death 1 Sam. 3 1

out of Iegreei] Where the battel was fought and loft, 1 Sam.

upon such an hairous malefactor, maugre the might and malice of him ing of indemnity, because there was none but a lame childe to revenge his death.

and came about the heat of the day to the house of Ishbosheth, who lay on his bed as noon] Though there were a common cultom in those hot countries to take their ease in the Bear of the day, which made them unfie for action and imployment, yet it feemeth to be focken here in a fpecial manner of Ishbosheth, because he was a dull unactive man, who having put off all business to Abner, gave himself over to floth and ease: A thing unsuitable for a King at any time, especially for him in his present condition, full of desperate danger, Abner his chief strength being taken away. And therefore it was just that he should dye in his shoth who had lived flortifully all his dayes.

V. 6. And they came thither into the midft of the house, as though they

would have fetched wheat] Having diffuled themselves in the habit of such as came to buy corn, whereof Ishbosheths lands (it streeth) yeelded great flore, or of porters, that came to carry away some that had been bought of elfe, as it is more probable, being Commanders in Ishbosheths army, and well acquainted in his houte, they came thinker under pretence of fretching corn for provision of the camp, or for themselves and the Soldiers under their command; and by this colour having free accesse into the chamber where he lay, and finding him asleep upon his bed, they murdered him, and curting off his head, took it away with them , and carried it to David, expecting some great reward.

under the fifth rib] Sec on th. 2, 23,

V. 7. and gate them away through the plain all night] Making all poffible bafte for fear of being purfued and overraken, they travelled all night from Mahanaim , where they did commit this bloody act , unto Hebron , through the Plain between Jericho and Hebron , chap,

2. 19.
V. 8. Behold the head of this office the fon of Saul thine enemy which fought thy life] This speech is cunningly composed. To commend their fervice in killing Ishbosheth , they put David in mind of Sauls enmity and bloody perfecution, which they in this fact had revenged upon his fon.

and the Lord hath avenged my Lord the King] Though this were true And NOT LOT A DATA WERE ANY LOTA WE ALTIG I A HOURN THE WETER THE RESERVE WORKINGS OF Gods providence, using this as a means of feeling David in the quiet and peaceable postedion of the whole Kingdom, and though it were just with the Lord to bring libbosheth to such an end, having usurped the Kingdom contrasy to Gods revesled Will, yet it excused not at all these murderers of their Lord, steing they had no respect to accomplish Gods Will, which expresly forbiddeth all treachery and murder, but only simed at their own private profit and advancement.

V. 9. As the Lord liveth, who hath redeemed my foul out of all adverfity] i. e. As fure as the Lord liveth, who hath alwales hitherto delivered me out of all my troubles by just and lawful means, without the help of any base villany or wicked treachery , I will inflict upon you, according to your demerits, fevere punishment; The which latter part he abruptly supposeth, as it is usual in

V. 10. When one told me] i. c. The Amalekie, chap. 1. 2, &c.

faying, Behold, Saul is dead] Saying withal that upon his request he did help to kill him, and rid him out of his pain, chap. i. 10.

V. 11. How much more when wicked men have flain a righteous perfon] i. c. How much better reason have I to execute severe justice on fuch bloody and treacherous affaffines as you, who have murdered one that was just and innocent, though not simply in himself, yet in reference to you, having done you no wrong to provoke you to this horrid act, but contrariwife well deferved at your hands, by advancing you to places of command in his army?

in his own house, upon his hed; i.e. In a place where he had reason to think himself most secure and free from danger. By all these circumfisnces David aggravateth their horrible erlme, as being in many respects far more hainous then that of the Amalekite, which he had punished with death. He was an Amalekite, and in respect of nation and birth an enemy to Gods people, from whom no better was to be expected, efpecially by Saul, who not long before had flain almost all their nation ; but their wer likelites, and of the same religion with Ishoshieth, and thereby obliged to perform all good duties to their brother; yes, they were of the same tribe with Ishoshieth, and his servants, and therefore bound to be loyal to their mafter. He did but haften Sauls death, being deadly wounded, and our of all hope of recovery, to eafe his pain and prevent his shame and dishonor; but these took away Ishbosheens life when he was in perfect health and suspected no danger. He did it (as he pretended) at Sauls earnest request, out of mees pity, to free him from torment ; But these murdered Ishbosheth in a violent manner against his will, when he was taking his repole, and was at case. He slew Saul, when he was pursued of his enemies in the field, and had no hope to escape their fury but these killed Ishbosheth in his own house, sleeping on his bed, and in no danger to be surprized by any other enemies but fuch treacherous villains as they, who ought

adhis name was Mephilopheth] See on chap. 11, 21.

V. 5. And the fort of Kimmon — west] i.e. Seeing that David
while in the Kimmon is the seeing that a linking green work and work in the control of the seeing that the seeing the seeing that the example of him that was built not the seeing that the example of him that was built not the seeing that the example of him that was built not the seeing that the example of him that was built not the seeing that the example of him that was built not the seeing that the example of him that was built not the seeing that the example of him that was built not the seeing that the example of him that was built not the seeing that the example of him that was built not the seeing that the example of him that was built not the seeing that the example of him that was built not the seeing that the example of him that was built not therefore now require his based of year bands] i.e. Ought I was the seeing that the see that the seeing that the see seeing that the seeing that the

Chip.v.

place, nor time, could deterr you from committing fuch a treacherous

V. 12. And they flew them, and cut off their hands and their feet, and and bloody fact? barged them over the pool in Hebron They were differentered of their hands and feet, becaute their were the ipecial inftruments in acting this villany, their feer in earrying them to it, which were fwift to fled blood, and their bands in flabbing him and outling off his head. The nurderer by the letter of the Law was appointed onely to be put to death , but when the crime was more hainous and horrible, it was in the Magistrates power to aggravate and increase the punishment, and make the malefactour exemplary to deterr others from the like wickednesse. And though as the Jewith writers observe, it was not lawful to lellen the punishment which the Law had appointed, as to adjudge one to imprisonment, whipping, loss of goods, in fread of death, yet they might added unto it according to the nature of the fin ; breaule God in mercy had appointed the least degrees of punishment which in justice could be required. Now thefe hands and feet David caufed to be hanged over the pool of Hebrens (their bodies, it is likely a siter fun-tetting being taken down according to the Law, Dut. 21. 22.) both to be a publick ipectacle and example to othis bloody fact, either by contriving it, or giving any incomegement to the actors f it.

but they took the head of Ishbosheth, and buried it in the sepulchre of Abner in Hebron] Honouring him, though an enemy, with an infinurable burial in that City where the great Patriarchs did lie interred; and making them partners in the fame tepulchee who had been partakers in the fame cause, and had both alike fallen by treacherous bands.

CHAP. V.

Verfi. THen came all the tribet of Ifract to David unto Hebron Jie. N. only the Elders & chief of thecribes, as v. 3, but with them their Tribunes, Capains & Commanders, with a great army gathered together out of all lifael, armed & wel appointed for the war, as it is specially expressions. fed 1 Chr. 12. 23, where the number of the feveral tribes that came to David at Hebron, being lummed up together, amounteth to above three hundred and fourty thousand. All which continued three dayes with him, feating and rejoycing at his inauguration and coronation, their brethers of the tribe of Judah dwelling at Hebron, and all the country adjoyning, having made liberal provision for their entertainment, with the help slio of the tribes of Hiachar, Zebulun and Nashtali, who with the help site of the tribes of anacust, excusum and apartment who is produce time writer item most proposer. Some uncertain atoms as a were necround them, and brought in likewise their provisions, Chr. 12, proud and feoraful brog of the "cholices, beguined their Fortwas were necround them, and brought in likewise the proporting to it is loftening and impregnable that though they had none to defend it but 39,40. This feath being office the definited them, to affault the Jobusties frong great allembly, before the dimitted them, to affault the Jobusties frong great allembly, before the dimitted them, to affault the Jobusties frong great allembly, before the dimitted them, and the second proposers are the second proposers and the second proposers are the second proposers. For, which was thought impreguance, and interior was nove accurate an out meet not hoods; For Locus and use may to accump uter south and out their not have the ludges, Smutl, or Saul. Now this free coming ling of it, and out of this confidence by way of contemps and desifien, Fort, which was thought impregnable, and therefore was never attemptan of all the tubes, after their long retuctancy and opposition, and their prescrible fubmillion of all nations. Jews and Gent.less, called and gathered by the precepting of the Golpal to the Kingdomo Chrifts and thered by the precepting of the Golpal to the Kingdomo Chrifts and thered by the precepting of the Golpal to the Kingdomo Chrifts and there were their tubes of the place depends and whom they thought fufficients, being placed there, to the place against all the power of Ifrael without any other than the power of the place against all the power of the place agai

premiers. I his tary autogo, not only as an agonatic to have been but on on good, some account ment of the analysis and some year of the receive them graciously, as his (objects, notwinthanding their former leed on this impregnable. Forty you that lift not, that if you does account the property of the receive them graciously, as and tuojects, monamentaling then former even on this impregnable forty you mail may that it you does atompt oppositions, tething they were all brether about alloand chiefly to fixe the furprixing of it, you shall never be able to do it, though you found upon what ground they chole him to be their King, namely, because he ino other resistance. was an liraclite, and to one of their brethren, from amongit whom they

5.30.1 Co.: 12. 12. Heb. 2. 14-38. See Gin. 29. 14.
V. 2. Alforinine plf, when Saul was King over us, then washe that leddiss out and broughest in 15rael i. e. Thou then wash out chief Captain, that didft lead out our armies against our enemies, and didft bring them back, crowned with victory and laden with spoyl: Therefore as by the former benefits received by thy prudent and valiant conduct we are much obliged unto thee, fo having had fo much experience of thy parts, prowels and prosperous successe in all thyenterprises, we cannot think any fo fit to be our King, who art not only prudent to govern in time of peace, but also exert in war, and every way able to lead an army, Num.

and the Lord faid to thee, Theu fhalt feed my people Ifrael] i. e. Hath already anninted three by Samuel to be King over all Itrael, and to be both as a good Shepherd to provide food for them, and to guide and govern them in time of peace, and as a good Captain, to go out and in before them in time of war, I Sam. 16. 11, 12. Pial. 78. 71. In both which respects also he was a type of Christ, Pial. 1, 6, Joh. 10. 3, 4,

V, 3. made a league with them in Hebron before the Lord Namely, that he would, as a good King, govern them according to the preferring rule of Gods Law, and that they would obey him, as his loyal and liege people. Hereunto both parties bound themielves by folemn Covenant, confirmed by a facred oath, calling God to witnesse, and invocating his /vids foul. Name for a bleffing on their proceedings: In which respect it is faid

innocency of the person, nor every to your master, nor reverence of the | that they made this league before the Lord. See on Judg. 11.11. that they mate this tesque eggers are to ea, see on joing, 1, 11.

And they anisated Dou'd King over Iffered. This was his third anolating, See on th. 2. And herein also David was a type of Chrift,
who began to execute his Kingly office, like David, at the age of thirty
years, and was thrice anniated by God, and, as it were, proclamed Kingly over his Church : First by the secret unction of his holy Spirit, Pfal. 45. 7. and 2. 6, 7. Secondly, at his baptilme, by a voice from heaven. Matth. 3. 16, 17. And thirdly, at his tronsfiguration, Matth. 17. 5.

V. S. In Hebron he reigned over Judab feven yours and fix monchis See ch. 2. 11.

and in Ferufalem he reigned thirty and three years over all I fract and Fudab [The last year being begun, but not finished. But hereigned precisely but thirty and two years and fix moneths; but the laft yeer, though not compleat but current, is added, to make up the number round and full,

complete but correct, is source, to more up the normer rooms and unit, as is until a her beriphouse, buff. 30. 46, See E. Kings s. 11. V. 6. And the King and bit men! Having such a great number of the choice and chief men of his Kingdom affentibled, he took this opportunity to a fault and vanquith the faunties in their thong Fort.

went to Ferufalem unto the Febufices Lecufalem was before called Jebus, Judg. 19. 10 and Salem, Gen. 14. 18. Pfal. 76. 2. It was fauate to the Law, 12 ut. 21, 23, 100 th to us a purpose and complete to use the standard of the whis detellation of such treacherous villany 5 that fold the test, and to flow his detellation of such treacherous villany 5 that fold the unitermof borders of two thiets, Judich and B rajamin. One might appear to all the world that he was clear of having any hand in part of freel to the lot of Judah, called Shalem; which they conquerently the standard of the standard o ed and inhabited, Judg. 1. 8. The other, flanding on the North-fide afterwards called the Fort of Sion, and exceeding flrong, felt to Benjamins portion; but they not being able to vanquish it, though affifted by Judah, Josh. 15.53. the Jebufires did Rill inhabit it, Judg. 1.23. and 19. 10, 11. even to this prefent, till David affaulted and tock it. In this part was the hill Morish, where Abraham being appointed to facrifice his ton, was afterwards inhibited, the Lord having provided him another of fring. And from thence is fermeth this City had its name, being divided from Fireb, God will be fien in the mount, and Shalem fignifying peace, both conty yield in Jerufalem, The wifes of peace. This Fort David at the very entrance into the tule of the whole people first attempted, intending to make it the Metropolis of the Kingdom where the temple was afterwards to be built, on the hill Moriah : And the rather because Melchizedek the Priess of the most high God had dwelt and related there. Heb. 7. 1. And it was also the most commodious place to be the chief feat of the Kingdome, being fituate in the midft of the Land, and in his tribe whom they had chosen to be their King which spake unto David, saying, Except thou take away the blind and

the lame, thou fhalt not come in hither] Thefe words, and the verfes next following, being obscure, intricate and very perplexed, are diverfly untonowing, pening concerns, manager and very peripexes, are diversity understood by Expositors. But letting passe the most of them, it will only produce those which seem most probable. Some understand them as a proud and scornful bray of the Jebusices, who prefumed their Forewas his gracious acceptance of them as his fubricts, nowiththanding sill make good the place against all the power filed without any other their former relindancy in the times of their ignorance, according to the Now these they called the blind and Isme, not out of dist ophion which themselves had of them, who highly effected them as their piled to the control of the control of the piled them. is. 110.3.

Beheld, we are thy bone, and thy field 1 i.e. All of us liraclites, both Persons and protections, but as they were upbraided by the liraclites, who thou and we, deficined from the same father, Iscob, and therefore all thus conceived of them; q.d. Though you have such a befolion brother. This they alledge, not only as an argument to move David to of our gods, and account them blind and lame idols, yet they being planted that the same properties of our gods, and account them blind and lame idols, yet they being planted to the same properties of the same properties.

V. 7. Neverthelesse David took the strong hold of Zion. The same is the City of David] i. c. Notwithstanding all their confidence, expectwere cound by Gods iaw to encode their range, some 174. And the county of David and Corns, David cauchet this their frong bold, in also David did typine Christ our King, who is Head of that body, ide in their proud berges and forms, David cauchet this their frong bold, in where the county of the

V. S. and David faid on that day, Whafoever getteth up to the gutter] Or thus, For David faid. Here the manner how, and the means whereby, are expressed, of taking the strong hold ; namely Davids plotting and contriving the best and readiest way, which was to scale the walls, and get into the gutter, and kill the Jebufites, with the lame and blind, who were placed there by way of fcorn to man and defend it; and II. Josbs executing of his defign, by first entring into the Fort, and flaying all there: Whitch he undertook, parely moved thereunto by his defire of recovering Davids favour, which he had loft by his killing of Abner, and partly encouraged by the reward promifed, of being made, for this fervice, General of the army; which is here only intimated in general terms, but plainly and particularly exprelled 1 Chron. 11. 6.

and the lame and the blind, that are hated of Davids foul] If we unterftand this literally, it is not fimply meant that David hated the lame and blind because of their imperfections, who ought rather to be pitted & elieved, but respectively, as they were by the Jebusites in way of scora and derifion prefented unto him to difgrace and diffunour him and his whole army. Bur if we take it in a symbolical sense, to be meant of the idols and images, which have eyes, and fee not, and feet, and walk not, then it is to be underftood absolutely, that they were hated of Da-Wherefore they said, The blind and the lame shall not come into the house.

Or, Because they had faid, Even the blind and the lame, He Stall not come Of the state of th more, but abler men employed to defend it. By boufe, some understand, and most probably, the royal house or palace of David, from entring whereof the blind and lame were interdicted, not for pride and ftate, as the Persian Kings would have none enter their Courts in fackcloth, because they would not offend their eyes with beholding mournful objects, Bill. 4. 2. but that it might be a perpetual memorial of this victo y,to have the blind and lame secluded from entring the Kings house, because they were used by the Jebusites as instruments to put such a foul scorn upon him. Neither can it hinder us from taking the words in this lenfe, that Mephibostieth, though lame, was admitted to sit at the Kings table, feeling no rule is fo general, as that it may not have fome one exception. And the presence of Mephibosheth bad another use, namely, to put Dawid in mind of his dearly loving Jonathan, and to be unto him a cause of joy and content, when by flewing kindnesse to the son, he expressed his love and thankfulnesse to his deceased father. But they who would have the blind and lame idols to be here understood, think that hereby is meant that idols and images should be wholly excluded both out of the Kings house, and Gods. But I see no reason why that should need a new interdiction in remembrance of this victory, feeing alwayes before they were forbidden to be received into either of these places, on any other. Now as this proverb was taken up among the people for a memorial of this great victory, for which they had alwaies caufe to praife God, fo it was applied according to special occasions; as when they would incimate that a thing seeming impossible might come to passe, as was the taking of this impregnable tower : Or, to reprove fuch as were proud and prefumpruous of their own strength, either in respect of place and fortifications, or of the arm of flesh, by telling them they might be deceived as well as the Jebulites: Or, to give men warning that they commit not the like error with them, prefuming too much of their own ftrength, left they fail in their hopes as they did , feeing oftentimes what begins in confidence ends in fliame ; and that they take heed left that befall themselves which they intend to others ; as the Jebusites thinking to make fure that David should never enter their Fort, were themselves expelled and never re-entred. Others read thefe words, as we have them in our margin, because stey had faid, &c. i. e. David promifeth this reward to him that fhould take away the blind and lame, because they had put this scorn upon him.

V. 9. And David built round about, from Millo and inward] Millo was a deep and broad valley or ditch, dividing Sion from the lower city; from whence David raifed his wall of defence about Sion. See I King. 9. 14. Others think it was the town-house in the City of David, where his own strength, but seeks to God for direction, and without te would do the people had their folemn affemblies, fo called from filling, replenishing. Others, and very probably, think it was some tower and place of muni sion belonging to the city, because it is said that Hezekiah repaired Millo in the City of David, and made darts and shields in abundance, 2 Chr. 32. 5. A place of the same name and for the like use we read of Judg. 9. 6, 20, 49. From this tower or fortresse David is said to have built the City round about, even from Millo and inward; and loab repaired the rest of the city that was without. Compare this place with a Chron.

V. 10. went on and grew great] Heb. went going and growing, i.e. Prospered in all his attempts, because the Lord by his special favour was with bim, and affifted him.

V.II. And Hiram King of Tyre Tyre was a royal, potent and famous city of Merchandize, fituate on and in the fea, by the West-limits of Afher, Iofh: 19. 19. It was built by the Phoenicians, who had formerly dwelt by the Red-fea, but being driven thence by earthquakes, frequent in those Countries, and other calamities, they transplanted themselves into this Island, and built a City there at first on a low ground which was of little note, for fishermen to dwell in ; but afterwards on a promontory, which became flately and famous, fending out of it divers much ennobled Colonies, to Carthage Leptis, Utica, and the Islands of Gades. See on Ifa. 23. 1. and Amos 1. 9.

font meffingers to David] Hearing of his fame and vertues, and his growth and greatnesse in glory, and being much taken therewithall, he ent ambaffadors unto him, to congratulate his happy fettlement in his Kingdom, thereby shewing his great respect and kindnesse towards him.

and cedar-trees , and Carpenters, and Mafons] i. e. After Hirams messengers had been with David, and were returned to their master, and had acquainted him with Davids fuit unto him, that he would accommodate him with men and materials for the building of him an boule; feeing there was the greatest plenty of the choycest Cedars in Lebanon. which for the most part was ficuate in Hirams country, and most excellent artizans both in wood and stone at Tyre above any other place ; according to his request Hiram fent unto him.

V. 12. And David perceived that the Lord had eftablished him] i. By Gods blefting and profeering him in all his affairs, he experimentally found the truth of his promifes concerning his fettlement in the King-

V. 13. And David took him mo Concubines and wives] This it feem eth he did to multiply his friends and allies, for the strengthening of him in his Kingdom. But herein he shewed much humane trailty and infirmity, in using that as a means to establish him, which God had expressy forbidden, Deut. 17. 7. Concerning Concubines, fee on Iudg. 19: 1, 2. 1 Chron. 3. 3.

V. 14: Shammus] Called also Shimes, 1 Chr. 3. 5.

V. 14: Ostamun; Canten and Ostaliform, 1 Chron. 3. 6.
V. 16. And Elisda; Called Beelista, 1 Chr. 14.7.
V. 17: Bit when the Philiftims heard that they had anointed David King over Ifrael] 1 Chron. 11. 16. and 14.8. i. c. When they underflood that there was a ceffation of the civil war between the houses of Saul and David,andthat the whole Kingdomwas now fetled upon David, and he peaceably enjoyed it; and it may be hearing also that he had vanquished the]cbufites, and taken their ftrong Fort ; and that Hiram, a rich King of a neighbour nation, was in league and friendship with him : they became jealous of his greatneffe, and thought it high time to look unto him and keep him down, feeing they were now out of that hope in which they lately were whilest the civil wars lasted, that the Israelites would destroy one another, and so save them a labour, and not put them to the cost and hazard of war. And perhaps they did all that while sorbeat to take up armes against them, left a forraign enemy invading their Country, they should make peace one with another, and joyn together with united forces to keep off a common danger, which otherwise would involve both parties in an universal ruine.

All the Philifilms] This came to passe by Gods good providence, for disposing of it for preserving Davids honour, and to keep his name from the brand and blemish of inhumanity and ingratitude. For the Philistims having in the time of his trouble and exile given him kind and courteous entertainment, aspersions of that nature would have been cast upon him, if he had raifed war against them before they had first pressed and provoked him unto it.

provoked min uncole.

all the Philistine came up to seek David] To wit, that they might sight with blm, before he were throughly settled in his Kingdom , left he should grow too strong for them, if they let him alone.

and David heard of it, and went down to the hold] Not to the fort of Zion, as some conceive: For that standing on an high hill, he should not have been faid to have gone down, but rather to bave gone up, or afcend, unto it. But either it was the strong hold of Adulian, or some other neer unto it; unto which he resorted, that he and his camp might be lafe and free from the attempts of his enemies, till he had direction from God what to do.

V. 18; in the valley of Rephaim] i.e. Of Giants, Gen. 14. 5. fituate on the North-limits of Judah, in Benjamin, not far from Jerusalem, and lying Westward from it , Josh. 15. 8. See on Ifa.

V. 19. And David enquired of the Lord] Namely, by Urim and Thommim, Num. 27. 21. See ch. 2. 1. 1 Sam. 23.9. Though he had a great army, and had been always victorious, yet herelied not on nothing.

V: 20. And David came to Baal-Porazim] So called by anticipation, on this occasion

The Lord bath broken forth upon my enemies before me, as the breach of waters] This may either be referred to his enemies, which were difperfed like weak waters, that are eafily divided with the foot or finger, or being fhed on the ground are not easily recollected; or to Gods powerful scattering them, like waters suddenly breaking their banks and bounds, which violently sweep all away that lieth in their passage.

Therefore he called the name of that place Baat-Perazim] Or, The plain of breaches, Ila. 28. 21.

V. 21. And there they left their images They had brought them with them, as their chief Patrons and Protectors, in whom they hoped for victory : But failing thereof, and being put to flight, they left them there, either out of fear, flying for their lives ; or out of neglect, because they had given them no better successe.

barnt them According to Gods law, Deut. 7. 25. and by Davids commandment, 1 Chr. 14. 12.

V. 22. And the Philistims came upyer again] Though a little before they had been beaten, put to flight, and flaughtered, yet fuch was their inveterate malice against the Israelites, that they recruited their scattered army, and came again to provoke them to fight in the very fame place where they had received their former defeat, though David had not incenfed them by purfuing his victory.

V. 23: And when David enquired of the Lord Though David had lately gotten a famous victory over his enemies; yet he is not thereby lifted up into an opinion of his own ftrength, but fill relyeth wholly upon the Lord, and now again feeketh unto him for direction.

Thou [half not go up] i. e. In an open manner , as before, but fetch a compais behind them fecretly; that coming upon them fuddenly and unexpected , their hearts might be imitten with the greater fear and amazement:

V. 24. And let it be when thou hearest the found of a going in the tops of the mulberry-trees] Not an ordinary found caused by the winds, but as if it were of an army marching or going on the tops of the trees, and, as it is probable, a noise of chariots and horsemen, like that 2 King. 7. 6. which was no other then the Lords hoft of Angels fent to destroy the Philliftims. And this signe was given unto David to encourage him to the sight, and assure him of victory, seeing God and his Angels were present to affift him. The same noise perpaps was also heard of the Philiftims, as that other by the Syrians, whereby being terrified they were put to flight.

fer then fhall the Lord go out] Or, then is the Lord gone

Chap.vi.

and 10, 10, and Gibeon 1 Chr. 14, 16. untill thou come to Gager] Situate in the West of Ephraim, Josh. 16, 10, but then possessed by the Philistims.

CHAP. VI.

Verl. 1. AGain David gathered together all the chofen men of Ifract In the first Book of the Chronicles, first the feeching of the Ark is fet down ch. 13. and the victories over the Philiftims ch. 14. Wherefore some have thought that here is some disorder and transpose tion in the ftory. But if we understand it aright, the just order is here observed: David having first vanquished his enemies, and seeled prace, indirected: David having full wanquilled his nemites, and fetted parend doubt in the nery place take ouder for promoting and fetting up of religions and first of all, for the fetching of the Ark from the houle of AbinsAbo to the term the hist perspect dor 1st. And for the reconciling of that in the Chronicles with this place, in respect of the control of the term of the control of the reconciling of the rec in Egypt, even to the carring of Hamath, that is the whole land from South to North, John 13, 3. Now if it be further objected that the doubt is not quite elected, because all that is fait to be done here, to y. to. Is in the Chronicks fee down, as sone before the battel with the Philiffinns; to this it is aniwered. That mention being made there of that concultation which David had before the battel, that narration is finished together, notwithftanding other things intervened, as it is usual in the Scripture, which more respecteth the c. herence of the mat-

13 min in the extraorts, which more respected in the convention that there related then the order of times.

V. 2. "with all the people that were with him] Not onely the Elders and Magistrates, but also the Colonells, Caprains and Souldiers, which and pragittraces, our and the Cotoners, September and outside with the fammonde for a person and joys with him in for great a number from all parts of the land, both that the action might be done with general contents and more folemnity, and also that they might have fufficient frength at hand to bear them out, if there should happen any attempt to disturb

and hinder their proceedings.

from Baul of Judab] i.e. Kirjath-jearim, t. Chr. 13: 6. called also Kirjath-baul, Iofn. 15. 9. and Baulab of Judab. Here the Ark was pla-Krjish-2445 John 1:03 https://doi.org/10.2006/ fituate in the heart of the land, and so more convenient for the people neusce name nearcot une sand, and to more convenient for the people to refort unto from all parts for divine working, and to confull with God in all difficult and important cases and because allo, it being the regardless where himselfer-frieded, he might frequently and with more case enjoy the branchi of the Art upon all occasions.

joy the brithis of the Ark upon an occasions.
whole name is called by the name of the Lord of boffs. Or, at which
the Name, even the name of the Lord of boffs, was called upon. i. e.
Whole name is called on it, 1 Chc. 13. 6. Or, at which the name of the
Lord was called upon; to wit, when by the high Priest they consulted

with him, 1 King 8. 29.
that dwelleth between the cherubins | He is faid to fit between the Cherubins, though he be every-where preient, because he was there in a special manner by the presence of his grace, from thence delivering his Oracles when he was consulted with, as Num. 7. 89. Exod.

25. 22. V. 3. And they fet the Ark of God upon a new cart] To wit, that they V. 3. And they fas the Ark of God upon a new cert? To wit, that they though Obed-cedom knew what had be fallen the Philiffinia and Beahthermight have themetives a bloom in carrying is to in upon their final dear mine with the Ark was an oning them, and what happent to Uzash so from Kright-learn to a Irotaleian proposaleia, the contraction of the Ark was an oning them, and what happent to Uzash so from Kright-learn to Irotaleian proposaleian that the Ark was an oning them, and what happent to Uzash is mine the Philiffinia and Beach in the Ark was an oning them, and what happent to Uzash is mine the Philiffinia and Beach in the Ark was an oning them, and what happent to Uzash is mine the Philiffinia and Beach in the Ark was an oning them, and what happent to Uzash is mine the Philiffinia and Beach in the Ark was an oning them, and what happent to Uzash is mine the Philiffinia and Beach in the Ark was an oning them, and what happent to Uzash is mine the Ark was an oning them, and what happent to Uzash is mine that the Ark was an oning them, and what happent to Uzash is mine the Ark was an Uzash in an oning them, and what happent to Uzash is the Ark was an Uzash in an office the Mine the Ark was an Uzash in an office the Mine the Ark was an Uzash in an office the Mine the Ark was an Uzash in an office the Mine the Ark was an Uzash in an office the Mine the Ark was an Uzash in an office the Mine the Ark was an Uzash in an office the Mine the Ark was an Uzash in an office the Mine the Ark was an Uzash in an office the Mine the Ark was an Uzash in an office the Mine the Ark was an Uzash in an office the Mine the Ark was an Uzash in an office the Mine the Ark was an Uzash in the Ark was an rant of Gods Las, which was not given to unit years and the Gillite! Not by nation, (for he are an infeating, or income known, and also have cusple others all that was constant in it, it was a Levi, and one of the preserts and ingeners. (Chr. 15.18.3.1) blunches known, and also have cusples others all that was constant in it, it was a Levi, and one of the preserts and ingeners. (Cup of the Phillifful and Chr. 15.18.3.1) blunches the was Constant of the was Constant of the phillifful and the was Constant of the was Constant of the phillifful and the was Constant of the was Constant of the phillifful and the was Constant of the was Constant of the phillifful and the was Constant of the was Constant of the was Constant of the phillifful and the was Constant of the was Constant o gess fin in them, and very dilpfelsing to Gal, and accordingly loverely localled because he was of Gali-Kimmon, a City of the Phillifthing punished. And this David hinkil, beling teaghibeter by lamentable neer Gali, appropriate to the Levites John. 2-2, 2-4, 5. Here it ferm-experience; a chronowledgeth to these on the cause of that fever judge—eth is was born. Some think he was a Protetyre, and by nation a Phillipsel.

populy 3 out appearance; promonogeness, much use mit of y Altjuth-teirin. See 18m. 7. 1.

V. 4. And Altioners before the Ark Namely, to drive the exen,
W. 4. And Altioners before the Ark Namely, to drive the exen,
while Ilexan team tehind, or by the fail of the Ark 3 so speareth by
his putting touth his lead to that yit when it was fluken.

V. 1.3. So Paris when at it was fluken.

V. 1.3. So Paris when at least put to the Ark of Godd To wit, by the
ministry of the Prictis and Levice. Having found by experience that

V. 25. from Gebal Called also Gibeab in Benjamin, Judg. 19. 13. | V. 5. And David, and all the house of Ifrael played As they aid to do at Divine services and solemnities in the time of the Law, that thereby they might expresse their joy and cheerfulnesse in holy du-ties, or stirr up their hearts if dull and drooping, to more alactity

1685 or nart by time means the state of the

11. 30 the word is taken a A.118, 9-33. I has Son with species of which immobiling of the doubb bealts to convince the Levitestof, their creek its did by an affir reprox Banjam for his tim.

12. 7. And the anger of the Lord was kindled aginft firetab, &c.] Biccauch the caused his holy after to be carried in a cart; which they should have born on their shoulders a sand for toucking it with this hand, betting

and God (mote him there] To wit, by a violent death & and that (as ome think) by a rent or rupture in his body, which gave the name to the

is pleafed God to make Uzzah an example of his fevers juiltiee galnel all that fevers entitle of the word in the leaft things the concern his wording, and follow this own wills and inventions, though the wording, and follow this own wills and inventions, though the content has been desired in the leaft things the concern his wording and Abahn, thruck with prefere death for offering the Lad, which he commanded them on, Lev. 10, 1.

V. 8. And David was dipleafed 1 i.e. Much grieved and diffusive in his mind both in refue, of Uzzah his and putilmen nr. Vez, confidering humane frailty, which is spr to flight and exenuate in, and we propose the proposed proposed in the proposed proposed in the proposed proposed in the proposed proposed proposed in the proposed pr mainted out of a good intention, but now also unfeatonable, when they were acting such a plous work; seeing thereby it was discountenanced and wholly interrupted, and so all the joy of the people turned into grief and lamentation.

Percy 1823ab] That is, The breach of U23ab. so this day] To wit, when this story was written; or, for a long

V. 9. And David was afraid of the Lord that day Because of this evere judgement he feared to proceed ony further in the action, left him-

iewere pungement at execut to proceed my virture in the action, sitt times of felt through from error might milestry and «citils in it. How thall I with my facty go on in this action, felting the Lord come to me?) I.e. How thal I with my facty go on in this action, felting the Lord's ince pleased (as it feemath) that I thould carry the Ait to the tent I have greated for it? Therefore it we the better for mer to destify, then proceed with 10 much dan-

V. 10: So David would not remove the Ark of the Lord unto him] Herein David discovered great infirmity. For either he had thus far proceeded of his own head, (as afterwards he did in resolving to build proceeded of his own nead, (as atterwates he can be recovered to the Temple) having no warrant from God; and then, though his zeal and good intention were commendable, yet the action it felf was notice ing not done in falth-but without ground; or elfe he had command from God at this time to remove the Aix to Jesuslaten and then it was his Goo at this time to remove the Arto Detunisting a life that has a fault thus to defit upon this diffouragement. He should rather have considered, that though the addon were good, there had been some failing in the manner of doing it; and to similar our and reforming what was amilie, he should have proceeded, having Gods word and warrant for

But David carried it afide into the bouse of Obed Edom] Not forcing the Aik upon him against his will, that he might so put off the danger from himself, but having, no doubt, his consent and approbation. For though Obed-edom knew what had befallen the Phillistims and Builties.

it entercainment.

the Gittite] Not by nation, (for he was an Israelite, of the tribe of the Gittite] Not by nation, (for he was an Israelite, of the tribe of the Gittite] Not by nation, (for he was an Israelite, of the tribe of

ment executed you fixed in, though there were another cause concurring thine as ch. 15, 18, 19 min ment executed your fixed in the section in

there was no danger in removing and entertaining the Ark, but only in the militarriages about it, which he now purpoded to reform, he fetteeth himfelf.

V. 22. And I willy at be more vile then thin! i.e. I am fo far from afteth upon ting actions, and unextu order to nave it prought from One-lations house to Jetusleim with all follominty, applicating the Prietts and Levites to their leveral charges, and how they finoid demean themselves in them, as is more fully expelled, a Chonn. 14, 82. 15. 17, 18 West thy that have the Ark of the Lord bad gone fix pater, be farificed extra and platting? 1. 6. 18 wook order to have them institled

Chap vi.

by the Pricits upon an altar crected for this fervice, See 1 Chr. 15.16.
And this he did to tell file his thankfulneffe anto God for bleffing their beginning and proceeding hitherto, and to move him to continue his favour. See on 1 Sam. 9.12.

V. 14. And David danced before the Lord with all his might] Not vainly and carnally 3, but being excited with inward joy, he expectited it by outward gestures and motions in a grave and sober manner and measure. And it was usual with Gods servants in those simes so to exprefic their piritual ravishments of rejoycing for some special favour re-

ceived. So Miriam , Exod. 15. 20. and Jepthabs daughter , Judg. 11.34.

And David was girded with alinen Ephod] i.e. An upper garmen

And Desid was girded with alines Ejohal] i.e. An upper garment of linen in thathon ince that of the Prietls, which he used at this time, nor only as being more light and fit for motion, but allow there his devotion to this religious terrice. See on 1.53 m.z., 18.

V. 16. For definite brain the Pears? I Looking upon David with carnel eyes and a carnel heart, the judged allo carnelly of his holy actions and intentions, and for whitch this person and deportment.

V. 17. And they breaght in the Arty of the Lord and fer it in his place?

Owls, which David had prepared for it before he went to frech it; a Chron. 15.1. All which was done by Gods (pecial infipration and difficultion that it mishe continue there cit!) a Temble were hold for the Missel. Clinical statement was some by Goostpectal impression and ourse dion, that is might continue there till a Temple were built, for it, which being thoreby to be done, David had now prepared for it, not a permanent building, but a sthermated or tent. As for the Tabernacie which Mofes made, after their conting into Canaan, it was first excetted as Shiola, Josh,

but now, when he had brought home the Ark; to flew that he more rejoyced in Gods coming to him, then in his own coming to the Crown

and Kingdom.
V. 20. Then David returned to bleft his boufhold] i. e. To pray with and for his family, as he had done for the people; as thinking it not enough as a King, to care for the Common-wealth, unliftle also he per-

nough as a ring, to care to the Commont-weathing thinks and as performed the days of a good governous in his own house.

And Mitthol like Augher of Saul came out to mees David] Beling no good not be contain the proud levelling thoughts of ther heart, the chapter able to contain the proud levelling thoughts of their heart, the chapter of the chapter

loofe upon him flying open, and discovering some bare parts of his legs or thighs. And this is not unlikely to have been her intention, seeing

joy of mine heart in doing him service. while chose me before thy father, and before all his bousse] Here David

V. 22. And I will yet be more vile then thus] i. e. I am fo far from repenting of that I have done, that I will be ready skill to abase my self, when as I may thereby glorific God.

of them shall I be had in honour I i.e. They can lose no honour that

become vile in their own eyes to glorifie God, feeing he hath in his hand the hearts of all men, and bath promifed that he will benour them that he nour him, 1 Sam. 2.30.

V. 23. Therefore Michal --- bad no childe] Though the hitherto had no children that we read of, yet the might by Gods bleffing obtained by Davids prayes have afterwards become fruitful, Gen. 20.17. & 25.21. whereas now the is punished with perpetual barronness for deriding her husband : for the had no child to the day of her death, i e. the never had: any ; as this phrafe is taken : Sam. 15.35. Mat. 1.25. Gen. 8.7.

CHAP. VII.

Verle 1. ANd it came to paffe] Compare this whole Chapter with

Veriet 1. A via it came to page 1. Compare was more compared to the compared t be any bordering enemies 3 or, that now be lived in fuch a peace as was not interrupted by the invalions of neighbouring nations; so formerly. And from the time of his fecond victory over the Philiftims, both they, and all other people round about, were to over-awed by his prosperous and an other proper round about, were 10 over-awea oy 11st propertous (inceffle that they durft not make war sgainft him; a though contextivitie he after this fought many battels againft the Ammonites, Syrians, Mosbites and other nations, and obtained many vickories. Or it may be underflood of his quiet poffession and settling of his Kingdom without a

building, but a tabernacie or tent. As for the Tabernacie which Modes made, after their conting line Cannanic was first excelled at Shitoh, John, 184, and there is in Nob, 184 man, 184 this time it was as Gibson, 1 Chronn 184 per where it remained till Sodomon region, 2 Chronn 184 per where it remained till Sodomon region, 2 Chronn 184 per where it remained till Sodomon region, 2 Chronn 184 per where it remained till Sodomon region, 2 Chronn 184 per where it remained till Sodomon region, 2 Chronn 184 per where it remained till Sodomon region, 2 Chronn 184 per where it remained till Sodomon region, 2 Chronn 184 per where it remained till Sodomon region, 2 Chronn 184 per where it remained till Sodomon region, 2 Chronn 184 per where it remained till Sodomon region, 2 Chronn 184 per where it remained till Sodomon region, 2 Chronn 184 per where it was the state of the sodomon region of the state of the state of the sodomon region of the state of the state of the sodomon region region and the state of the stat moved with them ; but now they were fetled in Canaan, David thought moved with them; but now they were fetted in Cansan, David thought it more fultable to their prefent; chare, that the houfe allorate to Gods fervice should no longer be a moveable Tabernstele, but a shanding Temple; specially considering that the Lord had promited, that when they were come into the land of their inheritance, he would chooke out a place for them to early bit name to dwell there, 8cc. Deut. 1.1.0.11, 14. And Landstellant is a Gods above the deferrab no huld a Temple for this for turns a cauge on mans to agree more; out the continue of t

halich out to cale and empty are muna by retunning once a representation of the control of the c

or thighs. And this is not unlikely to have been her intention, feeing the fettenth it or has a spicetully and erroeachfully as the coulds, faying, a thathall God delayed not to bring David out of his terront, both before each other sharing of the start fellows, and that in an additional start of the start fellows, and that in an additional start of the start fellows, and that in an additional start of the start fellows, and that in a start of the start fellows, and that in a start fellows, and that in a start fellows, and the start fellows and and a start fellows, and the start fellows and and a start fellows, and the start fellows and and a start fellows, and the start fellows and and a start fellows and and a start fellows. And a start fellows are start fellows, and the start fellows and and an advanced the start fellows are start fellows. An advanced the start fellows and an advanced t Nation God delayed not to being David out of his crour, both bewe rettet til in e nad technicit upon the accomplishmen of its. Pallfort.

V. 11. And David fallet Mikhel, It was before the Lord I.e.

did thus deman my jettin Gods perfectione, and to his glory, its by this
shafement to my telf, I might thew my thankfulnetic unto thin, and the most my and the conditions are some of the strong of mine heart in doing his first free in the finding of the form of the most my and the father or husband hid power to diffamul the vow of his daughter, or wife, Numan, 26, 18.

ter, or wife, Num.30.5,8.

V. 5. Go, and tell my servant David, fait ibou build me an bouse while the first to facilities and before a libit house. Here David for me to dweet in ?] i.e., Afforciby to this too could me an bouse flowering reast the pacific in nis reply, upbraiding Missol with the fallowing the pacific in nis reply, upbraiding Missol with the far their rejection for his first, and the miteries of the whole family that feeling the first flowering the first flowering the first family that the fall of Promities, Deut. 13.1 o. it. David thought that now offering common meaning and one miterator to evapor tempty takes perfect on the tempty of the common of the common

it, ver, 10,11, &c. yet it was not his pleasure to use him for the effecting of this great and glorious work, for divers reasons; some whereof are here expressed, and others to be gathered out of the Books of the Kings and others and others to be gathered out of the Books of the American of Chronicles. As firth, Becaule, being a martal man, he had fled much blood. This resion God renders much bin, why he would not use him in this service, z Chro. 28, no because it was unlawful for him to fight the burels of the Lord, and to fixed the blood of his enemies 3 or b.czuje, having fhed it, he was thereby defiled; for this was accepta-building of the Church by Chifft the Prince of peace, [16,9,6, ft was lot thy loops a hereby gracioulty rewarding thy plous intention to build fit in thould be built by pecketable Solomon, that the fladow might be fully be suffered to the church and the control of the control to have war with the nations about him, not yet subdued, and so could have no leifure to go through with so great a work as the building of the have no leisure to go through with to great a work as the outdoor by type and antitype.

Temple. The other resions given, why God would not have him build type and antitype.

V. 13. He shall build an boule for my name] i.e. For the advances.

is, do follow in the Text.

V. 13. He fold build an boule for my name 1 i.e. For the advancement of my glory in the means of any public being the state of the properties of the bitters of fleat out of Egpp 1 i.e. I have not made
being an interest of the state of and who also have been as efficacious by my presence in a Tabernacle, as in a Temple; and so will be still, as long as I please to make use of

ju ger turt my noue was not outer. A met a propose is moust be outer. In me the strength of Davits gail and care, yet he feeterly taxeth him for not Hill. 15. he recepted of Dayles real and care, yet ne teterety teatest and the second of Dayles real and care, yet ne teterety teatest and wasting, his letture; and for thinking of understaking the work, having letture; and the further of the second of the second

provide for my people, V. 8. I took this from the fleep-cote, from following the fleep 1 z Sam. 16.11. Pial.78.70,71. Here God recounteth his former and future benefits, not to upbraid David with them, or to tax him for ingrafitude, nents, not no upbrated David with nems, or to car time, or my safety and not walking northy of lich high favour's; as he atterwards did in the cafe of Utish, ch. 1. 3.7, but that he might not be diffcouraged and doubt of Gods love, as though for want of it, his fervice was rejected in building being a Temple, he telleth him, that as already he had multiple to the control of the characteristic for hardening the control of the control of the characteristic for hardening the control of the control of the characteristic for hardening the characteristic for the riplyed many bleffings upon him, so he was ftill ready to do for the time

V. 9. And I was with thee whitherfoever thou wenteft] i.e. Prof pered thee by my gracious effiftance in all thy enterprises, as in the combat with Gollath, and many battels against the Philistims. So ch.

and have cut off all shine enemies] Saul, Doeg, the Philiftims, and

and have mide thee a great name] i. e Thave made thee famous and formidable among all the nations round about thee.

like unto the name of the great men which are in the earth] i.e. The

great Princes and Potentaies of other nations.
V. 10. Moreover, I will appoint a place for my people Ifrael, &c.] He breaketh off from recounting the bleffings he had conferred upon David, had never any interest therein: for those whom God loveth, be loveth to

couragement, because the happiness of a King doth much consist in the hyparis and prospectly on his greater consist and the hyparis and prospectly on his greater consist in the hyparis and prospectly on his group.

**More than the second of the hyparis and prospective on his group.

**And think boule, and thy Kingdom in thine own dayes, in the first them is a Bollomous them. The first hand settle them in their own land allowed unto them. There can have their full accomplishment in the printing that the provide of the prospection of the provided of the

and move no more] i. e. They shall no more as in former times, be tumbled and tolled up and down, and be compelled to fly out of their Cities and habitations, and leave them for their enemies to dwell in :

a Sam. 31.7. Neither shall the children of wickedness afflict them any more, as before

he, but his fon, that was appointed to do it. And though his pious intention was very commendable, and God would not only gracioully
accept k; 1 King, 8, 8, but also bountifully reward it, as if he had done
God gave them over to be afflicted by the Allyrians, Egyptians God gave them over to be afflicted by the Affyrians, Egyptians and Caldeans, by which last they were conquered and led into cop-

V. 11. And as fince the time that I commanded Judges to be over my people Ifrael, and havecaused thee to rest from all thine enemies] i e. As they have been often afflicted in the dayes of the Judges, and even unto the time of thy reign : But now I have given thee and them full victory over all your enemies.

Alfothe Lord telleib thee that be will make thee an boufe] i. c. Efta-

ftood of Solomons, feeing the Kingdom was only continued to Zudeki-

as in a rempie; and to with density and so so a special to the special control of the speci

to feed my people I fracil i.e. As faithful shepherds, to govern and ded for our transferssions, 11a. 3. s. and the Apostle, He was made fa for us, 2 Cor. 5.21. yet he himfelf did not commit any iniquity or in, neither was there any guilt found in bis mouth , Ifa. 53. 9. 1 Pet. 2. 22.

& 1. 19. I will chaften him with the rod of men] So Pial. 89.30,31,32. i.e. I will desgien bum wint one rod of men] So Pial. 89, 39, 31, 32. i. f. Either by temporal corrections, using men as rods and influenment of he corrected Solomon in the latter end of his relgn, when he fell to letter, 1 king. 13, 19, 14, 21, 36. and the people of lired, list note of letter, list note would correct him for his finess a loving faster his beloved fon, with fasterly challiferment for his amendment, and nor in wrath to his perdiction. For swhen he speakth of his demand one in wash to his perdiction. froying punishments inflicted on his enemies, he saith, he will not meet them as a man, but as a God, who is a confuming fire, Hebs 12. 29. 16. 33.14. fo when he faith he will correct them as a loving father, he thus expressed it, that he will draw them unto him with the cords of men, and with the stripes of the children of men, i.e. not in rigour, but with a gentle and fatherly hand, with much pity and moderation, Jer. 20,11.

V. 15. But my mercy shall not depart away from bim, as I took it from Saul] i.e. I will not quite cast him out of my favour, and deprive him of his Kingdom, as I did Saul. Neither can this be under-tood of Gods eternal love, wherewith he loveth his elect, Seeing Saul

even in a cycle ince the time of Johns 3 but of their peace, and of the policifion thereof, which had been often interrupted and diffusive and of the state of title and right; and that it should be continue to only of old in the time of the Judges, when their enemies prevailed them, but of sec also in Saulutine, by the incurious and inyer, But how can Chriffe Kingdom be faid to be established for even from of the Pullifilms. ur. But how can Chritte Kingdom be faid to be effabilised for our , feeling the Apolite faith, thut as the end of the world, after the last judgement, Chrift theil deliver spik Kingdom to bir atther, Cor. 15.44 I and 15.44 mitted unto him as Mcflish and Mcdistor, which he exerciseth in subduing his and the Churches enemies, in m king intercession for his chofen ones, given him out of the world, and perfecting his members and time) 1.e. Homfower their millious namines my make form extrempt myfiled body. For when all things are done and findined, there find against them, yetchey find my necessary make form extrempt myfiled body. For when all things are done and findined, there find against them, yetchey find my necessary make former ty endured. Now all this process we find the first process yetchers as they have formerly endured. Now all this fore it shall easify thought ender the transfer of the finding the first process when the first process are first and trust of the sadd finding the first find the first finding the first first finding the first first finding the first first first first f

thay. The was the work of the whole Irinity in the unity of the Godina;

which by virtue of the hypoflatical union of the two Natures belongeth uno it; though that outward administration of the Media
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Chap.vii.

V. 17. According to all these words, and according to all this vision, so did Nathan speak to David] i.e. He made a true and faithful relation of all God commanded him to speak, though it were to his own dispaor an Ord Commission and the deads to the had before privatly given. And herein he carried himself pioully and prudently. For as it is the first point of wildom so to speak as to have no cause to repent afterwards of what we have spoken, so it is the second point, when we have spoken a-mis to retract and revoke it; As Austine excellently saith in excuse of milts overraft and revoke it.) At Audhire excellently faith in excuse of his own practile. Neither dond David upbrach Nutsan, as shough he had not earlied himself as the Lords Prophet herein, faying), and unsiying what he had formerly faid. Thus Islainh, having denounced the fuence of death upon Herektsha, afterwards, being appointed by God, revoketh is, and promiten that his life floud be prolonged fitten years. But Jonash, whose of Pride and fell-freiting registed to deliver the meliage which God had put in his mouth, is judit exact and condemned dorit. But lesing David himself was a Propher, why did not God immediately inform blum what he was to do in this great bufferfile, but when the property of the pro ufeth the Miniftery of Nathan to teach and inftruct him? Lanfwer Though there were no reason hereof to be given but his own good pleafure, that alone were fufficient : But befides, we muft confider that God looketh upon us as members of the fame mystical body, who are linked together in love and fervice, and need mutual help . And as every member hath its imployment, so it tendeth to the increasing of love and af-fection, and to the common good of the whole. So it is in the body natural; All its members, as the eye, ear, hand, foot, perform mutual fervice to one another; and hereby the whole body is preferved, 1 Cor. 14.16, 21.
V. 18. Then went King David in, and fate before the Lord To wit.

in the tent before the Ark, that he might pour forth his foul in holy fo-liloquies and meditations. Here it is faid that he fate, not in respect of the posture of his body, but because he there remained and continued to perform this devout fervice. So the word is often taken, as Gen 27. 44. Lev. 14 8. 1 Sam. 1.22. & 20.19. Yet is it not fimply unlawful to use this posture of Skting in prayer and medication. For the Lord hawing no where tyed us to any getture of body, but only requiring a fit disposition of soul, and that we should call upon him with humble hearts, with contrice and broken spirits, and in sincerity and truth, the Saints with control of the control of the control of the case fes, Exodity, 12, and Blijah, 1 King 19.4. Notwithflanding the gefture of Kneeling, and Profitating of the body in time of deeper humiliation. being fitteft to expresse the disposition of an humble soul, are sometimes being interest occuprent our ampounts of an interest voil, are foundating and the first occuprent and

by prayer.

Who am I, O Lord God, and what is my house, that thou hast brought me bitberto?] i. e. How base and unworthy am I, and all my parentage and family, that I should be so highly advanced as I am already out of thy meer grace and undeferved favour?

N. 19. Thou half [poles allo of thy fervants house for a great while to come] i.e. Thou half promited also to continue thy isvour, not only to

ne, but allo to my pofferity after me for many generations, and is this the mainter of man, O Lord God?] 4. 4. How admirable is this grace and goodnesse which thou extendest towards me, and how Is this grace and goodness which more extendes towards me, and how far above not only the practice of men to act, but even their understanding to conceive, that thou shoulds thew such favour above all adject!

And therefore, seeing this is preuliar to thy self alone, to thee only be the And intercore strong praise. Or thus 3 Do men deal so freely and familiarly with their mean interiours as thou hast done to me? Surely no: such incompressions ment intertours around and under one or Surely no: tuch incomper-henfolds love is not to be found among moral men. So Pila.33, Into this exastle of admiration David is the high brought by Gods promife of perpetuating blk Kingdam in Chriff, which thould come out of his loins, as the Apolle applieth is, Heb. 1.5.

V. 10. And what can David fay more unto thee? for thou, Lord God knowest bis server | 16. Bither, White can I ask more of thee then thou of thy free grace hast already promised a twitch sense that place I Cheo. 17. 18. seemeth to aim, What can David Boak, more to thee for the honour of thy fervant? Or thus, What need have I to ule many words to amplific thy goodness, and express my thankfulness, seeing thou know-est my heart, howevel I am in this duty?

V. 21. For thy words fake, and according to thine own heart, haft thou done all thefe great things] i.e. Not for any defert of mine, but for thy truth and promife fake, and of thy meer grace and love, haft thou conferred all thefe benefits upon me. Or, as fome take it, for thy Christs (ake , who is thy eternal Word , and thy meer grace, and free good will.

to make thy fervant know them] i.e. To seknowledge thy benefits with all thankfulness, both which thou haft conferred and wilt confer upon thy fervant in time to come.

cording to all that by thy Word thou hafte made known unto

and therefore the word God Elebim and the verb went are bond in the plural number; yet Davids ipeech is directed to one God slone, tefore thy people which thou redeemed!, and, Thou, Lord, are become their God. Here God, who is omni-present, is said to have come to redeem his people, God went to redeem. This is usually spoken of God when he applyesh himfelf to do any great or ftrong action, though he is prefent in all places at all times.

and to make bim a name] i. e. Bither to make his people renowned and famous among all Nations, as it is expounded, 1 Chro. 17.21. Or, to magnific his own glory by his great works, according to Num. 14.21.
All the earth shall be filled with the glory of the Lord. 11a.63.14. So die st

All the darth full to filled with the glosy of the Lord. In. 63,14, So disjitutu laad to popule to make thy fielg allorious name.

and to do for you great things and terrible! Not only in their deliverance on of Egyps, but also insubating their enamies in the land of Canana; which are therefore joyned together, a Chino,17,31. Here David uterh an apolitophe, converting his speech abrupty from God to the people of litted, and to do for you. And in the next words again he converted his speech of the day of the land, before thy people. So in his mourring son for Saul and Jonathan by the like apolitophe he under his speech to the people. O noble is frath, he is slain upon why high places, as some read in chi,1.0. as fome read it ch. 1.19.

from the nations, and their gods] From all nations that fought against hem, and from their idols in whom they trufted.

V. 24. For thou haft confirmed to thy felf thy people Ifrael, to be a peaple unto thee for ever] i.e. The natural lirael for a long time, even to the coming of Christ; but the spiritual Israel, consisting both of Jews and Gentiles for ever. And hereof he affigneth no other cause but

and Gentiles for ever. Ann nerror ne ampeter no social season of Gods free (election, Gen. 17-7, V. 15, And now, O Lord God, the word that thou half fiplers, "plabliffs for every T Though David having Gods infallible promite; was silured he would be as good as his word, yet he earthful proyeth he would fulfil it. Gods promifes must not make us negled the means, but be the more diligent in the use of them, having a good ground to make our prayers with more firm considence to be heard. This our Saviour also hath taught us by his example, praying that the Father would glorifie bis Son, though he were most affured of his glorifica-

ther moting groups as some more and the state of the forest head in John 17%. V.2.6. And let the bealt of the forest head to like before, yet not in there David repeats hin his prayer what he had field before, yet not in that value manner which Christ condemneth Matth.67, but being rate when the forest more propriet. wish'd with joy by the sweet apprehension of Gods gracious promises made unto him and his posterity, he thought he could not sufficiently

V. 27. baft renealed to thy fervant] Heb. opened the ear, i.e. Haft

made him cleerly know: See 1 Sim. 9.15.
I will build thee an boufe] i. e. Continue the Kingdom to thee and hy posterity after thee.

hath thy fervant found in bis beart] i.e. Hath found his heart thus disposed to call upon thee, having thy promise as a sure ground of his faith and prayer. So Psalme 116, 10, See on Eccles.

V. 18. Thy words be true Joh. 17.17. i.e. There can be no doubt of obtaining my fuit, seeing I have thy promise, who are true of thy word, and powerful to perform it.

V. 29. Fortbou, O Lord God, haft fooken it] Therefore I firmly believe it shall come to passe.

let the boufe of thy fervant be bleffed for ever] i. c. Both now in my emporal Kingdom, and to all eternity in the spiritual Kingdom of the Meffish, which thou haft promifed fhall descend of me.

CHAP. VIII.

Veti. 1. A Nd after this it came to pass that David snote the Philishing, and subdact them! Compare this whole Chapter with 1 Chron. 18. In this and the following Chapters a reason is rendred why God would not suffer David to build his Temple, namely, because why God would not june: Lavia to build ms a timple, namely, decaute he had no leifure, being by the Lords will imployed in Wars. And withal in the following story is shewen how God accomplished his gracious promise made in the former Chapter concerning the establishment of Davids Kingdom in all proferrity, and the confluence of all bleflings, to the joy of himself and all his people.

And David took Metheg-Ammibout of the bands of the Philifilms?

This was the third was against the Phillithms after the was sonined King over all Israel. In which, having vanquished them, he took from them this Metheg-Ammah, i. e. Gath, a chief clay of theirs, and the characteristic of the control of the characteristic of the to all tenseruncis, your sentence and write control on the control of the control vision and that by thy Word thou hafte made known unto h. V. 13. And what one nation is the earlie like thy prople i.e. So adof Palelline, at the entrance into the tribes of Judah and Ephralm, This | a number not exceeding the necessary occasions of a King clay of fletength David surprizes and holderth, that thenceforth it might as a Bridieresticate the Philistims from invading the land of Camples as Bridieresticate, the Philistims from invading the land of Camples as Bridieresticate, the Philistims from invading the land of Camples as Bridieresticate, the Philiptims from invading the land of Camples as Bridieresticate, the Philiptims from invading the land of Camples as Bridieresticate, and the Camples are the Philiptims from invading the land of Camples as Bridieresticate, and the Camples are the Camples and the Camples and the Camples are the Camples and Camples and Camples are the Camples and Camples and Camples and Camples are the Camples and Camples and Camples and Camples are the Camples and Campl

V. 2. And be smote Moab] At the coming of the Israelites out of the wilderness they were forbidden by God to invade the Moabites land, or do them any hurt, because he had given it to the children of Lot for a poffession, Deut. 2.9. But now David maketh war against them; for what caule, and upon what occasion, it doth not clearly appear. The Hebrews think it was because David having, in the time of Sauls perfecution, left his father and mother under their Kings protection, they treacherously murdered them after he was departed from them. But for this we have no good ground in Scripture, why we should believe it. It is rather thought that God at first restrained his people from distressing them, because they had then done them no wrong. But afterwards they proved malicious enemies, and thereupon were interdicted from coming proved musicous enemies, and energopon were inscribed from con-into the congregation unto the tenth generalism, Deut. 23, 3. They fhewed their mulice, in hirding Balsam to surfe lifael; and when that would not take, in following his curfed councile; empting them by their women to commit both corporal and fpicitual whoredom, where-their women to commit both corporal and fpicitual whoredom, whereby a great plague was brought upon them; also in not relieving them with bread in their necessity; and in cruel tyrannizing and opportsing them by Eglon their King , in the time of the Judges : For all which wrongs David had just cause to make war against them , they still conwrongs Divid had plut cauleto make was againt them; such affiction tinuing in their former enmitys though the end of his war was not odipodific them of their country, but onely to make them tributaries, and thereby to revenge the injuries they had offered Gods peoand measured them with a line, casting them down to the ground] i.e.

He vanquished them, and brought them into absolute subjection and fervitude, ufing them at his own pleasure, to kill and keep alive whom tervinues, uning menta and only persons; a configuration as the following the followin then auteth off what he thinks unneceffity and fuperfluours. So David having faibuard the Mobilets by an abolane conquerk, util them at his plasure, levelling their cities and towns with the ground, and along along an and first before thim, to be mealured as it were with a line, and for to be divided and disported of like a new plantation; as Johnw did the land of Cansan, which he divided by lor smong the Ifrael etc. Others thinking the historicall and plain (eine beth when there is no need of metaphores and allegories, do take the words here literally, that David did indeed mealure the Mobilete country with a line, slowing two largest and the contract of the co

Secon 1 Kings 15.18.

ste [on of Rebob] Who reigned in that part of Syria called Beth-Rehol after his name, ch. 10,6.

King of Zobah] A large country in Syrla beyond Taurus , between the two Armenians, inhabited by a people called Sopheny, as Josephus reporteth. Against these Saul formerly had made war with good suc- both Josh and Abishai were but his agents and inftruments, and he their reporters. Against the year system was the properties of the prope grow powerfull and puiffant.

as he went to recover his border at the river Euphrates | i.e. As fome underfrand it, when David went to enlarge and fettle his dominion in those utmost limits which God had let his people, even at the river Buphrates, John. 1.4. Deut. 1.7. & 11.24. Others very probably un-derstand it of Hadad-ezer, that when he went to establish his don-inion towards Emphrates, and must needs passe through part of Da- plished in the dayes of Joram. vids country, or neer it, which could not be without danger, in re-fpect of the enmity between the nations, David railed forces, and fent them under the conduct of Joab and Abifhai , to fight with him and hinder his peffage; as appeareth in the title of the 60. Pfalm. This is the more likely, because it is faid 1 Chr. 18: 3. that the end of this expedition was to eftablifb his dominions; which may well be understood of Hadadezer, that had reigned there; but not so well of David, the bounds of whose kingdom did not as yet extend so

V. 4. feven hundred bor [emen] i. e. Seven hundred decurles or ranks
of horiemen ten going to a ranks which make up thatfull number of feven
shouland mentioned 1 Chr. 18.4. See the like expression ch. 10.18.

and David haughed all the chariots-bries] And so made them uncerviceable for war, though they might be of use for other employments. He referred only enough for an hundred chariots . four horics going to one charior, 1 Kings 10.29. And therein he had reject corrupt government of Pilate and Herode, when there were two at ones, to es Gods commandations Deat. 77, 16, forbidding the Rings of Heart Januars and Calaphas but their were two chief Prielis of feveral funding and high perfor to themselves, the through the priese of th

ver his enemies.

V. 7. and brought them to Ferusalem] Consecrating them unto God. v. 12. Which sheweth that he did not make these wars out of coveroufnelle, to enrich himfelf, but that chiefly therein he aimed at Gods glory, feeing he devoted his spoils to the building and beautifying of his

V. S. And from Betab, and from Berethai] Called Tibhath and Chun 1 Chr. 18, S. Either they had double names, or their old names were changed upon some occasion when that history was written. Pro-

lemie calleth them Tanba and Barathena.

V. 9. when Tot King of Hamath] Celled Tou 1 Chron. 18. 9. See
Num. 13. 21. Hamath was a City of Syrla, as some think, Antioth.

Num. 13. 21. Hamath was a city of ayra, a studie time, station.

V. 10. Then Foi fent foram Named Adoram 1 Chr. 18. 10.

to falute bim Heb. to ask him of peace. i.e. To understand of his

velfare, and congratulate his victory, Gen. 43. 27. V. 11. Which also King David did dedicate unto the Lord] i.e. Having received this congretulatory Prefent from Toi, he confectated it also unto God for the building of his Temple. And herein he was a type allo unto God for the building of his a temple. Ann arterius was stype of Chrith, who having vanquidited Saten and the world, conferented the fpoils of his conquelts to Gods glory and the building and adorning of the Church, converting and making flome who had been fluves of Saten veifics of grace and his faithful. Apolites and reachers, and causing those precious area which had been abuild formerity to the advancing of Satans Kingdom, to be of special use for his Church.
V. 13. And David gat bim a name when be returned] i.e. By his

many victories he became renowned for a great warriour and famous

From [miting the Syrians in the valley of Salt] Situate on the Baft-end of Mount Seir, without Syris, on the South of the Dead Ses, 2 King. 14. 7. Here David, in the return of his army, did by his Commenders Abifhal and Joab obtain another famous victory, in which were flain eighteen thousand of his enemies. Now whereas it is faid that be smote of Edom in the valley of Salt smalve thousand, in the title of the 60 Plalm, and 1 Chr. 18, 12 and here they are said to be sighteen thoufand, and called Syrians, it is to be conceived that thefe two nations here literally, that David did indeed measure the Monoties county | fast, and called Syrians, it is to be conceived that theid two nations with a line, allowing two thirds of the lands and clittus with all the of Edom and Syris joyned coupletr in this expedition. And whereast inhibitents to ruine, flyugher and defituation, and ethicity part allo of the proper clitter, to inhabit it, as an interior part allo of the propel salies, to inhabit it, as an interior part allo of the propel salies, to inhabit it, as an interior part and it is failed that Jobs flew but notice thoughand, and thereas and the Falian tis appointed his people to four them, yet they becoming malicious entire, David (next clit by an interior by an interior by a large of the state of the property of the pr the beginning of the fight flew fix thousand and then Josh coming in with the whole body of the army flew twelve thousand more, in all eighteen thousand; which full number in the Chronicles are faid to have been flain by Abifhal, because he with that part of the army under his command began the battel and made way for a full victory by routing the ranks of the enemy. Now the victory is afcribed to David, because

them may be reconciled. Second tertule of 1918, 60.
V. 1.4. And he par garrifons in Edom] i.e. Having conquered them, he placed garrifons in all their strong holds, to keep them still under (became and tribute, placing over them a Viceroy, to govern them as his Deputy, which continued unto Jorams time 3. Kings 25. 47. and Zking, 8. 21. And thus that prophety Gen. 25: 23, that she elder fould ferve the younger, was fulfilled; even as that other, Gen. 47. 40: that Elaus polterity fould break the yoke from off his neck, was accom-

V. 14. And David executed judgement and juffice By which his throne was established, Jer. 22, 15. Prov. 14, 34.
V. 16. was over the bost i.e. General of the army. To this ho-

nour he was preferred for his taking from the Jebulites the ftrong Fort of Zion, 1 Chr. 11.6.

V. 16. Recorder] Or, remembrancer or writer of Chronicles and records; or, as it is with us, Mafter of the Court of requests, to take no-

recorus, or, as at a water of realist of request, to take the tice of and prefer the suits of the subjects. V.17. And Zadak the son of Abitub, and Abimetec the son of A-bitabar, were the Priest i.e. Zadok, who descended of Elexan, t. Chr. 6. 4,8. and Abimetech who was of Ithamar, were chief Priests in Davids time. Not that there were then two high Pricths for the would have been contrary to Gods law, (which appointed only one, that he might be a type of Christ our alone high Pricts) and therefore would not have been permitted by holy David, as it was afterwards under the corrupt government of Pilate and Herode, when there were two at once, place confidence in their own fleenigh and weilke preparations. This is confidence in execution by folius as Gods command, John, i. David by owned a concreverfic between them contending about the Prielihood bere referred one of a thousand an imagical only for his son quie, But now Abdather only was the high Prielih, who life from soul of Chiapter 1 Sant 22. 20. and for continued till Solomons time 5 when for his fig good and just, and so aspite to the Crown. These I conceive were the ding with Adontish he was deposed, and Zalok put in his place, chief causes why David so long delayed to think efficacionally of Jonathan and Continued to the Crown of the the Cr names; and the one and the other were called both Ahimelech and Ahiashar ; and so promiscuously Ahimelech is said to be the father of Ahiathar, 1 Sam. 22. 20. and 23. 6. and Abiathar the father of Ahimelech as here. See Mark. 2. 26.

and Seraiah] He is called Sheus, ch. 20, 25, and Shausha, 1 chron. 18. 19. 'the Scribe | O., Secretary.

Chap.ix

V. 18. And Benajab the fon of Schojada was over both the Cher-V. 18. And Benajao we jon of yewojana was over only the Coertifies and the Peterbites] These were old, expert, strong and valiant men, like the Pretorian Souldiers among the Romanes? And these Dawid choic for his guard, and made Bensish captain over them. See x King. 1, 38. This plainly appeareth ch, 15, 18, and 20, 7, 1 King. 1, 38, 4+. Bat why they were thus called, and whence they were, is not To easie to determine, Some think the Cherethites had their name from the Hebrew word Charath fignifying to be cut off, because at the Kings command they executed offenders; and the Pelethites theirs, from the word Palat, which fignifieth either to defend, or fuch as mere excellent because they were excellent men that defended the Kings perion. But others more probably think they had these names rather from their countries then from their office ; and that the Cherethites were inch fouldiers of the Irreellies as were put in garrifon into the counts and Cities of the Cherethims in the country of the Philliftims, after David had subdued them, when dwelling at Ziklag he made inroads into their country, 1 Sam. 30. 14. Ez.k. 25- 16. Zeph. 2. 4, 5, and that the Pelcihites try, a sam, 30, 14, 122, 25, 10, 2cpn, 2, 4, 3, 3nd that the electrical series of the same series of the sam

And Davids fons were chief rulers | Or , Princes; or, as it is 1 Chr. 18. 17 were chief about the King. The which policy or paternal affection in David was not crowned with good fucceffe, two of his initial autection in David was not crowned with good futeener, two of mis fons at least, Abialom and Adonijah, having their spirits so raised by these preferments that they ambitiously affected Sovereignty and one of four set leath, Abishom and Adonjish, having their spirits to raifed by their perferences that they ambitionally affected Sovereignay, and one of them so anged the hearts of the people by editing before time the baits of his tirouser, that belong imperient of any delay, he would need spreamed the perfect of the streams, that belong imperient of any delay, he would need spreamed the perfect of the streams, that belong imperient of any delay, he would need spreament and the stream of the s

CHAP. IX.

V. 1. ANd David field i e. Enquired of his servants.
Is there yet any that is lest of the house of Saul i.e. Is there any remaining of that family which are fit objects of my love and kindness, for otherwise he could not but know that divers of them were ftill alive.

that I may frew him kindnesse for Fonathans sake Now David cal-leth to mind the great love which had been between him and Jonathan, and the covenant of the Lord, contracted in his prefence, and confirmed by folemn oath, that he would thew kindnesse to him and his posterity after hims 1 Sam, 18. 3. and 20 14, 15. And indeed a great wonder it after him): 1 Sun. 18. 2, and 20. 14, 15. And indeed a great wonder it in unbiy acknowledged his base condition in respect of Davids Royale-this while of that incomparable love which his dear Jonathan Bad abbecause it is family was rejected of God, and David chosen in their while of that incomparable her perfectation of his life; all which had concerned him as much as the perfectation of his life; all which had concerned him as much as the perfectation of his life; all which had concerned him as much as the perfectation of his life; all which had concerned him as much as required to the perfect of t mon humanity. But David is not only excused, because till this mon numarity: But JAPAN 18 100 only excuse a Bessule tut this jump, and 10, though a nt object of pity and mercy, yet not of nonouinto, bring build in letting his Kinglone at home, and foldeding his "stelle refpect and Kingly munificence. Thus David had humbled
enemies abroad, he had had no letture to think of private affires, but he
himfelf formerly to Saul, schnowledging that in comparition of his
is allo highly commended, in that being feeled in his Kingdom, he doth
Royal dignity he was but as a flee, or a pairage or the mountains, or, (as is also figure commences, an unaccept reter in his congruence in own at last think of recompening Jonathans love. But, faving other meas better judgements, and alwaits referving a most honourable and deferved refrect to holy David for his true worth and incomparable goodnesse, piety and justice, 1 do impute it unto him as one of the chief errors of his life, that he did not onely not answer Jonathan in his love before this cline; but afterwards failed not only in friendship but also love octore this curio out arterwards taited not only in triending out and in juffice in his carriage cowards poor Mephibofheth the only fon of his dearest, Jonathan. And the best I can say in excuse of his sault, is, that he was a King, and to subject to Kingly errours, that is, jealousies that he was a King, and to lubject to Kingly errours, that is, jealouftes and displetons in things concerning the Coown and Kingdom. For this botheth Sauls Son; and it is very likely, with him, all that family fiding in the traile; by hat raffed was againft David, per with him all that family fiding in the traile; by hat raffed was againft David, per to in minch do do himself hat given him: And in that refrect David minch of himself hat given him: And in that refrect David minch all long than favours (difficiently recompended if this schelling himself and the first best and before the control of the control of the control of the schelling himself and the first best and before the control of the control And befides; four old reliques of former jealousies still remained, of their plotting to revive their title to the Crown, as appearent by his their potting to grave married to the elements of the state of the sta Shining and resulting to towards in success own summarises of the control of the

thans pofterity, to do them good, and in them to requite his kindnesse towards him. For Mephibosheth was but five years old when his father Whereby it appeareth that this kindnesse was married, and had a fon,v, 11;
Whereby it appeareth that this kindnesse was married, and had a fon,v, 11; Wheteny is appeared in that this stimment was tong accertained it is inci-ly had not yet been thought on, had not David now been fecurely felted in bis Kingdom, and to wholly freed from fears and jealouslies. V. 2. And there was of the boufe of Saul a fervant, whose name was

V. . And there was of the course of out a fervant, wo-se name was 21sts | Hence fome probably gather that Ziba was a Cansanite, or a flranger of fome other nation, leeing the litatelies were to free only for fever years, unlefte they would ferve longer 3 and then, if they preferred bondage before liberty, their cares were to be nailed to he door-post, and they to remain servants for ever, Exod. 21.61 Now Z ba had been fervant to Saul, and fo fill continued in that condition; although it feemeth he was not an ordinary servant, but in some special place of credit and employment, feeing he himfelf had twenty irrvants belonging to him, v. io.

V. 3. That I may show the kindnesse of God unto bim] i.e. Either great kindneffe , as the phrase is used ; or, such kindnesse as I am bound to flew by victue of that corenant which I contracted in the presence of Coming by treue or mas coreman wants a terminate a mass promote of God with Jonathan; or, such kindnesse as the Lord nicht to she wo the fasherlesse and differssed, whose example we ought to imitate. And thus he expetited himself that he might not conceal it, if he knew any fuch, as fearing that he thus earnestly enquired after them out of some

uch as rearing that the mark.

V. 4. Bebold, be is in the bouse of Machin the sound Ammiel, in Lodebar This Machir, as it feemeth was a potent man of the tribe of Manafish, Num 26, 29, and 32, 39. Lodebar was a town in Gilead, on the other fide Jordan, not far from Mahanain, ch. 17. 27. where Ifhsofteth had reigned. Hicher Mephibofheth was brought, and had com-mitted himself to the care and trust of Machir for his better fafety and them, all ask at tunes; tures a Court, one only gave total actualistic of mixed himself to the care and truft of Machir for his better fafting and led as garrifon-Souldiers in warlike expeditions and emploiatents for the feed as garrifon-Souldiers in warlike expeditions and emploiatents for the fecurity and here he lived, as it feemeth, privately and fectetiy, as thinking perhaps there was formed anger, in respect of the prefent time and flast, to be known to be made politriy.

V. 4. Then King Dene of Sauls politriy.

V. 4. Then King Dene of Sauls politriy.

V. 5. Then King Dene of Sauls politriy.

V. 5. Now when Metablishiphed) He is called Meribbad 1 Chr. 8.14.

W. 6. Now when Metablishiphed) He is called Meribbad 1 Chr. 8.14.

Metablishiphed his finance and Metablishiphed his finance.

evil. Which David perceiving, speaketh comfortably unto him, and pro-

V. 7. and will restore thee all the land of Saul thy sather] Or grandfather. For grandfathers usually in Scripture are called fathers, Dan 5.

13. Herein David shewed kindnesse to Mephibosheth, because Sauls land was conficate by reason of that wer raised against him by Sauls faland was commente by reason, or that war ranca against him by saus sa-mily, and in that allo he gave him not only the land due to him by inheritance from his father Jonathan, but allo the whole Jands that be-longed to the house of Saul. And hereunto he added a further great kindnesse, that he would repute him as one of his own fons , and entertain him as his daily guest at his own table.

tain him as nis only guett at nis own (aoie.

V. 8. What is thy fervant, that thou fhouldst took upon fuch a dead dog at I am?] An hyperbolical expertsion, whereby Mephibosheth humbly acknowledged his base condition in respect of Davids Royalerespect of his own person , he was a lame , contemptible and forlorn man, and fo, though a fit object of pity and mercy, yet not of honou-Royal dignity he was but as a fita, or a patrige on the mountains, or, (as Mephibosheth here calleth himself') a dead dog, 1 Sun, 24, 14; and 26;

V. 9. Ziba Sauls fervant] i. e. Who in former times had been fervant to Saul , but now belonged to Mephibosheth , chap-

I have given to thy masters son] i. e. Mephibosheth, the Nephewor grandfon of Saul.

V. 10. That thy masters sons may have food to eat] Bither he meaneth Micha Mephibotheths (on, and those that belonged to him; or elic; Mephibotheth himself, of whom he speaketh under this rame, v. 7,9. He would that Ziba should rill Mephibotheth land and husband his estate for his use, and for the provision of his family; though in respect of his own person he had taken order that he should continuilly cat at his own table,

ally eat at mis own and:

V. 11. As for Maphibolheth, faid the King, he shall eat at my table.

This some Expositors understand as the speech of Ziba still contiproduction, modern the future futures interest to same sense; norget in time just, seeing it is noted in the text, or just, ear at my table, at one of the Kings four. For the Kings four did not fit at Ziba's table, but at ple, who are not comflike the petern government though never for the Court with the King himself.

tioned, 1 Chr. 8, 35, and 9, 40, 41. He had four fons; and those many others, in whom the family of noble Jonathan was continued

V. 13. So Mephibosheth dwels in Gerusalem Though his lands and inheritance were at Gibeah-Saul 3 both because he lived a sedentary life, being unfit to travel to and fro by reason of his lamenesse, and also was to be Davids daily guest at his table.

and was lame on both bis feet] This is added to firew what an ho-nourable favour David didhim, in that, though he were lame, and so un-fit to fir at the Kings table, yet our of his love to Jonathan he gave him this priviledge, See on ch. 5. 8.

CHAP. X.

Vers. 1. And it came to passe after this? Compare this chapter with

the King of the children of Ammon died] i. e. Nahalh, who had for welly belieged Jaheft Gileas, i Chr. 19, 1, 1 Sam. 11, 1.
V. t. Then (aid David, I will show hindnesse unto Hanun] David

being peaceably letted in his Kingdom, studieth how to shew kindnesse to his frierids who had been kinde to him, and as firft at home to Jonathan, in his fon Mephibosheth, so now abroad to Hanun, in sending amballadors to comfort him for the death of his father.

at his father shewed kindnesse was not one stater.

at his father shewed kindnesse was not one; What his kindnesse was the Scripure mentionesh not, nor when he was shewed unto him. Hierome thinketh that when he sled from Achish King of Gath, Nishash King of Ammon gave him courteous entertainment; though not fo much out of love to David as hatred to Saul, who was a common enemy to them both; baving given the one a great defeat before Jabeth-Gillead, and driven the other to feck harbour in frange countries for the fafeguard of his life.

And David fent to comfort bim] It is questioned how David should thew himself so officious to him, seeing ch. 8. 12. it is said that among other nations he spoiled the children of Ammon. To which the answer is essie; That it is spoken by way of anticipation both of Ammon and form other nations, upon occasion of Davids political Boulder whom he conquered there, that he might form up together the varquithed nations, whose fopolish the conference for the building of the Temple. But the Ammonites were not conquered and foolied before they put this foul afternous upon David and his meditions. front upon David and his mellengers ; for till then the two nations had lived in peace and unity one with another, as appeareth by their mutual kindneffe.

V. 3. And the Princes of the children of Ammon faid unto Hanun I. e. Out of mere realousie, having no true ground, they milinterpret Davids kindnesse to be counterfest, and not sincere; and say, that though he pretended by his mellengers tohonour the father, in very deed heintended them as fpies againft the fon, and had fent them to fearch their counfry, and discover some advantages for the conquering of them, as he had done other nations. Thus some politicians think they are then most wife V.7. upon them those evils which they fear, and would prevent; as appeareth in this place.

- bab not David rather fent his fervants unto thee, to fearch the City, and to spic it out, and to overstrow it? Here they measure Davids foot by their own laste. They had falle perfidious heares, full of rancor and malice towards him and his people; (Such their ancestors had ever and malice cowards him and his people; (Such their ancestors had ever jab. 1 he Ammonstee prudentry particles that in a sray before the gains at a saw see in their carriage owners that likelikes in the Wildermell, of their own city, that if they were beare and put to the worfs, they for which they were interdicted the Congregation unto the tenth generation. Deur, 4:1, 3; 4, in the history of the Judges, 6:1, 10, 201 at 1.3 Syrians and their other swellistiers to price time it is and they caused the national state of the rate do un te my tenny is tuet proteinen a incoming a nature we meet pasce in the near it ione distance from the only observations are the cloud-field the profession and their days for ear. Deut. 32, 6. And indeed, pecially being fuch a numerous multitude, left they flould furprise it their things being true, it may feen frange that David, an holy and, they got the better of the day.

A first observer of the Law, should shee so much respect to flanua as to must not be upded good or evil by their erents, Becchi 9, 12, And though it were unlawful for David to contract with thick nations any got and difcomfied by their example, must be unlawful for David to contract with thick nations any got and difcomfied by their example.

V. 1.0. And the reff of the people be delivered into the basis of Abination on kindnelic for another.

V. 1.0. And the reff of the people be delivered into the basis of Abination on kindnelic for another.

V. 4. Wherefore Hannn took Davids fervants, and shaved off the one half of their teards] Like a foolish young King, he herstaned as Rehoboam attecwards). Kings 12.) to the ill-counted of his adviled Princes, and rashly took order to have it put in execution. First he caused ces, and rimity look cort to have it put in execution, the and digrace them, that all who faw them might deride and jeer them; and put is corn on their of their beards to be finder only, performed and period. The put a forton on their religion an impossition, feeing by the Law they were forbidden, even in the morning, averand the enterer of their beard; and to mare the enterer of their beards, Lev. 19, 27, In religion of which the contract of their beards, Lev. 19, 27, In religion of which law the Maclices forbare to thave their beards at all . For if this had law the Iscelites fother to thave their bestals at all; Far if this had pathen in the sonon them, the femflenges flould not have needed to have the solution of the cother part bestal strength great and spine the solution of the cother part which they had lets, and lo have priently returned to the cother part which they had lets, and lo have priently returned to the cother part which they had lets, and lo have priently returned to the countries to west long loofe grammers, both for each and mortain chi, domiliated and modelly, to blick their nakednells and keep their unknownly patts from open view, Hainin and differenced by them in their Ambalishors, contravy to the law of audions?

V. 12. And Mephibosheth had a young fon , whose name was discha] Men- | caused them to be curoff in the middle, even to the buttocks, that those parts which nature it felf teacheth men to hide, might lie open to their fhame herein also croffing the law of God, which so carefully provided that such nakedneffe might not be discovered, that they were forbidden to afcend nescentente migne note atteoveres, that they were torbidden to afend unto the altar by flery, left flipping or falling, their nescentfelf floudd appear, B.xod. 20, 26, and also commanded to put on lines breather, when they ministred is the Prices office, from the loyns unto the thighs to cowere their nakednesse, one receipt opine, roun the corns more their nakednesse, the control opine their nakednesse, the control opine their nakednesse, the control opine their nakednesse, and despiteful monner, the Ammonites priceoully oftended against the law of God, of nature, and of nations; graveously omenous against the law or 1,000, or nature, and or nature, and thereby deferved moft fever punlithment. The like defitte and differec the King of A flyria offered unto the Egyptians, though not in 6 high a nature, feeling they were his captives, but thefe Ambaffactor, 16a, 20.4. And the like was thilleded by God on the Chaldrans, as an Heavy, yet just punishment for their pride, eruelty and oppression of Gods people, Isa. 47.2, 3.

V.5. When they told is unto David, he fent to meet them I.e. When these

poor difgraced men had made their cafe known unto David by tome meflengers, he presently disparched some to comfort and cloth them;

rangers, no presently on production country of the definition of t 34. But the more obscure and private the place appointed for their residing was, the more suitable for men in their condition, who would not be

V: 6. they ftank before David] t.e. Had made themselves odious and abominable, as a loathfome carrion to the sence of smelling, by their horrible fact, in abusing his Ambassadors. So Gen. 34. 30.

bired the Syrians And with them charlots and horsemen out of Melo-

potamis, amounting to that voit number of thirty and two thou(and chariots, which they hired with a thou(and talents of filver, I Chron. 19. 6. All these nations were willing to joyn with the Ammonites in this war, being all enemies to David, he having lately subdued them and brought them under tribute. Now they hoped they had found an opportunity of revenging themselves on him and his people for all the damages and harms received from them, and of freeing themselves from that

bodge in which they lived under them. Sect. 8.9.

of Beth-Rebol j.e. Out of the part of Syria whole metropolis
was Reliob, ch. 8.3. a city at the foot of Libsuus, in the umoth bounds
of Syria towards Poligine. Hereof mention is made Numb. 13. a.1. See on ludg, 18. 28.

and the Syrians of Zoba] See ch. 8. 3/

and of King Mascab] King of one part Syris, 1 Chron. 19.6, neer Gilesd Trachonitis. Deut. 3, 14:

and of Ifitob twelve thousand men] This was the country where Jephthah dwelt. Sec Judg. 11. 3. Belides thefe, the Ammonites had fome help from Aram-Naharaim, mentioned in the title of the 60.

V. 7. And when David beard of it, be fent Joah, &cc.] He did not when most supicious: But such wisdom oft proveth folly, and bringeth stay till they invaded his land, but prudently sent his army under the command of loab to prevent them by invading their country, and fo to make it the feat of the war.

V. 8. And the children of Ammon came out, and put the battel in array at the entring in of the gate] To wit, of Medeba, 1 Chr. 19. 7,9. a city in the borders of Ammon, of which mention is made Numb. 11. 30. The Ammonites prudently purtheir batel in array before the gates

fend mellingers to comfore him: And herein the Hebrew writers shink the Syriams Because he thought the Syriams, being but mercenaries, he did ill, and therefore had such ill successed in the action. But things, would not stand to it, if holy charged; and if they were beaten and

tins battel.

V. 11. And be faid, If she Syrians be too firong for me Bessule the fafety and professous facecells of an aimy dosh much coffish in the concord of the Commonders, and their right under shanding one of snother, he pudnity maketh this generation, before the fight with his boother; and left he should be discouraged or discontented because he had called out the chief men of votour in all the samy to be under his conduct, he engageth both himself and him by a mustal promise. that in the battel they thould relieve one another as occasion thould re-

Chap.xi.

Annotations on the second Book of Samuel.

Chap. xi. nations ; and for the prefervation of their people from the rage of malici- dome severed one from the other; even as the Heathen Poet, who was

nations and for the pretervation or their people from the tage of matterone senemies, who would unterly defrey then, if they got the victory is
and to keep their cities and native country, given them by God for an
inheritance, and which he had also referved unto himself for his inheritinteresting the senember of the kings below in the force couninheritance, and which he had also referved unto himself for his inheritinteresting the senember of the kings below in those couninteresting the senember of the kings below in the force couninteresting the senember of the kings below in the force couninteresting the senember of the kings below in the force couninteresting the senember of the kings below in the senember of the kings bel ance, from utter rulne and valtation ; Not doubting, if they did their part, that God would be wanting on his, in giving them victory ; but howflower, quietly submitting themselves to be disposed of at his good plea-fure. So David, ch. x 5, 26.

V. 14. So Foab returned from the children of Ammon Having by this famous victory brought them under, he did not for the prefent any further pursue them, the time of the year (as it seemeth) being past for keeping the field, ch. 1.1. 1.

V. 15. And when the Syrians faw that they were finiten before I fra. el, they gathered themsetves together] Having no hope that David would make peace with them, because they had rebelled and joyned with the Ammonites to make war against him, they recruit their army, and recollecting their leattered forces prepare for a new expedition.

V. 16. Hadareger fent and brought out the Syrians that were beyond the river] He fent his agents, and hired the Sycians that inhabited beyond

luphrates. And they came to Helam] See on 1 Chr. 19. 16. And Shobash] Called Shopbush] 1 Chr. 19. 16. V. 17. And when it was told David, he gathered all Ifrael together] Hearing what a puillant and numerous army the Syrians had raifed a-gainst him, he also mustered a great army, out of all Ifrael, and in his

own person led them forth for their better incouragement.
. V. 18. And David Sem the men of seven hundred chariots of the Syrians | Ten fighting men were in every charlot, which make up the number of feven thougand mentioned ; Chr. 19. 18. See ch. 8. 4. Oc. feven bundred, troops of horsemen in chariots, consisting of ten in a troop, as Junius would have it.

and fourty thousand horsemen | Besides fourty thousand footmen monfor this cause David is faid to have gathered all Ifrael to encounter them, into act. v. 17. This great defeat of Hadarezers army is probably thought to have given occasion to Rezon, one of his Commanders, to revolt from him : Who gathering unso him his scattered forces, and making himself their General, afterwards became their King, and reigned in Damascus in Solomons time, I Kings 11, 23, 14.
V. 19. Who were [cruants to Hadarezer] i. c. Who had been in his

pay, and fought under bim in his quarrel. they made peace with Ifrael, and ferved them] i. e. Came under their

fubjection, and payed them tribute.

CHAP XI.

Verl. 1: A Fter the year was expired] Heb. after the return of the year To wit, after the former battel was fought with the Am-

it begun its course the former yeer. Now David having been hindred room profecuting his victory by the approach of winter, when the spring came on, he sen again Joab, with his chief commanders and the whole army of Israel, against the children of Ammon, to complete his conquest, because in that season they had all provisions fit for an army, food and forage for man and horse, and had time all the Summer long to be-fiege cities, and exercise all warlike exploits for subduing of their ene-

and they destroyed the children of Ammon, and besieged Rabbab] 2 Chron 20. 1. 1. 2. They wasted their country with fire and sword, and so having removed all stops out of their way, they laid siege to Rabbah. This was afterwards called Philadelphia, and was now the chief Dan. In was necessary, ying on the mountains of Gilead beyond Jordan, by the head of the river Jabbok, ch. 12, 26, 27.

But David tarried fill at Jerufalem This is added, as I conceive,

off bit self.] Held in occonnent him left to take a noons nap in the heat of the sky, (which they usfaully did not refirst the middles in those has countries, ch. 4-5, -7.) but giving himself to floch and fl. ep. to continue this jiving and lezing on this bet dill cowards evening. Such eals and idlended doth not bettern a King a cary time, upon whom lyeth the such as the continue to the Common wealth, and various emploiments for the good of the means concredit if from the knowledge of jumin in the means of the Common wealth, and various emploiments for the good of the garding the office of the continue that the such as the my of Ifrael was in the field, and daily exposed to danger, to give himfelf to fecurity and floth. And this is here related as a chief cause of Davids fearful fall into his fin of Adultery. In his former dayes, while he was either perfecuted by Saul, or afterwards being King, imploied himwas either perfectueed by 3-uti, or accerwaces being King, implosed num-felf in the wars, and in felling the flate and government Ecclefishtical and Civil, he was never tainted with any feandalous fin but walked in Golds fear, having respect to his commandments, Pial. 119 6- but now weight and worth in themselves, yet were too tille to be the occasion for

And from thereof he saw a woman washing her self] To wit, that she Man John werest of Jaw a woman wajuing ner jeij 1 10 wit, that me might be purified from her legal uncleannesse contrasted by her menethly disease, according to the Law, Levit. 15.19, and 18.19. So. v. 4. Now he faw her washing her felf, either in her garden neer adjoyning to his palace, (otherwise he could not have difcerned her beauty, if the had been at a further diffance) and then flie was not free from faultinefle, in taking no more care to hide those beauties which being discovered were bait for luft; especially being so neer the Kings Court, where usually men are at most leisure, and take most liberty to gaze after wanton ob-sets, their ease and idlenesse being accompanied with fulnesse of bread, Ezck. 16. 49. Or, as others think, (judging her to be a vertuous, wife and modest woman, as the Scriptures report of her, Pro. 1. 8. and 6. 20, and 31. 1.) the withed her felf in her chamber, and tome cafe-ment opposite to the Palace being accidentally open, David with the quick fight of his luftful eye gazed upon her, and was enfnared with her beauinflict in suitinity eg gazeu upon ner, and was enimated with net ceau-ty, for forgetting his own prayer, Pial. 119. 37. and Jobs practife, Job, 31. 1. Thus in the old world before the flood the four of God, which were of the posterity of Sheth, giving their eyes liberty to gaze upon the beauties of the daughters of men , which were of Cains progeny, were enfnared with luftful defires, and took them to be their wives, though never fo wicked, Gen. 6. 2.

V. 3. And David fent and enquired after the woman] When his wanton eyes had betrayed his heart, and inflamed it with unlawful luft, he flould prefently have quenched this wild-fire, or fuddenly cart it out by meditating on the greatnesse of the fin and the grievoulnesse of the punishment, how dispersing it would be to his good God, and how difiourable to himself; but contrariwise he revolveth it in his mind, and so giveth his consent unto it with delight. He first committioned I Chr. 19. 18. For with fuch luge multitudes the Syrisns and teth solutery with her in his heart. Matth. 5, 28. and never is other nations in those dayes used to go our to bartel, 1 Kings 20, 10. And at rest, in plotting and contriving, till at his he produceth it

And one faid, Is not this Bathsheba i] i.e. One of the servants, of Amove paid, 10 no 100 Designers 1 1 no. Onto the terrants of thom he enquired, through stittened and petersportive told him, that it, was Bashirba whom he had leen. 1 Chr. 3 r. file is called Bashbaght of Bashirba referred Edizar Called Ammitta's Chrom. 3 r. file is thought by the control by the the Worldy of David mentioned 25 nm. 23, 15 who was the inor of Ahithophel the Gloinett Davids great Coun-

the wife of Uriab the Hittite] So called , because he was so by Nation, and now a Profelyte to the Jewish Religion. See on 1 Sam. 26. 6. Others think he was born in a place called Herb, neer the place of Abrahams burial, and called a Hinite, though he were a natural Ifrac-Abdanus ourns) and care a rature, though ne were a natural tractice, because horn in that country Gen. 3.3. He allows no of Devilde Worthies, a San. 32, 39. 80 Bathlaba was an honourable woman both by parentage and allow marriage; and therefore David more faulty in abuling here to faisfie his wanton luft, especially the being anomonites, and the winter of the yeer ended.

at the time when King go forth to battle. So 1 King. 20, 23. 2 Cheo.

36, 10. The formert yeer being explicit, the year following is fall of the mans wife, and he having for many of his own, and being at liberty to be the more yeer being explicit, the year following is fall of the mans wife, and he having for many of his own, and being at liberty to begin or return, because the Sun then returnent to the same place where

gravate his sin, ch. 12. 3, 4, 8.
V. 4. And David sent messengers, and took ber] i. e. Caused her to be brought unto him, not fignifying, it is like, to his mellengers the end of his fending for her; for this had been to proclaim his shame; but of his fending for ner; you can't have been to processin any manner; but pretending some other business. But being come, be allured and perswaded her to commit folly and filthiness with him; and the wanting grace and the fear of God, and that conjugal love and faithfulnels which the owed to her worthy husband, conferred unto him, being better pleased to

owed to fir worthy nuspano; contented unto turn, tetrag pleased to be the harlot of a King then the loyal wife of an honel! subject. for she was purified from her uncleanness[6]. Or, when she had purified her self. She cleanted her self from her mentitual sixtness (whereby the was speer to conceive) but now defileth her felf with moral filthiness of body and foul.

V. S. And the woman conceived, and fent and told David, and faid, am with childe] Bither fhe wrot unto him, because Letters blufh not; or the fent before to fignifie her coming , that the might have the more But DAMA surries pure a transparing a management of the more the more to imply that David began now or grown like in executing the duty of a free and private accels, and when the came, the cold him feered that the King, and in going out and in before the people in time of war, where-Ming, and in going out and in the same and honour both at home and likelieft means whereby they might hide their fin and haune ; and also by tormerly ne man pure many many near a mone and all about a many and all of a shood, and began to give himself to ease and pleasure

V. 1. And it came to piffe it an evering tide, thus David arefe from off his bed] He did not content himself to take a noons nap in the heart

juffice and power ready to punish it. Therefore he fendeth for Uriah, that justice and power reasy to punion it. Increme to elements or utilin, that coming home and lying with his wife he might father his buffardly brood and so clear him from all differee; the frequiping most unjustly to thrust in his own son to be Urish's heir, and to rob his children, if sice he had

Ossi rear justing respect to inscommendations, and the second of the first of Sodom, Idleneffe, Ezek, 16, 49 he food which he caused Urish to be fent unto him: For why should be withdraw fo great a Worthy from the fervice of the war to answer such Chap.viiii. questions as he might be (and no doubt was) daily refolved in by [Letters and Posts that pasted to and fro between him and the Camp? And these frivolous inquiries might justly make Urish suspect (and who knows but that they did?) that there was some other cause of his fending for, befides this which was pretended, and fo to grow jealous of his

beautiful wife, and that might be the true cause why he could not be per-

resouring wars, and user impact or the true cause way he could not of per-fended to go home and accompany her.

V. 8. And David [aid to tirish, Godown to thy boule, and wigh thy feet] A feer he had enforced ble quessions, he diffinited him under this presence, that it was fit for him after fach a journey to refresh himself and precence, use a was not on ma acre me a gounty of the third make his selfs, but intending indeed to have him go home and lye with his wife, that (o his fault might be cloaked and covered. So that when he biddeth him go had waff bis: fear, which after a journey they used to do in those hot countries, it was as much as if he had fald, Go, receese and refresh thy self after thy travel.

and there followed him a mess of meat from the King This he sent

after him in thew of kindneffe, but with a purpose that being made sto-lick and jolly by receiving such a favour from the King, and also by saring more plentifully on such dainties, he might be the more ape to de-

The his wives company.

V. 9. But Hrish flort at the door of the Kings house, with all the servants of his Lord] Which were appointed to sit there to guard the Kings person. Now God by his secret and al-ruling providence inclined Uriahs heart to do thus that Davids fin might come to light, notwithstanding all his policies and perswasions to the contrary. And besides, i may more then probably be thought that his fair but falle wife came her felf, and used many intreaties and much importunity to draw him to his own house, seeing it did so much concern her to enjoy his company to cover her fault and hide her shame.

V. 10. And when they had sold David To wit, they who were appointed by him to observe his course and carriage, and so to make relati-

on to him of what they law.

Cameji thou not from thy journey?] When his counsel took not be further prefeth him to hearken thereunto by this exposulation; q. d It might well have befeemed thee to have taken mine advice, feeing ! not onely required thee as thy King, but as a friend perswaded thee to do nothing but that which was for thine own ease and welfare, namely to refresh thy self after so long a journey. For Rebbah (as some of the Learned think) was so far distant from Jerusalam that it was a journey for a footman of thirty houres.

V. 11. And Hriab faid unto David, The Ark, and Ifrael and Judah abide in tents] It is very probable that the Ark was at this time with Jo-

though it is not much material of what tent we understand it.
and my lord load] Some think he so calleth him in a more peculiar.

This freech of Hrishs might have been a loud real to awaken David out of his deep fleep of fin and fecurity : He wallowed in unlawful luft and pleasure in the time of common danger, when as Urlah on this occasion made conscience of enjoying those delights which otherwise in them-selves were honest and lawful. But it pleased God to leave David to himthe fifth both the hybit fearthi [16] he mights be builded; and slife that the first his terminal to minimum and the state of the state of the his example others might be admostlited not to trust in their own the first his case to the state of the first his case to the state of the first his case to the state of the flower of the flower (solidiers manned the state), being will. No looner hald necetive documents from the flower of the state of the flower of the fallen, might be comforted, and encouraged to rife with him by true re-

V. 12. And David faid to Wrish, Tarry bere to day alfo] Having his heart hardned through the decektfulnesse of his sin, he observeth not the best hardned through the dectrifulnesse of his sin, he observes nor the passes of means to mean the company to another finful conclusion for the attaining to his end.

V. 13. And when David had called him , he did eat and drink before bim, and made him drunk] Hereby intending both to make him forget. his outh; That he would not go home to his house; And also mere spe nts outh; 10st he would not go nome to his nout; And allo micre apt to defire his wives company, being it flamed and intoxicated with wine, to which he could not perlwade him whileft he was fober. And here we have in Urlah an example of humane frailty, if Man be left to himfelf. No doubt, he who fo resolutely refused to enjoy his wives company, and to take his eafe and lawful pleafure in his own house, did much abhor to use excefs, and drink himfelf drunk, in the prefence of the King ; but now exects, and drink bimical drums, in the presence of the King 3 but now he is made for folick and joint by the apprichment of this pecial favour from his Sovereign, that forgetting his former suffere relouison his alleth into the fine of drumkennelle, David, as the steemeth, perfilm him to detalk more then he defired, seeing it is faid, nor that he allowed him printy of wine, but that frunds him drumky by couring, this took per-letting the price cop. And we have in David an extreme and shortid wide-tion of the price cop. And we have in David an extreme and shortid wide-tion of the price cop. And we have in David an extreme and shortid wide-tion of the price cop. ednesse which even Gods dearest servants are apt to fall into, if he leave them in the time of temptation to their own ftrength; who, though in the men in the time of temperation to their own according to Ged own bears and had refpect to all bis commandments; doth now, to avoid the deleved thame of his sin, and to hide it from the sight of men, draw his faithful fervant not onely into the bestisi fin of drunkennesse, but also into ful ferwant not onely into the bettlish into detunements, but ship into the implous fine of priptyry, a sunch as in him did lye is but God by a flrange and fitting reviewed him from it. 'The like example allow the kern in Ferri, who being the fit by God to his own fitting the flow of the bis work frength, or rather weaknets, did for, fear with curions and fivering dany and abjurable weaknets, did for, fear with curions and fivering dany and abjurable when the fitting and fivering dany and abjurable with the state of the fitting and fivering dany and abjurable with the fitting and fitting deliver them from evil.

but went not down to his house] NotwithRanding all Davids devices and practites he remained firm and conftant in his resolution.

V. 14. And it came to passe in the morning that David wrote a letter to foab] When all his plots and policies failed for the effecting of his defign, which was to hide his adultery, he did by a letter call in Joab to his affiftance, that by his help he might take away Urishs life by fuch means as might not come to light, and so might have his sin concealed, Observe here Davids fearful progreis in fin , from one degree to another, and from a leffer to a greater. Having given way to floth and idlether, and from a terre to a greater. Taking your way to income an and this fire being kindich, and he using no means to quench it, it should out to the act of adultery: And not repenting of it, he taketh care only to hide his shame, not to be cleanfed from his sin, and to feeketh by wicked policies to attain his end. For first he draweth Urish his falthful shiden tent.] It is very probable that the Ark was at this time with Jobit the Camp, feing they upded in griet and adapteous wars to desire the street in the properties of the first being in the tent
which. Duvid had prepared for it (silving it being fixed there, note) the heartning of the entury, by the runter of the properties of and my ford 1 sab] Sometitlish he fo calleth him in a more peculiar waters him out of its and bring him to repentance. Thus David, who relation he had to him above others, as being his armour-bearer. But | had fuch a tender confetence that his heart (more him for cutting off the becaule for this we have no Scripture-grounds, it may be underflood that | inp of Sauls garments, being left to Mimfelt, groweth fo hard-heared he calleth bir Lord loab in a common relation, as he was General of the | and fenceleffe in finning that he ferupleth not to murder his faithful and innocent (trvant, (yea because he was innocent and simple-licated) and together with him divers others; and also draweth on Joab to par-That I then go into mine bouse, to east and to drink, &c., q. d. How unfixing it is, when my Lord and General, so far my specific, and the take with him in the same whickedness, as though it were not complete to the God of I test, on the case which army of the God of I test, on the case which are my of death and defrication, unstill other blde in tenus in the open fields, that I flould go home to my mansion and dwelling house, and there folkeem pell with variety and delight as the company. So great cause we have and dwelling house, and there folkeem pell with variety and delight with the company. So great cause we have and dwelling house, and there folkeem pell with variety and delight will not good, not co lead in our a real test not to treve us in temptation, feeling holy David being thus left finned more fearfully then wicked Ahab : He coveted but the vineyard of his subject and eighbour, but David the wife, yes, even the life of his faithful and valiant fervant and fouldier , and that because he could not draw bim rom his finglenetic and fimplicity to ferve his own turn.

ly he putteh them in execution, not caring whether they were right persons, and have hope and afternate that they also, as will also revenues and microscoping to God, fo he might please his former than the relation of a distance that they also, as will as or wrone, not how unpleasing to God, fo he might please his forced his, should have their fin partioned, feeling God is no acceptor of persons, upon whole favour he wholly depended for worldly personner. It may be at allier greedes to all that are also qualified to receive mercy and for David in this letter precured that Urlah was guilty of some tilling to give the contract of the second of the sec which he deleved setting, and as thy final liveth, I will do this thing.] This is not a double oath, but an earnell affeveration, Or more pathetical expressions of the fame thing, g. 4. It is a certain as thou are allely or as fure as I defer that thou must like live, then perfusions final ever more code this thing. All which plous and contidenable care and carriage of Urlah did the trend to agree when the properties of the thing that the contidenable care and carriage of Urlah did the trend to agree when the pole and the trend to agree when the pole and the trend to agree when the pole and the trend that the trend to agree when the pole and the trend that t

the reft.

V. 18. Then

10V. 18. Then Foat fent and told David] i.e. He devited and put in- | are spoken in a common and ordinary way: and they make us also more he mellengers mouth a form of speech, setting a fair colour on a foul cause, and dawbing over a rotten ruinous building with untempered morter, to please David, if he found him to be displeased with the losse. But it feemeth that howioever the mellenger delivered the main fubitance of the matter, yet he left out the enlargements, as superfluous and need-less, seeing David made no such objections against his service, but was well enough pleased with the slaughter of others, when as he heard that Urish was flain with them.

Chap xii.

V. 21. Wo more Abimelech the son of Jerubbesheth?] Judg. 9. 53, i. e. the son of Gideon, called serubbast Judg. 7. 1, but here terubbesheth, because the Hebrews in detertation of idols did expunge the word Bast out of their names, and put Bofheth or Befhith in the place of it, figuifying an infamous thing, as the lodi was, Hof. 9. 10. Compare 1 Chr. 8. 33, with 2 Sam. 2, 8, and 1 Chr. 8. 34. with 2 Sam. 4, 4. where Efibaal and Meribbaal in the one place are called Ifibofheth and Mephibolheth in the other.

V. 12. Surely the men prevailed against us | i.e. The valiant Soul-

diers of Rabbah, that were belieged, iallied out upon us.

and we were upon them] i.e. Fought with them, and forced them to retire, pursuing them to the very gares, and so in heat of war came too neer the wall, and loft fome of our men.

V. 25. fay to loab, Let not this thing displease thee | Here he diffembleth with the meilenger, and flighteth the flaughter of his men, to the end that neither his bloody and cruel commandment, nor loabs wicked obedience might be discovered.

the [word devoureth one as well as another] i.e. The event of war is various, and men are flain fometimes on the one fide, and fometimes on the other : therefore we must be concent, and bear with patience fuch acthe other the terror we have no construint and near with partence here as cidents when they beging it feing it is in value to trouble our felves too much with fuch things as cannot be prevented.

and encourage thou time it. c. As my mellenger, and in my name, encourage and comfort him, that he be not too much dejected with this

the eyes of the people, because by her bushands death line was not onely hand. This is min on 15 issue to have congot, because in time cayes freed from his wrist and rage, and the punishment which the law inliket august the adultection and issues in one to become a Questa bus on swith them. The fame also he is act to have fed with his own
the adultection of the constant of the same of the property of the constant of the cons the had caste enough of grief, and even of heart-bleeding and heart-breaking mourning, when the confidered that by her fin the had caufed his untimely death: Although Davids fin was much more hainous, who, being a King and a Propher, had allured her to uncleanness, and ficient to nourith himself, yet he would spare some of it, even as it were had also plotted and contrived Uniabs death by the sword of Gods encourt of his own mouth and stomach a to nourith his dear-beloved

V. 27. And when the time of mourning was past] Which no doubt

V. 27. And when he time of mountaing was pup! I write no occupants as short as might be either David taking her to white the fooner, the mightbe thought to be with child by him after they were married.

But the thing that David had done diploteful the Lord J. c. His whole carriage in the matter of Utiah. For though David were a man whole satisfies a state of the safety of his person, yet he hated and abstorred his sin as hainous and abominable, and did severeshter Gods own heart, and greatly in mis now in respect or mis perion, yet the heated and abstrored his fine is tainnous and abount able, and did fewer-ly correct him for it; Teaching us hereby to follow his example, and in own young and tender child. By which is ite forth that Baththebar our greatest love of the perion to hate the fin, and in the greatest harted

CHAP. XII.

pentance, even for the space of ten moneths together, from the conception to the birth of his childe, nowithfranding that all that time he do in a formal menner use and enjoy Gods ordinances and the means of bis worfhlp and fervice; and fo would have lived ftill in his impenitency, to his perdition, if God had still left him to himself and the hardnesse of his own heart; for who fallen into a lethargy can awaken himfelf ? therefore the Lord of his free grace, when ordinary means prevailed not, lent his holy Prophet to rouze him out of this dead fleep, and by convincing him of his fin to bring him to repentance; itering all the care that David took for himfelf, was onely to hide his fin, and to avoid the frame, and not to be cleanled and freed from the guilt of it ; even as men fick of a bodily lethargie, apprehending no danger, and being infensible of any pain, are willing to continue sleeping Rill, and are both to be moleked by being awakened

mount slip parable, as the inters means to deal with luch a perion. For int may young to innite more then one. But in the execution of polithough in his shollower power the shell by plain and direct terms to do five laws it is in the Judges power to aincrethe penalty and punishmen; a fixed he plateth, yet ordinarily the ufent those means which are most laidly totake effect with the perions to whom he applied them. Now parious containing the perions to whom he applied them. Now parious containing the perions to whom he applied them. Now parious containing the perions to whom he applied them. Now parious containing the perions to whom he applied them. Now parious containing the perions to the perion to the period to the pe rables usually fite men up to more attention, we being more apt to liften yet he may increase and heighten it according as the first aggressed,

equal and indifferent in hearkning to what is faid. Generally men are very parcial judges in their own causes, being blin ted with price and felf-love : and though they can fee motes in other mens eyes, yetthey cannot difcern beams in their own ; or if hap'y they for them, yet they san that the transmission of the same of the same state of the sam men, Princes and Kings, who think it harft and uncivit of age to be reproved for their faults and failings by their fully of and interiours. But when fin is brought to the bar and arraigned bef me thom in other mens persons, they in a fore retain the power an 'priviledg of judicapatient patients their place, in their own hand; and when they have palled the lentence of condemnation impastially against others, then either confeience of it felf, or, if affrep, being awakened by fome Nathan, bringeth the matter home, and maketh it their own cafe, as in this place, Thus God dealeth with the Jews, Ilai, 5, 3. Jotham with the Ifrae-lets, Judg. 9, 8-16. and our Saviour with the Pricets and Pharifees, Luke 7.41,43. Matth. 1.33,41. Now in expounding of a Parable we are chiefly to look at the main scope and drift intended in its and not to every circumstantial passage, which is as it were but the outward dreis and ornement to deck and beautifie it. As here in this parable Nathans chief aym and scope is, to awaken David out of his deep fleep of fin and fecurity, by cauting him unknowingly to pais an unpartial fenience against himself in the person of another, that so he might be brought to the fight of his fin and to unfeigned repentance. See ch. 14.6; 1 Kings

20.35,41. V. 2. The rich man had exceeding many flocks and berds] By the rich man he understandeth David, whom God had inciched with abundance of bleffings, and p. rmitted him to enjoy many wives and concubines, which best pleased him , having power in his hand to make lawful choice where he would.

V. 3. But the poor man had nothing] By him is mean theish, who was but poor in comparison of his King, and had but energy one wife. But some writche had another before, by whom he had divers chil-V. 1.6. And when triabs wife beard that triab her bushand was dead, flee nourned for her bushand So Gen. 5.0. 3. The time of mourning, fleen, with whom Bastidrehs his young and truster wife, whom he had a Jolephus written, lafted but leven advers to Gen. 5.0. 1.0. 1896.

3.1. 13. Beclef. 1.3. 1.3. But their more folemn mournings lafted thirry dayes, Drun. 34.8. This of Bath-fluch was perhaps a merry mourning, only in a formula ceremonial and councerleit fleen, to bleer and blee of comply; and the is here compared, to a little cure l. mb, onely in a formula ceremonial and councerleit fleen, to bleer and blee of the two bleer and blee of the blee of the blee of the two bleer and blee of the blee of the two bleer and blee of the blee of the blee of the two bleer and blee of the blee of the two bleer and blee of the blee of the two bleer and blee of the two bleers and the two blee meant, that he dearly and tenderly loved it, as if it had been his own and only daughter ; to as though he had so little that it was scarce suf-

[ave one little ew lamb] This also did the more indear his love and affection, because he had only one. For as a ftream divided runs more weakly, fo it is with the affections. An only son, or an only wife, having the whole and fole interest in the love of the father or husband, are more dearly beloved then when many fous or wives have the love divided amongit them.

taker with him in all the bleftings he enjoyed

V. 4. And there came a traveller to the rich man] By the traveller some

Expositors understand fleshly lust and concupilcence, which David feasted with this lamb; others, the devil, who was as well pleased by Davids enteresining his tentations, and committing adultery, as if he had made him a featt. But it is not much material whether of them Veti. r. ANd the Lord sent Mathan unto David Or, wherefore the had meda him a feath. But it is non-mount material whether of them and belonged to blue cleding, had committed halmous sina which will be sent to be sent to be set to be sitely period with finited contrainment; and belonged to blue cleding, had committed halmous sina which were dipleteding unto him, and had now long cominued in them without redipleteding unto him, and had now long cominued in them without recrucky and oppression of Utiah his faithful fervant , in teking and abuling his dear wife, to feast the devil, and to feed and foment his own

N. 5. And Davids anger was greatly hindled To wir, because with a just and unpartial eye he looked upon this fin in another mans person as horrible and hateful, though himfelf had committed it, and hugged it in his bosome, with much delight.

As the Lord liveth, the man that but done this thing half jurely die] Of, it worthy to die. So Eph. 2.3. This fentence come think David possed, being transported with iome choice and indignation against such a covetous and griping opprellor. For by Gods law the third was to reftore five oxen, and tour theep, for one, Exo. 22. 1. 311 not to dye for the offence. Or he thus speaketh only to aggravate the hainousness for the orience. Or he thus speaked only to aggravate the namounters of the fact, and not to determine the panillment; as if a Judg, to thew how greatly he abhorted the maletakors islanous eame, fhould fay he deferred to be twice hanged, or many deaths, thought it be not of denig awastenes.

and be come unto bim, and fail unto bim. There were two men in out
flew how greatly he abborred the multi-fectors linious came; floud
tity, the one rich, and the other poor] Nathans God put into Nathans
mouth this parable, as the firest means to deal with fuch a person. For in his power to inflife more then one. But so the execution of position was a superson. But so the firest means to deal with fuch a person. For in his power to inflife more then one. But so the execution of position was a superson. after new things of things propunded in a new manner, then when they eleber in respect of its extraordinary degree, or elle in respect of circumstance.

Chap.xii

a finne against the eighth Commandment, but also joyned with unnscendent cruelty and oppression, which was a breach of the fixth, might be juitly punified by the Magistrate even with death ie felf.

V. 6. And he shall restore the lamb some fold.] This word being of the dual number, some understand swice seur, i. e. eight-sold; doubling his penalty upon him, because he had no pity. And it stems the penalty of theft varied , feeing in Solomons time there was required feven fold restitution, Pro. 6, 31. unlesse it may be meant there that the thief shall make full and perfect restitution; in which sense the number feven is often taken. Now if it be here meant, that he thall both die and alfo reflore, it was to fhew Davids greater abhorrency of fo foul a fact, feeing he adjudged him not only worthy of death, but also worthy to make reflitution to the poor man, because his death, though it might fatshe bis mind, yet could not repair his estate which was damnified by him ; therefore there must be also made some considerable re-

V. 7, And Nathan faidto David, Thou art the man] i. c. Who haft committed this bainous offence, and on whom thou half palled this heavy fentence of death.

thus (sish the Lord ... I anointed thee King over Ifrael] The Lord putteth David in mind of all his former benefits, to aggravate his difobedience and unthankfulnesse, and to bring him to unfeigned repentance. Neither doth this crofs that Jam. 1.5. that God givesh to all men liberally, and upbraideth no man: Seeing that may well be understood of Prayer, unto the frequent use of which the Apostle there exhorteth, faying, that God doth not thallenge any for their often asking, for deny their fuits because he hath already done much for them; as it is the manner of men to upbraid those with former benefits who feem too bold in importanting them to grant new fuits : thus God upbraideth none ; but the oftner men come, the better welcome; and the more importu nate they are, the more like to speed. Or elie, God doth not upbraid men with his benefits to thame and reproach them, but only putterh his fervants in mind of them when they ungratefully forget them, that by this means he may bring them to repentance. And thus he dealeth with David in this place.

V. 8. And I gave thee thy mafters house] i. e. The Kingdom of Saul, who was thy Lord and mailer.

and thy masters wives into thy bosome] Not to marry them : for that had been incest, Lev. 18.8,15. Seeing David having marryed Michal nad near meets. Lev. 18.3, 15. Seeing David having marryed Michail to the control of the control into bis befome is only meant that he had his choice of all the women that were under Sauls subjection; for all the women in the land had heen his subjects whilest he reigned; and so any other might in that sense have taken Sauls wives as well as David, that is, such as had been under his government. The Rabbins fay that Eglah and Rizpah are here meant. But neither do we read that Eglah was Sauls, or Rizpah Davids wife. I conceive the meaning is, that God had exalted David to fuch Regal power and dignity, that all generally that belonged to Saul were at his diffoling; yea, even his wives and concubines, which were most neer and dear unto him, were so in any lawful way; yea, in respect of his sovereign power, he might have taken them into his own bofome and bed, feeing there was none that could hinder him, if he in his own conficience could have dispensed with Gods law. Neither doth God herein approve of such a fact as taking of Sauls wives, no nor yet of polygamy; for it was not a gift of allowance, but of providence, tolerating for a time the plurality of wives. So Shimei curied David, not by Gods allowance, but by his sufferance, ch. 16, 10, 11. though it be there faid that God had bidden him.

And if the had been two little, I would moreover have given unto thee fuch and fuch things] i. e. As I am able, fo I would have been willing to have latistical thy hearts defire to the full, by giving unto thee, in a lawful way and by lawful means, more and greater things then

V. 9. Wherefore hast thou despised the Covenant of the Lord] By transgressing the second table of the Law, the sum whereof is, that we should Love our neighbours as our felves, Give every one his own, and Do to others as we would have them do unto us. This law David had gricyoully transgressed by his sins of adultery and murder, and hoped by policies and fhifts to have concealed them, though God, who feeth all feerees, did behold him. And for this contempt he is here

thou haft killed Uriah the Hittite with the [word] i.e. Not an ordinary man, or one worthlelle and wicked, but one of thy great Worthies, who feared Cod, and did thee faithful fervice: Him, in flead of rewarding thou haft shamefully murdered. David was the chief contriver of his death; he was flain by his command : Joab was an accessary and a willing actor in this fearful tragedy; and the Ammonites only, and that unknowingly, their instruments

and baft taken bis wife to be thy wife] Making way to the marriage by the marder of her husband, to conceal your adultery and cover your

and balt flain bim with the fword of the children of Ammon This is added as a great aggravation of Davids fin, both because Uriah was Gods law, which maketh it to be fin 3 and also because, being the fu-

flunces. And thus this rich mans theft, being not barely to , most treacherously berrayed into the Ammonites hands , and together with him divers others of the Army; and also because hereby Gods people had fome cause of discouragement, and their enemies bein g heartned with this victory, would the more fland on their ftrength, and make the more desperate relistance ; yea, would take occasion hereby to insule over Gods people and their religion, feeing he had given them no better fucceffe.

V. 10. Now therefore the fword shall never depart from thine house? Here God threatheth to punish and correct David by retaliation or law of requital, like for like, that by the punishment he might be lead as it or requiring like ter take, that of the positionist in this like to be seen six were by the hand to the fight of his fins; as a dog that is beaten before the fleep which he hash worried. He had finned by killing Urlah with the fword, and therefore those of his family must with the fword kill one another ; yea, the fword must never depart from his house ; according to that of our Saviour, Mat. 26.52. All that take the fword, Shall perift with the fword. So Gen. 9.6. Rev. 13.10. By never, fome underthand unto the coming of Christ the King of peace. And indeed that period of time is fometimes fignified by this phrase. So this threatning should relate, not only to that blood which was shed in Davids time, but also to the wars which followed his day es, between his posterity and the ten tribes, with many other enemies, as the Edomites, Moabites, Ammonites, Allyrians and Chaldeans. But I rather conceive that by never here is meant a long time, or as long as David lived, as the word is used Gen. 43.9. I sam. 1, 22. Deut. 15.17. and that the threatning bath reference to the fword fheathed in Davids children, Amnon, Absolom and Adonijah, and to those civil and unnatural wars railed against him by trayerous Absalom, who came out of his own

because thou hast despised me] To wit, by wilful violating of my law, not regarding my Omnifcience nor my justice, but only caring to hide thy wickednelle from the fight of men.

V. 9. Behold, I will raise up evil against thee out of thine own house] e. For thy fins I will atthick thee with many evils by means of thine own children, giving them over to commit rapes, murders and unnatural rebellions. This was verified in Amnon, Abfalom, Adonijah, and others of Davids posterity, who perified by the sword. For though God was not the Author of thefe evils as they were fins, yet he had an hand in them as they were punishments, Amos 3.6. Is, 45.7. And as they were fins, the power of acting was from him; for in him we live, and move, and have our being, Act. 17.28. though the malignity of the actions was from the agents ; as the rider maketh his lame horiego, resh in the fin of Josephs breteren felling him into Egypt, whereby Jacob and his family were preserved in the time of famine; and in that grand fin of Judas, the Priefts, Pilate, and the Souldiers, in crucifying Chrift, which God made to be the means of mans redemption. Yes. God semetimes punisheth one fin with another, not by infusing of finful corruption, but by an active permission, leaving men to the corruption of their own hearts, and withdrawing his grace: and to the objects of in being presented unto them, they lay hold on them; and beng eninared, they fall into fin to their perdition. And this is the greatelt punishment that God inflicteth on wicked men in this life, and that which David wifheth his desperate enemies, Pfa. 69.27.

And I will take thy wives] i. o. Thy concubines. before thine eyes] f. c. In thy life-time. And thou thalt as certainy know it, as if thine eyes did fee it, ch. 16. 22.

and give them to thy neighbour] i. c. To one that is most near unto thee, not only in habitation, but also in blood. Which did much aggra:

vate Davids affliction, Pial. 55.12.

And be shall lie with thy wives in the fight of this Sun i.e. In the open day and light of the Sun, which shall discover his foul fact to the fight of all Ifrael. For Abiolom did act this foul villany, not in a fecret corner, but in the open view, a Tent being foread for him on the houle top for this purpose, ch. 16.22. and it is not improbable, on the top of that very Palace from whence David cipying Bathsheba lusted after, her, ch, 11.2.

V. 12. For thou didft it fecretly | As fearing men more then me, and fhame more then fin.

But I will do this thing before all 4 [racl, and before the Sun] i.e. Openly and at noon-day, in the publick view of all the people, that I way purpolely bring upon the that shame and digrace which thou disk more carefully avoid then my displeature. And whereas he faith, a wildo it, it as if the had faid, I will intilly give over thy four to his own ambition and base lufts, and not restraint, as I could, Hold, 14. and will by providence fo order his fins that they shall become a just chaftitement of thine; though he thereby fhall be no whit exculed seeing he will act his own part freely, wickedly and rebelliously, and to his own wretched ends, without any respect at all to my secret counsel.

V. 13. And David faid unto Nathan, I have finned against the Lord He had alfo finned against Uriah and Bathfheba, and, as the Prodiga speaketh, against heaven ; but here he faith be had finned against the Lord, and Pfal. 51.4. Against thee, against thee only, have I since i because fin, sgainst whemsoever it be committed, is the transgression of

Annotations on the second Book of Samuel. preme Magistrate, he had no superiour Judge to call him to account or and servants, they addressed themselves to comfort him in his mourning; punish him for his fin. This confession , though very shore, yet was effectual and accepted of G od, because it was joyned with true contri-tion and unseigned repentance in the fincerity of his keart, which God respecteth more then verbal expressions. Yes, it may be, Davids con-fession was therefore to short and abrupt, because his heart was so opfession was therefore so short and abrupt, because his heart was so op-pressed with grief thus he could not unter more words: for small griefs ed without circumcision, and yet David was cheared and comforted asfpeak and are talkative, when great ones are filent, or expressed in few words. But afterwards, when his heart was a little unburdened and eafed, forrow having found a vent, he at large expresseth it, purposely penning the one and fiftieth Pfalme to lay open his fin and forrow, yea and to proclaim his fhame: which he had formerly fo carefully covered ; and not contenting himfelf to pen a Pfalm on this fubject, he also prefixed a title to shew the occasion, A Pfam of David, when Nathan the Prophet came unto bim, after be had gone in to Bathsheba. Neither doth he think this enough, unlesse he commit it to the chief suffician to be sung publickly in the Congregation as one of the penitential Plaims. On the contrary, Sauls confession, though more full and large in words, 1 Sam. 15.24. was not regarded, because it proceeded not from a true penitent heart, but was in meer bypocrifie , and also because he was a man rejected of God; whereas David was beloved, and in the flate of grace by free election.

And Nathan faid unto David, The Lord also bath put away thy fin] To wit, out of his fight ; and hath fo covered it that it shall never be imputed unto thee to hinder thine eternal bleffedneffe, Pfal. 3 2.1. yet howfoever he hath fully pardoned it in respect of the guilt, he will not withflanding chafflie thee for it as a loving father for thy spiritual and everlasting good, Num. 2, 21. Mic. 7, 18. Rom. 8, 28.

thou shat not die] i. c. Neither everlastingly, nor by any sudden stroke

of a temporal ju ignient, as thou mightest have easile to fear, because the Lord hath threatned that the sword shall not depart from thy bouse, v. 10. and also because thy sin hath deserved it according to thine own sentence. And here we have a lively representation of a star opposition between the sentence of the Law and the Gospel, not in themselves, bur in respect of the subjects upon whom they are pronounced. The Law faith, to wit, to them that are under the Law, The Adulterer shall

heathen nations, and even to all the wicked among thine own people, who, when they shall hear or see that one whom I have chosen King, and so much favoured, hash committed as foul and hey nous sins as the very beathens, or as Saul himself whom I rejected, thereupon will be ready to centure me as unjust and partial, conniving at those tims in mine own fervants which I punish in others : yea, thereupon they will take occasion to blaipheme my true religion, and the profesiors of it, as though occasion to blassheme my true religion, and the proteitors of trast though a tither trangth or favourd fuch whetchoefts, or a tell the proteits of such that the whetchoefts or as tells the proteits are all hyporrhes, miking only a flew of godliness and honesty in their lives, but denying the power of it. This, say they, such examples of their wickedness manifest, they are all allies. So Romanad, and for working in him a the grace of repentance, when as their wickedness manifest, they are all allies. So Romanad, and the was for straight partners, and he was for straight partners, and the straight partners are sufficiently and the such as the straight partners are sufficiently and the surface of the sufficient partners are sufficiently and the surface of the sufficient partners are sufficiently and the surface of the surface of the sufficient partners are sufficiently sufficient as sufficient partners. and the truth of my religion, and first, by the death of thy child begotten

the child also that it born unto thee, shall surely die] This is only to be un lerftood of temporal death, teeing no child dech eternally for the fin of his parents, seconding to Exch. 18. 4. The fout that finneth it foul die. But God punisheth children, to the third and fourth generation of them that hate him, with temporal punishments, and even death it felf; not only because children are accounted parts of their parents, and their goods, which may justly suffer for the owners sake; but chiefly because parents are only the occasion of their childrens punishments, but the cause is in themselves, to wit their original sin and corruption of nature caule is in internetives; to wit cuter original and an array of the control of the corresponding of the correspond But in the death of Davids child there was mercy mixt with judgment . feeing had it lived, it would have been unto the parents a continual grief, representing daily unto them their fin and thame.

V. 16. David therefore befought God for the child] i. c. He praved fasted and humbled himself with inward contrition of heart and outward afflicting of his body, that he might obtain the life of the child . not only because it was dear to him and his wife, but because they looked upon its death as the punithment of their fin. And herein he fought not to oppose and crosse Gods Will (for when by his work his will was clearly revealed unto him , he submitted unto it with all mecknesse and patience, v. 20.) but not knowing whether Gods threatning was abfoute or conditional, if he did not use these means to avert the judgment, he thus humbled himself before God by unseigned repentance. And that he dld it with this mind, speesreth plainly by his own words, ver. kish, and the Minevites, Ila. 38. 1,5. Ionsh 3. 9,10. And this David did, hoping for good success, because God in his rich mercy had pardoned his fin, and comforted him with his promite that he should

but he refused it

V. 18. And it came to passe on the seventh day, that the child dyed?

Some understand the seventh day from the sickning of the child; others from the birth of it, and consequently, the day before it was to have ter its death , therefore he was not of their mind who think that children dying before they receive the Sacrament, the outward feal of the covenant, are in a dangerous and damnable condition, when as it is not neg. Venani, see in adaugus and canningte Condition, meen as it is not neg-lected, but cannot, according to the inflitution, be rightly aonimilited, the child being taken away by fudden or unexpected death. Indeed otherwise God is displeased when we negled his ordinances, which we may enjoy in a right manner; as we fee in the example of Mofes, whom the Lord threatned to kil because he had neglected to circumcise his son,

BX00-4-2-4.
we spake unto him, and he would not hearing] i. e. If he were impatient of any comfort, when yer, the child being allve, there was some hope; how will he torneant himself with griefe when the case by the death of the child is quite become despendent the case by the death of the child is quite become despendent. rate ?

V. 19. But when David fam that bis fervants whifered] To wie, fecretly one with another, that he might not hear, he suspected that the child was dead, and that they kept it secret for fear of griev-

When V. 20. Then David arofe from the earth, and mushed When V. 20. Then David has work he eastened submitted unto it; and ceating to mourn and pray against that which God had revealed to be his good pleasure, he changing his habit, and with it his heart, addresseth himself to do God that service unto which he now called him.

and came into the house of the Lord, and worshipped] i.e. The tent which he find erected on the Arie. By the Law it was provided, that when a man dyed in a teat; all the scame into that tent, and all it if, flould be unclean fever dayet, Nuan, 19,14 and while the was unclean the might not come into the Sanctuary. But David, who was a complete the might not come into the Sanctuary. But David, who was a complete the might not come into the Sanctuary. Law faith, to wit, to them that are under the Law, The Adulterer float def the death: But the Golpel faith, He foult may dee to wit; thy a lively faith he be under grace, and in Christ, who hat he plat his deed, and the state of the Law, prefently upon the death of his child will lively faith he be under grace, and in Christ, who hat he plat his deed, and will minelf, and were nino Gods hooke, and wordhipped. Where-but the state of the Law, prefently upon the death of his child dying for him. V. 14. However, he was the state and omfort in his great affliction, and that he might there worthip God, (whom we are bound to bleffe with Job, for taking away his temporal bleffings as well as for giving them, and receiving evil as well as good;
Job 1, 21, & 2, 10.) and that for many causes, and in divers respects, as, to praife him for all his rich mercies which he ftill enjoyed, for the punifhmens he had threatned against his family , or at leaft fandifie them to their use, and had given strength and patience to him, that he might be able to bear them

then he came to his own house, and when he required, they set bread before bim, and he did eat] Though he had fosted feven dayes whileft the child lay fick, eating only some imail repast in the evening, yet so earnest he was to perform thefe holy duties of Gods fervice, and to ratifie his peace with bim , that he would not take of any food before he had first been at Gods houle.

V. 21. Then faid his servants unto him, What thing is this that thou haft done?] Though David had done nothing but what was agreeable Arange in their apprehenfion.

V. 22. While the child was yet alive, I fasted and west] In hope that God would reverse his sentence of death, if conditional : as Ifa. 38.

I John 3. 4.

For I faid] i. e. I thought within my felf that it was not known to any man whether upon my repensance God would force the child, or no; feeing it was doubtful whether the threatning were abfolute or conditional, till God had revealed his Will by his

V. 23. Can I bring bim back again?] i.e. Restore him to life.

I [hall gote bim] i.e. Into the state of the dead j bas he shall not return to me] into the flate of the living. But why, it he did not think it fit to mourn for the death of his child, did he so lament the death of is he to mourn for the centre or this child, one he is institute of Saul, Jonathan, Abner, and Abfalom ! I answer, Because in some of them the Common-wealth had loss by their death, and others of them died in their fins. See on 1 Sam. 28. 19.
V. 24. And David comforted Bath [heba bis wife] As he had been 3

d did, upoing for good increets, occasing type an air tern mercy man defined his fin, and confidered him with his promise that he finded his fin, and confidered him with his promise that he finded his did.

N. 17. And the Elders of his house arose; i.e., Like faithful subjects he endeavoureth to communicate unto he right agood and faithful husband he endeavoureth to communicate unto her time down to the faithful function the endeavoureth to communicate unto her time down to the faithful function the endeavoureth to communicate unto her time down to the faithful function the endeavoureth to communicate unto her time force as he himself the endeavoureth to communicate unto her time force as he himself to the faithful function that the faithful function is the faithful function to the faithful function that the faithful fu

fin and freed them from that death which by their fearful fall they had by Ablolom, ch. 17. 27, 28. deferred, and that their child was in a frate of bleffednesse, and freed from fin and forrow.

And fire bare a fon, and he called his name Solomon] That is, Peaceable; because he was to enjoy a peaceable reign, as a Type of Christ the Prince of peace, 11s. 9.6. This name David gave him by Gods own

appointment, 1 Chr.2.2.9.

and the Lord loved bira Or, for the Lord loved bira i.e. Of his free grace, before he had done either good or evil. Herein allo. Solomon was a Type of Chrish, the con of Gods love, in whom alone he is well by whom al, his elect being reconciled unto him in the body of his fieth, through death, he hath made peace with them, given them in this life peace of confeience, and will perfect their peace in his heavenly Kingdom, Col,1.21. Rom. 5, 1, 15, 16; Luke 2. 14. Joh. 14.

V. 25. And he fent by the band of Nathan] God uled the Ministery of Nathan to comfort David, by bringing unco him this joydu red use waitinery of Nathan to comfort David, by bringing unco him this joydu ridings whom he had formerly [ent to convince lim of fin, and to threaten against him and his [amily his heavy judgments and so he cured and healed him with the fame hand and sancer that had given the

and he called his name Jedidiah That is, Beloved of the Lord, And in whom alone Solomon was, and all the elect are beloved of God,

V. 16. And Josh fought against Rabbab of the children of Ammon] i. e. A faulted it fiercely that he might take it. He had now continued the fiege the greatest part of the year, having had more flow successe then the Israelites usually had in their expeditions: Of which the cause might well be Davids (in ; for how could his army proper abroad, when he at home was guilty, of for much wickednesse? But he having now by true repentance made his peace with Gid, God beginneth to give him and his army good fuccesse in their undertakings.
and took the royall Giry] i. e. That pare of the City in which

the royal Palace flood, invironed with waters both for fafety and de-

V. 17. And have taken the City of waters] Hence some gather that this Rabbah, the chief City of the Ammonites, confifted of two parts, which were like two Cities conjoyned . as Ramathaim-Zophim, 1 Sam-1.1, And one of them, (called the Royal City; because the Kings palace flood in it, and the City of waters because environed with the river labbok) Josh had now taken, and was also in good forwardneffe to take the other; and therefore fent unto David to come with an ermy), that he taking it might bear the name of it. Others (and upon good grounds) think that he had not taken already the royal City, but that I e was in taking it, and near the taking of it, as the vulgar Latine readeth it, and as the words here used may fignifie. For if he had already taken the royal City, how should Davids coming prevent his having the name of that chief part which he had conquered? and if the royal City were taken before Davids coming, then it is very likely the King also was taken, and with him his Crown, seeing his royal Palace was there; whereas it is taid that David at his coming took

al Palace was there; whereas it is taid that David at his coming row; the fixing crowin from offith the du, v30.

Vi. 28. Now therefore gather therefor the people regether, and enabling align the city]. The fixengent of Joshs ermy was able to have done it alone; 5 or they that already taken the fitting the people we can extra tailing of his plus beautiful they David to have ween next the tailing of his plus beautiful two would have David to share the contract of the people when the people we were the contraction of the people when the people were the people with the people were the people with the people with the people were the people with the p the glory of the victory, he adviseth him to bring new forces to colour his conquest. And this he did, because Kings are jealous of their honour, and cannot with patience brook that their tubjects should dazzle their glory, as David before had found by experience in Saul, 1 Sam. 18.8. Hereby we also may learn, when we get victories over our spiritual enemies, not to arrogate the praise unto cur selves, but to ascribe the whole glory unto our King and Sovereign Jesus Christ, in whole ftrength alone we overcome in deed and truth, and not only in femblance and thew, as Divid in this place , for he is jealous of his honour, and will not give it to another, lia.42.8.

and take it] To wit, that thou maift have the honour of taking it and not laceting the conqueror usually bath the glory of the conqueit
V. 29. And David gathered all the people Having made his peace

with God, he chinkern himseit fit to fight against his enemies, and having recovered his former courage and valour, which was weak-ned by the guile and fifth of fin, he obearfully undercaketh this ex-pedition, and acteth the pare of a vallant General in facking of Rabbah.

V. 30. And be took their Kings crown from off his head] Which el-V.3. Made took their Kings crown from off his thead Which elther he had put on purpoicly upon Davids approach, that he might make
then had put on purpoicly upon Davids approach, that he might make
appearing like himielfas as Kings to a Kings, David might use him with
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oppearing like nouring Davids Ambassadours in that disgraceful manner. It is very Probable that his degrading was accompanied with his death, and that he have no just cause at all thus to languist and pine away, icing he being deposed and slain, his being the shoot the control of Naturs was by the Kings son, yea, his eldest son, and heir to the crown, his present con-

had been comforted with ; ss, That God in mercy had pardoned their | he afterwards shewed such great kindnesse to David when he was pursued a

the weight whereof was atalent of gold] If we reckon according to the weight of the Sanctuary, the Crown here weighed above an hundred pounds, and so was as heavy as the golden candlestick, Exod. 25.39. but if according to the ordinary talents, it weighed fifty four pounds, eight ounces and a quarter, of Troy weight; either of which, effectally the fift, being too heavy to be worn ordinarily, we are to conceive that it was but a crown of State, or a royal Crown, which was held or hanged over their heads, as they fate in their chair of State, or if at all it were fee upon their heads as an entign of State and Royalty, it was only at their Coronation, or fome other great and extraordinary folem-

V. 31. And he brought forth the people that were therein i.e. So many of them as he thought fit to be made exemplary, i. e. their Elders and Rulers, which had been the chief ring-leaders in all their wickedness. Josephus affirmeth the whole people were exposed to these fevere punishments. But it is maniteft that, though the most were thus used, yet many were exempted, as Shobi the ion of Nahash, who was put in Hanungplace 3. And if he were made King, he must have a people of that nation . over whom to rule.

and put them under faws, and under harrows of iron] Such examples of great feverity exercifed on Gods enemies we read of elfewhere in the thus he called him, becaufe the Lord by Nuthan appointed this name to | Scriptures, as on Adonibezek, Judg. 1.6. and on the men of Succoth, be given him; and becaufe, also of the Lord Christ, Gods best beloved, | Judg. 8.16. And they are not to be condemned as cruel, because either God commanded them, or their heinous crimes deferved them. As for the Ammonites, they were bitter and malicious enemies, and extreamly cruel when they had the Ifraelites at advantage, as at Jabeth-Gilcad, and had put many of them to the like cruel deaths when they fell into their hands, Amos 1.3,13. (So Heb. 11.37.) and had now violated the law of nations in difference Davids Ambasi dours 3 and had stirred up and hired all the nations round about to make war against Gods people, with a purpose utterly to destroy them; and besides, were abominable 1-

dolaters, and facrificed their own children.

and made them paffe through the briek kiln | Some think this was the furnace of Molech or Milchom the Idol of the Ammonites , where they had made their children patie through the fire, 2 Kin. 16.3. & 23.10. Lev. 18,21. and if fo,then was this a fit punithment for fuch abominable wickedneffe,

And thus did be to all the Cities of the children of Ammon i.e. To almost all the Elders of every City, who were the chief offenders, and corrupted those that were under them by their wicked example.

CHAP. XIII.

Ver. 1. ABfolomthe fon of David bad a fair fifter] Though fie was they having all the same father, yet the is said to be Absoloms fifter in a special manner, because they were both born of Maacah, the daughter of Talmsi King of Geshur, ch.3.3. and David had the rest by other wives. This Talmai being an idolatrous King, David did ill to match with his daughter, having choice of wives enough among his own pro-ple. And therefore it was no marvel he was fo much crofted in the poste-

And Amnon the fon of David] Which Ahinoam the Jezreelitefs bare

loved ber] i. e. Lufted after her, being infnared with her V. 2. And Amnon was fo vexed, that he fell fick for his fifter Ta-

mar] i.e. His heart was diftracted and diftempered, being jet upon the rack of his passions, the groffest and most fentual parts of the foul, which being in their nature nearest to the body, do affect and work upon it, and making the whole more refliefs, breaking the fleep and taking away the appetite to meat, do so cause lingring and languishing di-

For the was a virgin, and Amnon thought it hard for him to do any thing unto her] i. c. He was out of hope of enjoying his love, and fatisfying his luft with her, not only because, being a virgin, she was according to the commendable custom of those times and countries kept from gadding abroad, and strictly observed, (which Discipline Dinah taking liberty to dispense with, was ravished by Sheehem, Gen. 24.) but also becaule, being the Kings virgin-daughter, the has some appointed to take care of her, and to wait upon her daily, whitherfoever fhe went ; efpecially the being (for ought we know) his only daughter among to many ions, and withal very fair and beautiful, and therefore no doubt, molt diligently attended, as a rare and precious jewel, and her fathers dea-

reft derling.
V. 2. But Amnon bad a friend i. e. A friend, in respect of neer re-

asketh him what should be the cause of it; or rather implyeth he could Davids appointment subflituted in his place : Which was the cause why dition and future hopes might make him easily dispense with matters

which might be grievous to others of a low condition; and belistes, streme fooliffiness in thee, and make thee ridiculous to all who shall hear he was of that power and authority, that if he would make use of it, there was no stop or grievance in his way that he might not easily re-

wilt thou not tell me?] i.e. Wilt thou imother thy griefs in thy own breft, till they eat out thine heart, and kill thee? and not impart them unto me, who will be faithful to keep thy fecrets, and ready and willing

to give thee advice?

Chap, xiti.

And Amnon faid unto bim, I love Tamar my brosber Abfaloms fifter ARRAMBON fata throw own, a towar my or never Acquising piper, q. Though it be a fault to love Tamax in a luffful manner, that is fo neer in blood to me, yet it is not to great as it may feen, feeling the is only my half-fulter, by the fathers fide, whereas the factor of the father of masher. But forement the father of the fathers and masher the professional of the fathers of the is Abialoms fifter both by father and mother. But afterwards, is Abstrons there from by faince and modules. Due mecessions, our same gracious strates in the government of the Aurgnous, who are when he was upon another deligns, to perivade his father to fend ber unto blin, he calleth her his fifter Tamar, v. 6.

I pray thee, fresh must the Kings; for how lift are withbuild me from

men are apt or do in a languishing difuse? It would do him more good to have him state or do to the state of the control with the state of the control with the state of the control with the state of the cooking, and given unto him by the row hand, then if it should be dreft and brought unto him by any o V.14. Howelt he would we know that the control with the state of the cooking the state of the cooking the state of the state of the cooking the state of the state of the cooking the state of the ther.

V. 6. Amnon lay down, and made himself fick He was vexed before with a pining ficknesse, v. 2. but now he counterfeited that his ficknesse had fo far prevailed that he was fain to keep his bed. Thus, like wax to

s'nufe to delle meat tor her fact brother; s blich turcly the coule not i shave done; si fin bash and bean taught and trained up, and fometimes to be it came to spatie by a spatie by a special providence of God, io dispoining of it, that his sin hereby might be discovered, and a way made dent for great Ludies in our dimes, who flould not think them-felves too good or great to act that pair for which they were created, and to play the discovered and to be shaped to be helper suoto men in lickness and health, and to play the deep. f.e. to be helpers unco men an incurrent situ means, sum operary we part of good huldwires, as is defectible by a great and glotious King, and (as he professeh) (aught him by his mother, who, her self silo was a is turned into the sury of folly and despersae madnesse. He hash no

to his font, and now seeing him neck who was not electrice preserved the classified his his longing defire; and not having the leaft jeasoly fine might have been perivaded; both for his and the room credit; to can one are left sulpidelous of ill in hother stem those whose reinnocents, and we concealed the namy the had received from him, now thrutting none are left sulpidelous of ill in hother stem those whose reinnocents, and her course do done into the open fixed restrict from him, and thrutting have in their hearts no fraud or guile) he fendeth Tamar unto him, as the he elic bus proclaim his own fin and three oal the world? And an ox to the shambles, or an innocent sheep to a ravenous Wolf which that indeed was the end at which God almed in thus giving him over

V. 9. And she took a pan, and poured them out before him] To wit, out

V. 10. And Amnon faid unto Tamar, Bring the meat into the chamber] i. e. Out of that room where they were, into an inner chamber, that he might act his villany with more fecreey, and that none might hear and break in to fuccour her, if when the rape was in acting the cried out for help.

V. 12. Nay my brother] She uleth divers arguments which might have diffwaded him from his wickednesse, had not blind lust been also have diffunded aim from his wickennetie, nad not bitten state earning and to the thame avoided; but this prociatined his indade. First the calleth him Berbers, both to convince him that believe and exposed her to open reproach, feeting the claim of the was going about was an incelluous rape, and fuch an unnatural perfect to have willingly yeeleded to his villed, yo, or at least, though fishing as might work abbrerow; in the heart of a brother, who have will not be repeated to the villed of the villed with the convenience of the perfect of the way of the convenience of the perfect of the way of the convenience of the perfect of the villed way to the convenience of the perfect of the villed way to the convenience of the villed way to the convenience of the villed way to the perfect of the villed way to the villed way to the convenience of the villed way to the vil act he was going acoust was an increasous type, and quest an animation at percent to mave writingly yectode to his viniany, or at reast, monight highlighter work abhorency in the heart of a brother, who like were a meer patient, yet the should be so stained and bitmished should be so stained and be so stained

would offer her such an indignity.

do not force me] Here she useth another reason to deterr him; q, d.

for no such thing ought to be done in I [racl] Who are by profession for no fich thing ought to be done in I [raci] Who are by proteffion of Gods own peculiar inheritance, and an holy people; in which respect did prefendly execute his command, v. 18. For evil masters scholome such an example of about nable wickedustic committed amongst want evil streams to humour them in their wicked courses and defeated agree to a such as the such them, and that by one of them emments as thom are, would oring lights.

V. 28. And the bad a garment of divers colours] i. e. the name of God to be blashhemed by all the heathen round about Of wrought and imbroidered work. For as in all ages men and an arrangement of the name of God.

do not their thirt felly] Though thou hast used all thy wir in the soluble contriving of its yet as the greatest son is the greatest son in the collinest and degrees you also in the collineste and degrees you also in the collineste and its left, as startingstelling the laws of a created in God, which is both able [5, 30.]

women have been by God differenced from one another in the starting that the start of their habits and degrees you also in the collineste and degrees you also in

of it, that thou, who maift have choice of wives where thou pleafest, with their love and liking,, thouldft force me with violence to commit

What there exers manage, moment have he was the water his loathed set, who am thy own filter.

V. 13. And I, whether final I seafers finance to go?] i. c. Which way, or by white means fills I clear mylelf of this dishonout and reproach? or how shall I be ever able for shame, to show my face in any

and as for abce, thou shalt be as one of the fools in Ifrael] i.e. Esteemed among all men notoriously infamous, a son of Belial, desperately vicious, and so branded and stigmatized with folly and wickedneffe that all men will think thee most unworthy to succed such a glorious and gracious father in the government of the Kingdom, who are

V. S. Let my fifter Tamar come and give me meat, and dreffe the meat thee This the faith, not because there was any hope that the King in my fight | the advitch him tocal the fifter, the rather; to swoight all who was a stifted between of the Law, could see the perivaded cogic this me fight | the district him to call the fifter, the rather; to swoight all who was a stifted between of the Law, could see the perivaded cogic this fighten of the following marriage; Levy 18.5, pg. 11, but only to

V. 14. Howbeit be would not bearken to ber voice] The louder cry of his luit did so out cry her wholsome counsel, and the divel so hardned his heart, that he was ftark deaf to her perswasions, and so purfued his wicked purpofe.

V. 15. Then Amnon bated her exceedingly] Thus it often hapneth and to represent the master to stop in the control of the feet in the feet in often that of the feet in often that of the feet in often the district of the feet in often the lust is satisfied, they run into the contrary extreme. Now Amnons eyes being opened, which lust had blinded, he is siled with horror of con-Let Tames my sifter come and make me a couple of caker] i. e. Some beary cordial, or pleasing dith, sie for one in a ianguithing condition, as the word may significe. Here we may observe the simple of the significant of the significant of the significant humble plainness of the significant of the

(as ne protestent) fought that by any more than one was a structed must the ruly or fonly and deperate magnetic. He note no respect to this credit, nor circ to thum thame. For whereas if he, after 4.7. Then Pavid [ent home to Temer] Being a most indulgent father he had should his first; had wide he circly had kindly, keeping to his fons, and now feeing him fick who was his clothate prefently feether than the should his first; had wide he circly and kindly, keeping to his fons, and now feeing him fick who was his clothate prefently feether than the should him first; and wide he circle with the should have a should him first than the control of the should have been found to the should have 80 de code instituces o antificient inceptos institución y vol. e visico institución e a un monero code anno in rius giving nim over doubiellé adeclé much cobis giele, when he les whes michele americo fo his imperioros folls and wilde rige; that by the difeovery of his fair, and that his dear daughter fell into this great milery by obeying his things a way might, be made unto his fluggher; and the puniliment therein of Davids fin.

v. 9. And for field suns bin, There is no caufe! To wit, that the third to extract first the balking or fiving-pan, fine a dift.

And And fine fail suns bin, There is no caufe! To wit, that I found be gone in this post haft; being at the preferr in such as what localition, no could be gone in this post haft; being at the preferr in such as what localition, no could be gone in this post haft; being at the preferr in such as what localition, no could be gone in this post haft; being at the preferr in such as what localition, no could be gone in this post haft; being at the preferr in such as what localition, no could be gone in this post haft; being at the preferr in such as what localition, no could be gone in this post haft; being at the preferr in such as what localities in the such as what loc

tey, this cuit in finding me days is greater then the other] i.e. This injury of thrufting me out of doors is much worfe then the other of deflouring me. So the might realy fay in divers respectively for that, though a foul fact, spockeded from natural lust, mountain the was tempted by the siluring basic of beauty to but this procecded from more then barbarous inhumanity and favage cruelty, against all sense and reason. That, being committed, mighe be ready, even with the hazard of his life, to protect her against any who Besides, Gods name would be blaspheined amongst his enemies, when they should hear of so foul a fact committed among his peculiar pecdo not force me! Here the utent another resion to deterr him; q. d. | pis, his true religion and the proteiners of it tennestized, their limites agrees fine of ninciene, being thy fifter, to commit this finiti-nells, but a transferndent villany to compell meagainft my mill, feeting ged and excited to take revergee. All white mildlefs might to be partified with death, Gen. 34. 7. Levit. 18. 6, 9. Date.

V. 19. And Tamar put ashes on her head, and rent her garmens]

So they used to expresse their Bitter mourning and heart-venting grief.

and laid ber band upen ber bead To expresse her forrow and shame, as though she desired to hide her felf that none might see her. So jer:

and went on crying] i. e. She addreffed her felf to Abfalom, who was her only brother both by father and mother, and complained as the went along that the had been shamefully wronged and abused, that when the matter came to be discovered, it might appear that she had not willingly consented unto it. But for the present it may be she did not particularly express the fact to those she pasted by, but onely told it to Abialom upon his enquiry.

V. 20. Hath admnon the brother been with thee] i. e. Abufed thee in that foul manner thou relateft ?

that toul manner thou relatelt?

But bold now thy peace, my fifter; be is thy brother] And therefore
this fact of his were beft to be concealed, feeing the publishing of it
would redound both to the dishonour of the King and the difference of our

regard not this sbing | i. c. Set not thine heart too much upon it, to be thereby vexed and tormented, feeing it was forced upon thee, and done sgainst thy will; which will make all men excuse thee. What is done, cannot be helped ; and that which is paft cure,ought to be paft care. pole; cone, cannot be nesped; and that waters par cure, output to be past cite.
Thus he feeten to pacify his fifter; though at the same time his heart
were energed, and breathed after revenge.

So Tamar remained defoiate] i.e. In a forlorn and mournful condi-

tion, none being able to give her comfort.
V. 21. But when King David beard of all thefe things, be was very wroth] Not only because his eldeft fon had committed such a fin as exwroth) Ni conty because his clott from had committed tuch at in a ser-poicel him to flame and obloque, the rail because the tenenthal upon his own honour, who had beed him no better. But this was not enough for Darlel, to be largey. He was the fupream Magiflears, and ought to have feen the law of God executed upon the offender without partiality or respect of periods. And this he railection to do, flowers himself-air dugent inflet, like Bil, and moved God in jud displacing to pull the the state of the s But from inward guitt in dimetil. He was convinced in the own content of the first and the filthing of the first and the filthing of the first and field it. R. Noc knowing how far. Abisious bloody reachery might with the blood of his innocent fevents, and thereby had deferved death extend, they halted away to iccure their own lives. And it is fall that in the rigour of judice, had not God in mercy lorgiven the fine and return the first subject of the first subject s also from inward guilt in himself. He was convinced in his own consciin the rigour of justice, had not God in mercy torgiven the fins and remixed the punishment; and this blunced the edge of this pullete, that it to rote upon, a Kings 1, 23. For though the first elites might not bred
was not focker no cou off another in the like cale with himidit as otherwife it would have been. Neither will that ferve for Davide excute which
form ellegg, that he far that Amon repented for his fin s feeling there of must for organized. See Gra 36. 44.

When the far that Amon repented for his fin s feeling the off must for organized. See Gra 36. 44.

Va. o. And it same to poly which we were in the way! i.e. Poling. not have exempted him from temporal punishment, though it might have been available for his everishing alivation. For in executing partitions repeated in the bad not only to the offinder, but to the whole Court.

1 stings came to Paid, (pring, Abdalom hab flain all the Kings fast) by the prediction of the court of the might be the more throughly humbled by unto which none would be brought, if it were sufficient to make show of representation.

V. 22. And Abfalom frake to his brother Amnon neither good nor bad i. e. Having out of invererate harred and unreconcileable grudge refolved upon revenge, he imothered his malicious purpose, that he might ger the fitter opportunity to execute it is an insurance purpose, that no might get the fitter opportunity to execute it is and insuring that professed at red leaveth no place for revenge s feeting the party fore-warmed six alloft fore-armed against any introde middleft, he spike neither left nor more unto him concerning the abuse offered to his fifter, left he should be abused to the first party of the state of the same o suspect that he intended revenge, and so should prevent it, neither was he sullenty silent, left he should thereby suspect that he bare a grudge, but spake occasionally unto him; as at other times, though not about this

V. 23. And it came to pass after two full years This time is purpolely noted to shew the investrate rancor and malice, that was all that while lodged in Absaloms heart, steing so long time could not wear it out, or mirigate it.

mitigate it.

Abfalom bad fleep flearers I Upon this occasion he made a seast, as
the manner was in those times, to entertain their friends, and to encourage their servants and workmen. So 1 Sam. 25. 36.

in Baal bagor] Or, the plain of Hagor, fituace on the borders of E

phraim and Benjamin, 10fn. 15. 25.
and ab Benjamin, 10fn. 15. 25.
and ab Beldom invited all the Kings fons! Bacause he had expected thus long, and law that his father out of fondnelle towards Amnon neglected to execute juffice, and punish his heinous crime, he was so much ined to execute justice, and puntum in account actually the said to take a resided that he would no longer walt, but refolied himself to rake reverage. And to this rad he lated hold of this operunity, none dispecting after folloug time part that he had any fuch bloody delign. V. 14. Let be Kigs. Before bette, and bit forevaring on with bit fervanish. He invites the Kings and all his fors, which their recture, to would

name of the livines are a long and an interest to the case of the living long of any ill internit on againft Annon. Neither can I think (as fone expositors imagine) that he in truth defired the Kings prefence, because he would have him a speciator of his some muder, in tegral that he himlest had so long neglected to execute justice upon him; seeing he had little reason either to provoke him to wrath, who had power in hishand to punish the helmous crime, or to desire his presence, which would have been an hindrance to his intended flight after he had committed fo foul

V. 25. Howbeit be would not go, but bleffed bim] i. e. Wifhed he might have much joy in his feaft, and gave him thanks for his kind invitation. So ch. 14. 23.

V. 16. If not , I pray thee, let my brother Amnon go with us] This he defired under colour that being the Kings elder ion, and by lineal defeent to fucced him as heir to the Crown, he might represent the Kings perion, and fo much grace and honour his feath; whereas otherwife his earnest pressing and importuning to have him in particular to bear them company might well have made both David and Amnon, in respect of former carriages, jealous and suspicious that he intended some mischief, had not God deprived them both of prudence and understanding, that to he might being them both to punishment for their fins.

V. 27. But Absalom pressed him] i.e. Was importunate, and would

take no denial and fo in the end prevail'd.
V. 18. Mark ye now when Amnons bears is merry with wine] Of v. 15. coarg fe now, word Amount sears it morely with united Or thinking he maketh choice to perpetrate his bloody defign and treather rous villany, that it might be the more fecretly acted, when Amono be-ing intoxicated with excels of wine was definite of counfell and frength, to make any refistance. And here Davids sin is punished by retalia-tion. For as he had made Urlah drunk, that he might work his defign upon him : fo doth Absalom deal with Amnon to the same pur-

and when I [ay unto you, Smite Amnon, then hill bim] He maketh his and worst 1 jet nurs you, smite Annous, wen que vim 1 ret maserin his will frand for law, yeelding no reason for his bloody command. However it might well be judged that he did it in revenge of his fifters wrong, whom Annon hid defiled and ravished, yet it may be he had a

wrong, whom amon use derives his extractly per units may to the Crown by taking his eldelt brother out of the way.

fast not have not a formatided yield if d. d. to not this with results of the clother you out and exactle yous, who am to potent in my (d.f., and to highly in the Kings favour, a that the will never, question thist use as you, feeling it is done in the just revenge of fo foul a tact; and feeling allo when he is removed out of thy way, I shall be Prince, and as heir to

the Crown, succeed my father, and six upon his throne ?
V. 29. And the servante of Absalom did unto Amnon as Absalom bad

then all the Kings fous arofe, and every man gas bim up upon bis mule,

V. 21. Then the King arofe, and tore bis garments] See on ch. 1. 11; and 12. 16. And well might David thus expresse his great grief, being fuch a tender loving father as that he placed much of his happiness in his children, and now feeing one of them murdered by another, yes, his children, and now items one of their infacts of species, judged (as it was related) all of them by one, and that in fuch a base treacher our manner; and with all looking back to his own fin as the fountain and cause of all this mischief and misery; and considering also that both by his fin and punishment he had given occasion to Gods enemies to

and lay on the earth] As one dejected with extream grief in the aporehension of Gods wrath upon his house, before threatned, and now in-Hicked, for his fin, ch. 12. 10.

V. 32. And Fonadab the fon of Shimeab-faid] This fubile man V. 3.4. Ana yonaso ue joo o someso—jaraj Anus under mas was able above all others tightly to judge of this secident, becaute by his councel and contrivance Ananons rape was committed, which was Abia loms motive to this murder. And it may be, he being Abialoms bofor-field, and of his fecter counfels, he had expectfed to him his hared towards Amnon, and his purpole of revenge; and therefore Jonath limited the murder here to Amnon slone. Here the impudence of this Court-favourite; and his impentency for his fin, notwishfunding be faw what milehlefs it had produced, appeareth; in that he could thus talk of Tamars rape, which himself had plotted, without any blushing, as if

of a lamars rape, which mimint has plotted, without any bluming, and it had been a matter that nothing concerned him.

V. 33. Let not my first the King take the thing to his best?]

i. e. To mourn excellively above that for which there is just caufe.

V. 34. But Abfalom fied] He that before the fin committed was fo couragious that he would have his fervants act it without fear, now it is couragious case no wome nave us; servants act is without leary now it is done, is so pursued with the guilt of an evil considerace that him left fletth to ofcape the fword of justice ready to pursue him for his sin-she young man that kept the watch, life up his eyes, and topical And having discovered the people approaching, brought word of it to

David. there came much people by the way] To wit, which did by e between Bs;

al-hazor and Jerufalem.

Chap, xiv, V. 35. As thy ferutat faid, folisis Hib. According to the word | me, that I may be delivered out of the different and danger in which

wailing the great lois that hapned in their family of two of their eldeft brethren, the one being loft by an horrid murder, and the other having forfeited his life to the hand of justice by his treacherous cruelty.

V. 27. But Abfalom fled, and went to Talmai] His mothers father, from whom he hoped for protection, or to get pardon from his own fa-ther by his meditation; ch. 3. 3, the fon of Ammibud. Oc., Ammibur.

and David mourned for his [on every day] i.e. For the death of his fon Amnon, who was to treacheroufly murdered by his own brother, and who also was so deer unto him. His unnatural and untimely death he bewailed for the space of three years every day, having no intermission in

V. 38. went to Geshur, and was there three years He stayed so long there in hope that his fathers displeasure would be worn out in process of

time ; as it also hanned.

time; as it sito naprico.

V. 39. And the foul of King David longed to go forth unto Abfalom.

Or, marconfumed i.e. He to vehemently longed to see his beloved
Abfalom that even he languished in his defire. Or, he so much defired Abinom coac ever to engagement in instance. On or to most outlied to base him return muto him that he could willingly have found in his heart to have gone for him himfelf, or to have met him in the way, or at least to have fent fome other to fetch him bome. But he could de leaft to have tent tome other to terch atom tome. But he could distinct the could distinc

cealed his mourning for Amnons death, because mourning could not ferch him again, ch. 12. 23. and it may be because now he considered that his foul offenie had juitly deserved death, though Abialom had failed in the manner of execution:

It appearesh that all Joabs following endeavours to reduce Abfalom into the Kings favour did nor proceed from any true love or friendfhip toafter whom his heart now earned and longed, not being able any longer to endure his exile and ablence; therefore like a cunning Courrier he after whom his fleet now senses and considerable and considerable settled and shores; therefore like a comming Courter he applied himfelf to pleate the Kings humany, and to particular the applied himfelf to pleate the Kings humany, and to particular the himself to the first considerable that the like the Kings humany, and to particular the himself to the kings humany, and to particular the himself to the kings humany, and to particular the himself to the kings terminally appeared by that which followed: For what never troubles the king from the kings terminally the himself to the himself to the kings terminally the himself to the himself to the himself that the himself to the himself that the himself that himse

and fatch blones a wife woman] He made choice of one as such a diflance, rather then of one dwelling at Jestulaism, or near hand, because
moved him to ratife where he had faid by an oath i unto which he concoming with a fainced tale, the might not be for easily known and discovered. And for this woman, he knew her to be prudent and politick,
witty, active, a mod of ready speech, and thereby fit for such an implot
fall state carefy i.e. I will take order that thy son final soot he but in ment, being able to deliver her mind and message, and to answer the King upon the sudden, as any octasion should be offered. And he thought fitter to ufe a woman then a man, and a widow rather then a wife or maid, because the parable was to suit with a woman, and with a woman of such a condition. And that fex being the more passionate, was the more apr to move compassion, and the more fit to act a mourners part, having tears and lamentations at command. And being a widow, the might (betears and lamentations at command. And Deing a widow, the mignit (or-ing unable to help her (elf) the better crave and implore Davids aftit-ance, who being Gods vice-gerent should administer justice to all-specially to the father lefte and widows, with all lawful favour, seeing they had from God special promifes of protection.

and anoint net thy [elf with oil] In token of mourning. Otherwise the Jews used to anoint their faces with oil to make them seem more cheerful, Judg. 9. 9. Ruth. 3.3. Pfal. 104. 17. Matth. 6. 17.

Cincerus, 1005, 9-9, Kuni, 3/3, 1718, 104, 15, Matin, 6, 17.

V. 3, 50 Fash pat the words in her mouth] i.e. The whole form and frame of speech which he would have her use to the King, and which he would have delivered, not plainly and directly but darkly and by way of needed to be difguited under oblique and indirect colours and flews : otherwise it would have appeared an unlawful and dishonest uit, if the had bluntly deficed that he who had murdered his brother should be pro-

V. 4. and faid, Holy, O King] Heb. Save. i. e. Succor and relieve at unawares.

Chap.xiv. V. 35. MIND recum jams, pures; 1110. According to now responses to the control on the antices and water which God his breast. To wite, that all the Kings ions are alive, and onely placed to put in this chard, and that poportee which God his breast placed to put in this chard, and that poportee there o exercise for the placed to put in this chard, and that appointed the co exercise for the relief of diffreifed and oppreffed widows, Efal. 1. 17, Deut. 27, 19.

V. 5. And she answered, I am indeed a widow woman] And therefore more need to be pitied and relieved in my diftretted condition, feeing I am not able to help my felf, and want an husband to affift me ; which in it felf is mifery enough: But how much more intolerable would it be if I should lote also both my sons, as I am now in danger to do, unless thou with be pleased to help me against those that are against me?

V. 6. And thy hand-maid had two fons, and they two fireve together in ibe field] i.e. They quarrelled with one another upon tome fudden ocafton accidentally offered, and not upon any pretended malice.

and there was none to part them? And consequently no witness to prove he fact, as the law requireth, Dent. 17.6.

but the one [mote the other, and flew bim] As the avengers lay, but can-

V. 7. And behold, the whole family is rifen against thine bandmaid] i.e. The kindred, who are appointed by the law to be the avengers of blood, we rifen to profecute justice against the offender, Num. 35.19. Deur. 19. 1 2. This they precend, as hor z lors of the law sbut it m y well be thought they do all out of felf-love, knowing that my fons inheritance by his death shall come unto them : yea this their own words import, for they (ay they will deftroy the heir alfo.

upon; our none more par our, more question, com no superiorities, the Deut. vi. 6, 6, 10.

V.8. It will give there coherening the? That the cause may be heard and examined, and they for preferency, if the which thou in yelf app a true.

V.9. The iniquity be so me and on my father; boule and the King and the state of the contraction. his throne be gailsteffe] i.e. I am fo well perswaded of my sons unnocency, that I am content, if there be any fault in protecting him, to take it CHAP. XIV.

CHAP. t appearem max an jours rottowing emacuture to request rottom more touth a regulation to move the Ading to grain me may occure, it unjues, the Kings issued dison proceed from any true love or friendfully of God would puntif both the for making it, and him to giving way onto wards Abislom, but merely out of felf-love, because he looked upon him it yet it might be forme kind of movite to make him think her request found argument to move the King to grant her fuit, because, if unjust, wards Abbison, our merry out or tensione, occasing ne tooked upon time it it yet is unique to contente on meritye to make time time ner request as held to the Coronn, who might do him either a pleasure of ciliplearing good, feeling the was to consider to it the goodness of it that the was will-when he came to relign 3 and therefore perceiving he was now likely to telling to bear the whole buseden and blanne if it owned evil 3 and ke might when he came to reign 3 man enterore perceiving he was now ment to re11ing to oest the whole ourself and his man it is proved evil 3 and 1 traight
cover the King favour, a the hought is good policy to purchash his lover [Gnowthat Incline his heart to favour her fitti, feeling out of her greek are
by shewing himself forward and a chief means in working his reconcillaof his good she would rather (user, in her and here sny evil, then
ation; and asso he looked upon him as Davids jewel and chief favorite,
that any harm should redound to the King or his Kingsom. Thus Rebekah periwaded Jacob to hearken unto her motion of getting his fa-

vilis, yes, would not come at mm, though lent tor, till news constrained by the lings, he dd him in burning his barley.

V. 2. And Fosb (fint to Telesch) A city eight miles from Jerusalem,
might be preferred against the perfections of mail. Others taking,
upon a hill on the North-borders of Judah, 2 Chro. 11.6, where the
and that very probably / that the in these words defireth that he would pon a min of met reconstruction jumps a Camo, 1.1.0, where the ann cast very processey 3 time me unique rucus entrem to as me would report Annos 11.1. The recombined has the prefere of Gods, which he might and fatch thence a welf a woman He made choice of one at fuch a dishyly forget through the multitude of this welginy occisions, and feetably

the least degree or manner. This oath was very unlawfull , feeing by the test eegree or manner. Ans oath was very untawmit, seeing my the Eaw her fon, who had falls his brither stringly and willingly, though in hear of blood, ought to have died, Num. 35 - 66, 17, 21. But it was now Davids own case in respect of Abidiom's and that maketh bim to favourable in passing this feetenes and to treefly to rathic; it by a

folemn oath. See 1 Sam. 14. 45. Acts. 23. 27.
V. 13. Wherefore then haft thou thought fuch a thing against the peopl. Here the librilly applies the parable to the Kings particular cafe, taking so mitch as served her curn, and leaving out off the made against her. For there were divers great differences between the case of her son and his brother (as she propounded it) and that of Absalom and Amnon. For, he slew his brother suddenly in the heat of blood; but Absadon. For the new mis promes management and in a treacherous manner; One of them affaulted the other in a duell or equal fight; but Annon was flain at a feast, where love was pretended, and for the present no offence given. There, no witnesses were present; but here, all the Kings children and their retinue. She presended this was her onely son, and that if he were cut off; there would remain no helr, nor anyrememthat it he were can on, there would remain notion, not any tement-brance of her deceased husband, to preserve his house from heing unterly extinguished; but Absalom had many breibren, and much better then he ; and therefore, if he were takan away, there would bave been no loffe. But herein they agreed, that both the one and the other were witful murderers, and therefore could have no benefit or protection by the cities of refuge, which were appointed only for those that killed any

for the King dath feels, this thing as one that is faulty, in that the King dath in first home again his handhed] i.e. As one who having given a jult featured in the case of smother, doth fall in the execution of the fant which it is his own. For David, who (as the chargeth him) would not be executed to the great grief and lold, could be contented that rigor that the content of the fant when the fall in the case of the could be exercised to the great grief and lold, could be contented that rigor the could be exercised to mark the subject of the could be exercised to mark his work to make the whole Common-wealth, which load him to the great that the whole Common-wealth, which load the subject is the final place of the subject of the could be continued to the whole Common-wealth, which load him to the the final place of the subject of t them, when as he , who was now their Sun, should fet ; and all this for killing Amnon, who had deserved death, and highly provoked Absalom to inflict it, by ravishing his lifter, and thereby dishonouring him and

V. 14. For we muft needs dye, and are as water fpilt on the ground] 2. 4. For we may need age, and are a water spins on the ground fee. We take his abience so much to heart that we can no longer sub-fift without him, seeing we shall be desperately lost see as water spile upon the ground, which cannot be recovered) if such an hopeful suc-

neither doth God refpett any perfon] To.wit, to exempt him from

Rettibes about One rejease only red death, of whist degree lover the be-yet doth be desigle means that his busified be not expelled from him? Or, because God hish not steen amy his life, he hash also desigled means, &c. i. c.] It is a figurihat it is Gols will be Rouald fucered those with he hath preferved him all this time of his banifhment, and now uferh means to private the char he may be refuned. Others understand its wast the chief moute inducing him to make it here. He knewly our flat of mortality, and the necessity of death 3 Secing such is our would be very pleasing to the King to have it preside upon him by the our flate of mortality, and the necessity of each is Seeing fuch is our would be very pleasing to the King to have be indeed upon him by the condition as that we must all needs the first or lash, and when we are importunate fuit of the General of the Army, who was in high place, condition as that we mult all needs die, tittl or lasts, and wanne we are dead, there is no returning, as water (pile cannot be gathered up again, and favour of the people; efpecially when he knew no how that which cleed, there is no returning, as water (pile cannot be gathered up again, and favour of the people; efpecially when he knew no how that which cleed, there is no returning, as water (pile cannot be supported by the former of the former Amnon, feeing by his death the other could not be revived and brought back into the world. Or it may thus be meant, That feeing all men are mortal it must needs be the case also both of David and Absalom 3 and if David should die, who was now whilest be lived, the light and life o their welfare. Ifrael, yet i: Abialom furvised him, he would, as a living coal, again kindle the fire ready to go out ; whereas if David should happen to dye, (as there is no certainty in mans mortal condition) and Abfalom alfo

of Gethur, and his allies; or elfe, leaft Abfolop living long among!- his esses admittance of him that had murdered him, left they should here-dolsiers should be corrupted, and so corrupt the people in their religion, by the provoked to seek reviring.

doisters into all the corrupted, and to corrupt targetogie in tank regions, when he care to region over them,

And the handmand faid, a will not freek must be King 1 t.e. Fearing,
from mitchief would enfue: fries King 1 successful in banishments,
Ircitoled with my felf to tale the best means I could to prevent it,
and to fipe his in his bash for the King, that he would cause him to return 3 hoping that which he hearest what dangers will still both to him and the Common-wealth, by his still remaining in exile, he will hear-

and the Common-wealth, by his fill tentalating invexite, he will hear-left union on, and granteny tole.

V', 0, For the King will beer, so deliver bit, handmaid, etc., 1. Le.
Knowing the King (o) will that he will be always ready to hear the caute of the opportion, and to right their wrongs, 1 thought it held to a particolical way to propound it, and on make his actie my own, hoping that which he law the equity of the caute in my person, and had judged tight which he law the equity of the caute in my person, and had judged tight concerning me and my (no, that we ought to be delivered from those that pintie us, he would be no lefte equal and just to limited: and his work in, when he flouid fee the parable brough known and applyed unto them, confidering how dear he is to that people which are Coals inbe-

V. 17. Then thine handmaid faid, The word of my lord the King shall now be comfortible] i. e. Upon this ground the concluded with her felf that the should receive from the King a gracious answer to her fuit concerning his fons return.

For as an Angel of God, fo is my lord the King] Here the infinumes her felf into his tayour for the obtaining of her fuit, by commending and excolling him. And because there was none on earth to match him, the compareth him to an Angel of heaven, both for wildom in difcerning between right and wrong, good and evil, for dexterity in judging, and uprightness in judgement; perswading her self that, like an Angel, he would judge without passion or parciality of her suit which she made unto him, and constantly observe his promise which he had made unto

her under the name of her fon, for the reducing of his own Abialom, therefore the Lord thy God shall be with thee i.e. Cause thy Kingdom to flourish, and proper thee in thy government, and give good (uc-celle to all thy undercakings, because thou are wise and apright in judgement, and wile now approve thy felf to to be in this particular cafe between thee and thy fon

V. 19. Is not the hand of Foab with thee in all this?] i.e: Haft thou

he put all thefe words in the mouth of thine bandmaid] i.e. He gave me

[precial directions for all that I have ipoken.
V. 20, To feech about this form of [precb] i. e. To speak thus unto thee in a parabolical manner, propunding the matter in my own case, that thou mighteft, the more unpartially judge of it being applied unto

and my lord is wife; according to the wifdom of an Angel of God] By these transcendent and superlative praises the infinuateth her lelf into Davids favour, that he might the more easily condescend unto her suit. q. d. Thou art of fo deep a reach to dive into the fecrets of all our counfels that thou excelleft others in wildom as far as Angels excell men. See

Sam. 29. 9. V. 21. And the King (aid unto Joah, Behold now, I have done this thing] i. c. I have granted thy fult , which by the woman of Tekosh thou hall moved me in.

V. 22. And Woab -- thanked the King | Heb. bleffed. i. e. with all lowly reverence he gave him thanks for granting his fuit, and wished him all happiness and prosperity.

To day thy servint knoweth that I have found grace in thy sight]

c. I know it experimentally, and am further confirmed and affured b

thy favour by thy granting my fult.

in that the King bath fulfilled the request of his servant] Josh well knew it was Davids desire to have Abisiom brought home; and that no knowledg of this, he maketh it his own fult, and thereth his think-fulntific for having it granted, that he might gain the Kings affection by expecifing his love towards his children and thewing himself careful of

V. 23. So Joab arofe] i. e. Addreffed himfelf with all speed to let upon his journey, that he might fetch Absalom home. V. 24. And the King faid; Let him turn to bis own bouse, and let bim

this coal being quenched, all these hope and happinels would be quite exthe space of two whole years Absalom saw his fathers face : else he could this coil bring quichence, at their nope and supports would not the line of the coil triggilline.

V. 15: It is because the people buve made me afraid I lither than the coil and the little of the coil through the continue him in hit bankhment, or that they will be for engoged to have being him to of of nopying facts a facetflow whethout are gone, that they have not a facetflow whethout are gone, that which is the property of a facetflow whethout are gone, that may be first that the come from the flight of the first not not provided with the way to him plain to the life, as in the prise of his pirit be the more provided by the property of the come popies face, that there might four acreape be made againful them, in the feedad of loce eafer entiting is foul a fact. And it may be all othat he they got furyfron, by A bolloan, offlited by his father in law the King had repect uncommons ritend; and avoided to give them jud officee by

> V. 25. But in all Ifrael there was none to be fo mich praifed as Abfalom, for his beauty] This is here brought in to commend Davids gravity and power over his affections, that could moderate and restrain himfelf from flewing any countenance or love to fo lovely a fon. Or it is telt trom intering any counternative to two to to two yets a time. Other prefixed before the flory of Abfaloms rebellion, as being one special cause of it. His beauty made than infolent, proud and ambitious 3 and being admired of the people, he became thereby popular, and highly in their favour. In this respect one compareth beauty to a goodly Osk, which bringerh forth no other fruit but mak and akorns fit to feed and fatten hogs.

> V. 26, at two bundred flickels after the Kings weight | To wit, common and civil shekels . which weighed a quarter of an ounce , or two drams.

> V. 27. And unto Abfalom there were born three fons, and one daughter] All which died before him : ch. 18. 18.

V. 28. And faw not the Kings face See On v. 24.
V. 29. Abfalom (ent for Foab, to have [ent bim to the King] Namely to mediate on his behalf, that he might be admitted into his grace and is-

And when he sent again the second time, he would not come Thered by thewing himself a right Courtier, whose love carried him no surther on to act in his businesse then stood with the tavour of the King. Therefore fearing (as it may be thought) that the King might suspect some secret counsels and practices between them, he shunned to come neer him, that he might avoid fuch jealoufies.

V. 30. Go and fet it on fire] To the end that he that would not come at his request, out of love, might be forced to do it for his own sake, to expostulate the injury.

V. 31. Then Foab arofe] i.e. Made all the hafte he could to come

unto Abfalom. V. 32. Wherefore am I come from Gessur ?] Thus he would have him with all caracthrolic exposurises with the King concerning his with drawing from him his face and favour, as though he were foul offore towards him that he was now grown imputent of further delay whetres contrariwife, being discontented at his refitaint, he grew ill-affected to-wards his father, and entertained thoughts of rebellion against him, and aspiring to the Crown ; and not seeing any means of compassing his design whilest he was banished from the Court, he vehemently desireth not poten and does all this by Joshs councel and direction? It is not poten and does not be left from only the left from only t

Is had been good for me to have been there fill] Or, Is had been better | dreffes unto him, but prevented them by the wing his readine is to do them for me is have remained there flill, then come home to be banished out of good the Kings fight, and live out of his favour, which is the life of my life, and the want of it a living death. For the nearer I am to my father, the more lensible I am of my misery that I cannot enjoy him: And it more tendeth to my digrace and reproach, when the people by my being here take notice of his disfavour in debarring me to comednto his fight, which they would not have been to apt to do, had I fill lived from him in a further diffance. At Geshus also I had liberry to come to Court, or go whither I pleased, whereas now I am confined by the Kings command to mine own house, or at least basished from the Court. And mand on mite own under our exact on one properties of the place of the place of Gods publick worthip, though he in his profunencis maketh on secount of enjoying fuch a pelviledge, which he was wholly deprived of whileft he lived at Gefhur.

Chap.xv.

And if there be any iniquity in me let bim kill me] Here he juftifieth himfelf, as though he had done nothing smile in murdring Atanon, feeing thereby he had jully revenged that wrong and diffionour which he had offered his fifter. Or, if he had failed in the manner of executing juflice. he was content for that to fuffer, because he had rather dye then live in such difgrace : But then he defired that his father should fentence him to death, who was supream Judge, because he knew he had fuch interest in his favour that he was sure enough to be out of danger, Thus wicked men justifie themselves in their evil actions , especially

when they prefume upon the favour of their Iudge.

V. 33. and told bim 1 f. c. Ioab related unto him Abfaloms speeches. by which he made show that he was so much grieved for his being excluded out of his fathers presence that he chose rather to die then to live. And hereby Divid, deluded by his hypocrific, and out of his own indulgency, being perfwaded that he was now fufficiently humbled tor his fin, yeilded to his fuit, and admitted him to come into his prefence. But there was in him no true repentance, nor hearty defire to recover his fa there favour, but only that he might come unto the Court to work his own mischlevous and ambitious ends by gaining the love and applause of

And the King kiffed Abfolom] To give him full affurance that now he had forgiven his offence, and was throughly reconciled unto him. See on Gen. 19.11. & 31.55.

CHAP. XV.

dultery and murder, that he would raife up evil against bim in his own dultury, and mureter, thus newould raise up rout against tim in no town produced, raise the produced produced produced produced the produced produc fair hopes to attain any entire, it ne would nave state titl un statutes and the state of the st fo impatient of delay that nothing fould content him but prefent possession, though he could no otherwise sected into the throne then by making the dead karkale of his father a ftep unto it. Of this bis hafte (betides his reftlette ambition) one caute might be an old grudge conceived | der. against his father, because he had dishonoured him in the eyes of the againft shis faither, becausie he had diffinonoured him in the eyes of the project by this long bandifinant one tillings his brooter (though he age to the composed at a just each) which might make him be thought unworthy to reign after his death, whom he thought unworthy to come into his preficient of the content of the project of the of his satter and or Goog immers; can a x 24, 55, and no no occasile ne was 1 y years man, at colon not recent unto me very processor, can't this recended a rule if facile to obby father and mother; whereas hindle was defeen and general which rester up his whole time, from his first monyrised of Massach a franger, and of a hearhcrafth Nation. Therefore to get Hebron, to his death. And though it faid, that the things put the matter out of all doubt, he refolveth, whatloever it coils; to get retique to attend him.

Absolom prepared him chariots, and borses, and fifty men to run before Abjoom prepares um tourross, and verte, and 1977 the tour and experi-bin! This he did to the end, that taking upon him the port and flate of a Prince, the people might take notice of him as heir to the Crown, and use him with luitable respect; and because such unusual pomp would much commend him to the efteem of the vulgar fort, who are much taken with novelies, and apr to admite and adore outward appearances of glory and greatnesse. Of this height of pride David taketh no notice, nor useth any means to crosse his sonnes ambition in the first rife, being much blinded with fondnesse of atfection.

V. 2. And Absolom rose up early, and stood beside the way of the gate] To wit, of the Kings Court, out of the City; which was appointed to be the place of Judicaure. This pains and diligence he

sten Absolom called unto bim] i.e. He was so forward to gra-

Thy fervant is of one of the tribes of Ifrael] i. v. Offthis or that city,

The fevents is 6 and 5 merentee of 1 pears 1, i.e. Creams of the content in the order acrise.

V. 3. And Abfolom fail and bins, see thy matter are good and right 1 i.e. 1 has it was his manner to 8 a union my man that had a fail, that their cause was just and good, though it were never to bad? And he would make them fail promise of his suffitness, though the never he credit is, but only simed by foothing fluttery to gain their love; which content is the content of the credit is but only simed by foothing fluttery to gain their love; which we have content of the credit is but only simed by foothing fluttery to gain their love; which we have content of the credit is the content of the credit in the credit is the credit of the credit in the credit of the credit is the credit of the credit in the credit of the credit in the credit of the credit of the credit in the credit of the credit is the credit of was an easie purchase, cofting him no more then the price of his

Here he traduceth the King, that he might work him out of the hearts of the people, by telling them of his ill government in his old age. feeing he bad no care to execute juftice himfelf, not of having it tening ne van no eare to execute justice numeri, nor ot naving it done by others under him 3-ciber no appointing them to do h, or not calling them to account if they neglected it. Which was a thankelfer flander of a gracelife fon, feing it is faid, that David reignet over all Ifrat, and executed judgman and juffice ums all the people.

V. 4. Absolom said moreover, O that I were made Judge in the land] So Gaal, Judg. 9. 29. Here he plainly sheweth that his end in traducing his fathers government was to advance himfelf, though the eyes of the common people were so dazeled with his glosing language that they could not diferen it.

V. 5. And it was fo, that when any man came nigh to him to do him obey [ance-he ki] sed him] i. e. Seeing his plot was to inveigle all the people with his allurements, he put no great difference between one and another, rich and poor, but used the same humanity and affability to all alike. Putting forth his hand he pulled them to him, imbraced and killed them, which was the common complement that was used in those times for expressing of love. Now this he did to thew how unpareial he was , and that in all thefe courtefies he had no respect of persons, but only simed at juffice and the common good of all the

V. 6. So Absolom fole the hearts of the men of Ifrael To wit, from Doubd his father, whole they were by right and duty, as being the law-ful King and fovereign Lord, much himself to whom they belonged not in that relation. They might lawfully love and bonous him as their Ver. A Mel is came to paffe a for this] i. e. After David had thus recontided time the only the street of the control of the street o jealous in matters which concern their Crown) fhould fulped nothings rect his father , and to bring upon him those judgments , which he had by Nathan threatned sgainst him , for his adultery and muri-

V. 7. And it came to pass after fourty years] From what period of present possession : And to this purpose he putteth divers policies in pra-cisie to surcher his ambitious deugn. And first, he getteth a princely before his death y yet it stemes to the far otherwise and one were autramaceas in a more time, and as new conceive, in me lik year before his death) yet he fement one to be far othewife, and appa-rantly contray to the plain text. For befides the time required to the rating of the rebellion of Abfolom and Sheba, and the fupper-ling at the rebels we read of a three years famile that followed in days of David, inflicted upon the land for the fin of Saul and his bloo-about. Or devanced adone more Saukhome, and of Bleighe strend-should of Assessment days more Saukhome. tayes on Layne, instructed upon the influence we into a saut and his bloody houle; of execution done upon Sauls (ons, and of Rifpshs attendance upon their dead bodies, which were hung up in the bill all the time of the harveft, clap. 20. ver. 10. mention also is made of wars raifed by the Philiftims three feveral times, and of Davids victories over them ; for the obtaining whereof, he went out and fought against them in his own person, and was in danger to have been flain, had not Abishai succoured him, ch. 11, ver. 15, 16, which surely becould not have been able to do, when the same year natural heat was so wholly spent, that he could by no means have any warmth procured, but lay (as welay)bedridden. Befides, there were almost ten moneths taken up in numbring unds as another politick means to influence hindled fine the thearts of the people, feeling he was for zealous of their welfare that he forered no plants of influence hindled fine the feel a plant to Infarm himselfie in their causes and foits, that they might have way on foor 1 yea, barefoot, and not only on plain ground-hut by climbway on foor ; yes, barefoot, and not only on plain ground but by climbing up by the ascent of mount Oliver, ver. 30. And afterwards was re-folved to have gone our with the people to battel, had they not diffwedthethem in their fuits; that he did not ftay till they made their ad- ed bim ; not because be was old, impotent, and decrept, but only be-

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cause they would not have him to endanger his person, ch. 18, ver. 2,3. | guile himself; and not be known to have his hand in this Rebel-All which things considered, I cannot but wonder that so many learn. | lion. ed and godly Expositors; should entertain such a groundlesse conceit, that all those things were done in a very short time before Davids death. And therefore I much rather incline to their opinion, who reckon thele And therefore I much rather incline to their opinion, who recomb uses fourty years from the time of Durds first anothing by Samuel, whereby the had from God just fishe and right to the Crown and Kingdom; shough he had no actual possible for for divers; years after. Against which computation, there is but one only objection of any weight, which I do not doubt, but that I can easily answer; namely, that Davids anointing being done privately, and in a secret manner, could not well be a rule of the publick account & for though this action were fecret and private when it was done, yet long before this rebellion of Abfolom, in all the former parts of Davids reign, it was famous and notoriously known to all men, and so now became a fit period of time, for the raising

Itom it this prefence computation of fourty years.

Let, me go and pay my wim which I have vowed to the Lord in Helron, "Or, pay my vow in Hebron, which I bave vowed whiteft I should an Ciffur," Where, like a comming hypocrite he maketh religion to be the close for his rebellion , because he knew ther his plous father would not be en hindrance unto him in any act of devotion and religion. And not be an hindrance unto thus in any acts of devotion and crisiston. And natical holder of Hebron, because it was a place famous, as being suckens, and one of the chief, Clitte of Read, where was the Spulchre of the Partianth, Abraham, Rase, and Jacob, and a principal high place whereunto they refored to offer facisities, effectably granulatory obtained and parce offerings, which might be I advalidy done in other places is false the Tabbrancle, before the building of the Temple.

See 1-2m, p. 1.2. and the note upon it. The place also where this false is the property of the property o ther was helt crowned King, and where himfelt was born and bred, and we er his kindred, friends, and acquaintance lived, which made him chien, to defire to go thither, as being likely there to find the best af-

fift no...
V. 8. If the Lord fhall bring me again indeed to Herufalem, then will I ferve the Lord 1 owls, in a public manner, by offering unto him gravulatory oblastons and peace-offerings; of which fervice he maketh choice to propound it to his fathering only because he know has it would repoyce his heart to fee his fon fo religiously devout to shew his thankfunctie; and so make him willing to condescend to his fult, but also, because at such facrifices they used to make great feosts, unto which they invited their friends and acquaintance ; under which colour he had a fit opportunity to affemble as many as he thought meet to come together, for the sailing of this rebellion.

As foon asys shall hear the found of the Trumpet, then shall ye fay, Ab folom reigneth in Hebron] : When the Trumpets shall be founded in every tribe, at the same time which thall be agreed upon and appointed by Absolom, then, at the hearing thereof, when the people wondred what it frould mean, the spits and others, which were to be sent for this purpole, should inform them, that Absolom was anointed King in Hebron, with all regal ecremontes and solemnities, and was so accepted and proclaimed by the people. Or else, when these trumpers sounded in every tribe, they were appointed to tell them the cause of it ; namely, that it was to fummen them to refort unto Hebron, to give their approbation and acclamation to their new crowned King in Hebron, and to cry out, as it was usual in such inaugurations, God fave King

V. 11. And with Absolom went two bundred men out of Ferusalem . that were called, and they went in their simplicity, &c.] I hat is, Abso. lom invited two hundred (pecial men of note, to come to the feast of his prace-referings, whom he acquainted not with his confpiracy, and were therefore wholly innocent in the point of his rebellion. Of which he V, 16, made choice, as being eminent men, and fo fit to grace his action, and by their example, to draw on others to joyn with them; and because he had conceived good hope, that having drawn them from the Kings parry at Jerusalem, to come among his own friends at Hebron, they might eafily be perfwaded to be on his fide, feeing they could not with any fafety, now they were there, fhew their diflike, by forfsking the faction, and returning home; especially, considering how generally he was beloved of the people, ver. 6. But howfover, though he could not so far prevail with them, as to withdraw them from David, yet now at leaft, they were in his power, and under reftraint, that they sould not give him their affiltance, though they should much de-

V. 12. And Absolom sent for Abitophel the Gilonite Davids coun feller] Who it teemeth, though he had been formerly in great effcem with David for his wifdom; yet now there was fome breach between them ; Davin for fill willous; yes now note was some orests powers must be calciumed to the beautiful payable had, upon good experience, elfowered him to be a creify unconfclosable politicals, and as wicked man, or fome other quarrel; and as fome think, though I fee no resion for ft.) for abusing Bristlinchs, (upported to be hit grant-child, feeing he had made her large immethyly acting her to wife, and making her a Queen. But howforver manifest it is, that he proved unfaithful to David, and became observe what course and counsels Absolom and his party would take, Abfoloms Councellor: in plotting his confpiracy; though at this time that he m he was gone home to his own house, that he might more easily discordings.

From his Gity coen from Gilob] Which was a Chy in Judah . whilef he offered serifices To wit, his peace offerings, unto which he invited Ahitophel, as one of his guests.

the conspiracy was strong, for the people encreased continually with Ab. fotom] Which was no imall wonder, that a King to pious, just, a nd prosperous in all his undertakings; should be to ungratefully forfsken projections in air its unnectratings, moute do to ungratefully fortisten by his people, who nowithfulning made profession of Goods true reli-gion. But this same to paffe, partly, from the fickle and unconfluent disposition of the common people, who are soon weary of the preferat government, if at least they find any wants and weaknesses in It, which cannot wholly be avoided in the very bea; and partly, because they were great with child of those swelling bopes, which Absolom, by his fair shews and flatteries, bad begot in them 3 and partly, because the Conspirators had blacked and blasted David, by divulging and aggravaring all the errors of his life and government; as his adultery with Bathsheba, the murder of Uriah, with divers others of the army, his par-doning of Amnon for his incestuous rape; to which they might have added, his not punishing of Absolom, as a treacherous Parielde, but that it would have made against their cause; which because it did not make for, but against them, therefore it is likely, that instead of that, they justified Absoloms fact, as being an act of his just revenge for the abuse of his fifter; and contrarywise, laid it as a great fault to Davids charge, that he had dealt harshly and rigorously with Absolute, in disgracing and discountenancing him to long a time for to good an action. But principally, this came to palle by Gods special providence, who chiefly ruleth all the affairs of men, and their events, by ruling and inclining their hearts which way he pleafeth ; and fo here, the hearts of the people, in turning them from holy David, to improus Absolom, that hereby he zaight chastille his sins, by bringing upon him that punishment which they had deserved, and he had abreat-

V. 14. And David faid unto all his fervants- arife, and let us fice] Though David were very valiant in himfelf, and now in a place of great strength, the Fort of Sion, and had a strong party to make it good, and defend him against all the forces of his trayterous fon, yet here-folveth not to Ray by It, but to flee away with all speed. Yet not out of cowardly fear, or diffruft in Gods power and providence; for it is manifelt by the third Plaim, which is faid to have been primed upon this occasion, that by faith he relied upon God as his shield; and refi-V. 10. But Abfolom first files throughout all the tribes of Ifract]
To wir, to thus rus, that he might discover how the chief of very
Tribes food affected towards him, and within the third of very
the greater a way for his tribellion, by perfending and drawing the sa a means to Gerve God providence, as being the likelit! way to despect to his party, who were already too much inclined towards him,
Abfoloms fury, and no: knowing certainly how those in the Cim no. 1.

Abfoloms fury, and no: knowing certainly how those in the Cim no. 1. as a means to leave cours providence, as being the interier way to eleape.

Abloloms furly, and no: knowing certainly how those in the City stood affected towards him, nor whether there might not be many, in this fearful distraction and rebellion, that would defer him, and adhere to bis fon , feeing it is usual with the common people to adore the Sun-rifing, rather then the Sun-fetting ; he thought it bis wifeft course to decline the prefent danger, by departing for a time, till he faw to what party they were inclined; and in the mean while, might use the best course to allay the rage of his rebellion ; and either to regain them that were disaffected, or to frengthen his own party, that they might sub-due them. Besides, his care of preserving the City from being spoiled and plundered, if they stood on their desence, by the Rebels of Absoand patienters, it cuty took on their attence, by the Rebels of Abol-lons atmy abroads affifted by the malignant party within, smade him willing to fecure it by his departure, preferring (like a good King) the Common weal before his own personal interest. But chiefly, this came to passe by a, powerful providence over-tuling him, and inclining his heart to take this course, that hereby a way might be made, for the bringing that judgement to passe, which God had threatned, of giving his wives to be defiled by his graceless son,

V. 16. And the King left ton women which were concubines, to keep the boule] Which he did, thinking that they would not be so barba-roully inhumane, as to offer any violence to them, being of the weaker fex, and unable to make any refistance; and much more, that they would out of reverence forbear to do it to them, who were in fo near a relation to their King. But principally, this came to page, by a special providence over-ruling his heart, that being thus left behind in the house, they might become the subjects of Absoloms filthy

V. 17. And the King went forth , and all the people after bim] i.e. Not only his boushold, with his Courtiers and officers, but also the Cherethites, and Pelethites, and Gittites, that were his chief guard, and with him all the Citizens that were known to be his faithful friends and fubjects, who would have been endangered to the rage of Abfoloms party) if they had ftaid behind him.

and tarried in aplace that was far off] That is, when he had gottet himfelf in fome good diffance out of the city, he made there fome flay for a time, both to reft and repole himfelf and his weary followers; and alfo as a randevouz for his friends therefore unto, that being collected into one body, they might be the better able to fland in their own defence, if they were attempted by their enemies; and also, that he might that he might accordingly ule means to prevent or frustrate their pro-

Chap.xv. Annotations on the second Book of Samuel.

Souldiers, who were appointed to keep Gath, which David, not long fince, bad taken from the Phillitims, ch. 8.1. which were valiant men, and he commandeth it to be carryed back, as more relying upon Goes powerful long experienced in warlike affairs, and to the fitter to guard Davids per-fon in a time of danger.

Then faid the King to Ittal the Ginite] Who was captain over the

fix hundred Gittites that came from Gath; and as some suppose the, King of Gaths (on, who was become a Profetyre to the Jewith religion; and being highly in the Kings favour, as one of his great Worthies, and a wife and valiant Captain, he committed unto his conduct, a third part of his army in that battel again & Abfolom, ch. 18.2. Others think, that he was a native Itraelite, but called a Gittite, and a ftranger, as likewife all the fix hundred over whom he commanded, because of their habitation, they living at Gath, as the garrifon of that City, and Ittal, their Captain. But this will not ftand with the Text, feeing he calleth him not only a firanger, but also an exile, who (as it may feem) was fled from the Philittims, and left all his lands and means in their Country; and (it may b.) for confetence ske, having their I-

V. 19. Wherefore goest thou with us? return to thy place] A:
if he had said, Thou hast no resson to expose thy self to such troubles and dangers, as thou are likely to meet with, if thou doft ac-company us in our flight; but it were thy wifer course to return to call us. Jeruislem, and to endeavour thy advancement, by complying with the new King.

V. 20. Whereas thou cameft but yefterday? That is, feeing thou and prefence. haft as yet reaped so small benefit by my favour, as coming but very lately to my Court, there is no reason why thou shouldst put thy self how long, in all my miletets and afflictions. Whereas, if pleasure.

V. 27. Mad the Krigg fight and not support, or but there or thy solowers, feeling ye es and not support, or but there or thy solowers, feeling ye es and not support, or but the az as of had the extraordina-

and take back thy brethren] i.e. thy country-men and followers who are under thy command.

mercy and truth be with thee] i. e. As thou balt shewed thy felf merciful in commiferating my miferies, and a faithful and true friend, who is best known in advertity; so the God of mercy and truth recompense it unto thee and all thy followers, with his chief and choicest bleffings.

V. 11. As the Lord liveth, and as my lord the King liveth | See 1 Sam. 20.3. and the note upon it.

V. 22. And David feid to Ittai, Go and pass over] i. e. The him. River Kidron, ver.23, which lay between the City and the mount of

the King also himself passed over the brook Kidren] Called also Ce. dron, John 18. 1. which was a small River or Torrent , running in with them, as occasion was offered, ch. 17.17. a dark shady valley neer Mount Olivet, and without Jerusalent, into which the good Kings of Judah , in the times of Reformation ,

towards the way of the Wilderness] Which was Eastward from Terufalem, between it and Jordan.

V. 24. And to, Zadok alfo, and all the Levites with him bearing the Ark] i.e. He, who was fecond Prieft, and next the high Prieft Abiathar, joyned with the Levites, in carrying the Atk, as they used sometimes to do in weighty and folemn occasions, Josh, 33.6. (for otherwice, ordinarily the Levites were appointed to bear it, Num. 4.4. I Chro. 1. 15.) And to Zadoks turn, it feemeth, this fervice now fell, according to the distribution of attendance, which David had made on his hely ministry, 1 Chr. 9. 22. & 15.11. And the cause of this service of car-rying the Ark with David at this cime, was, that in his troubles and dangers they might pray to God, and confult with him before it, to clear shelr doubts and difficulties, and to crave his direction.

and they fet down the Ark of God] To wit, in the place where David purpoled to reft and repole himfelf, with the reft of his

And Abiathar went up] That is, to the top of the mount of Olives ; (as it is likely) to this end, that they might from thence take a view of the people, as they passed by with David out of Jerusalem over the brook Kliftons, to the place where they had let down the Air's and & 17,1433.
that also from thence he might discover when they lest coming out of the V3.1.W ben David was come to the top of the mount—be worshipped Oct

Chap, X.V.

V, 18. And all bis fervant passed on besides him, and all the Cheere-into electivity. Though David Highly eftermed the Ark of God, as besides, and all the Peterbites.] See ch. 8. ver. 18. and the note upon it, and it Kin. 11.28.

and all the Gittines.] Which were (as Juntus chinketh.) the Garifon-facility of the State of the Comment of t fort of his prefence, then in this his great affliction and diffresse; yet prefence and affiftance, which was the fubftance, then upon the Ark, which was but a figor and fladow of it. And this he did, partly, because he could not enjoy the Ark, unfelle he had also the Priests and Levitest on attend its whom he was loath to expose to Absoloms sury, for desert ing him, having had former experience what had befallen them in the days of Saul ponds in dipleating, for adhering to David. And part-ly, he was willing to leave them behind blm, bresufe heinew none to faithful and able as they no do him fervice in his ablence, by observing all the passes, countils, and course of the tebels, and acquained him with them from time to time, as they got any fit opportunity. And

bins with them from time to fime, as they go any fit opportunity. And this cautie is capefied, ver, 45;36.

if I find find favour indet eye of the Levil, &c., When David Sweet-liy and meetily ubmitted to Gods (good pledure, and wholly draining bindled and his own will, he refigured by his perfon, eroom, and thus, to be disported or as it flouid feeting good in his eyes, knewing than he is infinitely wife, and underflood what was belt 3 comployers, and while yed on the please in the control of the olderry, and defining to become a Profelyre to the true religion 5 to which apurpole the came to live with David, and for the same cause was much externed of him. to their everlasting good. Wherein he left himfelf an example to all future ages, of relyance upon God, and of sweet and comfortable contentation in all conditions, unto which he shall be pleased to

> and shew me both it and his habitation] i. e. His Tabernacle, or Tent, in which the Aik stood, the visible fign of Gods grace

V. 26. But if he thus [sy, I have no delight in thee] i. c. If he doch lately to my Cours, there is no reason, why thou shouldst put thy felf not accept of me, because of my fins and great unworthinesse, but is to so much trouble, as to partake with me, I know nor where, nor pleased to correct and try me surther, I wholly submit to his too

V. 27. And the King faid to Zadok the Prieft, Art not thou a Seer] ry gift of prophecy; of rather, in respect of his near appreaches unto God in his office and ministry, he two more into God steems than or-dinary men, and for accordingly was able to teach and instruct the pro-plet in the kinowledg of his Will. Mal. 1.7. Who more useded at his time his pretence and guidance, then a cohers; and theretor he could not now be well milifed, eipecially, conflicting, that it was (ask is ve-yilledy), his fourte to give his publick attendance at the True or Te-bernacle, according to this order which Pavid and Samidt the Seer, half with the Chin, 2.2. And in this repfed, has being a publick himself, who was bound to attend the Art for the tervice of the whole Church and annale. Dwild shall restrict to filter the sink his shones from the 20.1, and the note upon it.

furth in what flate my lord the King shall be] That is ,

and people, David chose rather to dispense with his absence from him,

nothing shall make me leave thee, prosperity, or salversity, life or

death.

V. 28. Until there come word from you to certifie me] i. e. Till you give notice of what shall be done in the City, and in the Court of the

Oliver.

V. 23. And all the country weps with a land voice] i.e. All the people habiling about Jerusiken, lamenced the woful and sufficted condition of their good and gractious King.

V. 29. Zadok therefore and Abinbar carried the Ark of God again]

Not taking their times Abinbar 2 and Jonathan with them, as David directed them; but causing them to they, upon some special occisions at Enrogel, in some diffiance from Jerusalem, that lying there in obscuri-ty, they might receive their fathers institutions, and so acquisint David

V. 30. And David went up by the afcent of the mount of Olives, and wept as he went up] Not fo much bewaiting his prefent milery fato which me good refine or justen) in the context of retributions, jame septem or sensingly area to much occurred under oscill dollarous Reliques, and over which our Savious field and efficient on brought upon him by his suggradous and unatural fongo often to have passed, when he with his Discipless' resorted into that Garden, in which he was berrayed and apprehended, John plactaire, thus to correct him for his grievous sins of adultry and

and had his head covered] In token of mourning and deep humiliation, according to the manner of close mourners, ch. 19. 4. Heft. 6. 12. Jer. 1413. Who used to cover their heads, that men might not see their faces blubbered with tears, and to keep their own eyes from wandring, and gazing after such outward objects, as would divere and hinder them in their mourning.

And be went barefeet] As a fign of forrow and fhame, Ifal. 20

And all the prople that was with him, covered every man his bead] e. Partaking with the King in his afflictions and forrowes, they conformed themselves to his example, in the like expressions of their

mouthing.
V. 31. And one told David, Jaying, Abitophel is amongft the Confession rators] Which report was brought to him by a special providence, the more to humble David, and to make him to feek unto God with more fervent prayer, to defeat his policies, because he was well acquairned with his deep reach, and great wildom.

O Lord, I pray thee, turn the counsel of Abitophel into foolifhneffe] Which prayer of faith and fervency God heard and granted, ch. 16.21.

Cary.

And the King feld unto Zadok, Carry back the Ark of God of worldbpping God, not only because he might from thence twin himself.

And the King feld unto Zadok, Carry back the Ark of God of worldbpping God, not only because he might from thence twin himself.

felf towards Mount Sion, where the Tent was pickled 3 the which was And Ziba sale and Ziba sale Art, the fign of Gods presence and type of Christs to the busic of the Art, the fign of Gods presence and type of Christs to the busic of I freet restore me the Kingdome of my satter.] The which

be was able to do it.

with his coat rent, and earth upon his head? See ch. 1, 2, and 'the note upon it. By which ceremonies, they used to express their deep humili-

ation, Jofh. 11.6. I Sam. 4, 12. and ch. 13.19.
V. 33. Unto whom David (aid, If thou passes with me, thou first be a turden unto me] i.e. Altogether unprofitable and troublefome; to wit, because thou and thy company will but add to my care, in protecting you from danger, and it will be but an unnecessary charge alfo, to provide for you victuals and necessaries, of which I am as yet fcanted, having little enough for the company that already attend

V. 34. But if thou return to the Gity, and fay unto Abfolom] Where to compasse their end and desires, as not thinking the simple truth so sufficient, as they may safely rely upon it, without these

V. 35. And baft thou not there with thee Zadok and Abiathar] That is, thou fhalt furely have them there to affift thee with their counfel, and all their endeavours. See Judg. 4.6.

V. 36. Behold, they baue there with them their two fons] To wit, as David thought, who lent them away to the City together, not knowing that upon their fathers command, they ftayed at Enrogel, ch.17.17.

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the Mount of Olives, where he had worthipped God, ch. 15. 32. and was going on towards the wildernesse.

Ziba the (trunt of Mehibshete met bim] Though David for the present, were in an afflicted condition, and dethroned by his son, yet Ziba was willing to make an adventure, by prefenting him in the time of his extremity and abtentity with gifts of fome value and more tile, in hope of his refittution to his former three and dignity, becasife he had long experience of Daylds piety and justice in all, his reign; and how God had prospered bim in all his enterprises, and considered also Abfoloms wickednesse and the things in which it was not likely that God would give him good successe. Which if it came to passe, he then as-suced himself, that he would bountifully requite all his kindnesse in his prosperity, who had thus helped and relieved him and his followers in their advertity and want. Wherein (as I conceive) the adventure was not great, being compared with his hopes; feeing it is very probable, that he, who had the managing of all his mafters effate, and all his goods at his disposing, did furnish this Present out of Mephibosheths means and flore, and took advantage by thus using his goods, to betray his mafter , and enrich himfelt. Seeing I look upon him as a falle, faithleffe, and treacherous fervant, who being defitute of the fear of God, made conscience of nothing, but only aimed at his own gain.

V. s. And the King faid unto Ziba, What meaneft then by thefe ?] Though he might easily perceive, that Ziba brought these things as a Present; yet because he was but a servant, with whom it was not usual to prefer things of fuch value, he supposed that he might be fent un-to him by his maker; and that he only was appointed to bring them, as his Messegr; and therefore he propoundeth this question, that he imight be more fully resolved from whom they came.

And Ziba faid, the affes are for the Kings bonfhold to ride upon, &c. Though he intended them chiefly for Davids use, yet comparing the fmalnetie of the gift with his greatnesse, he doth in a feeming modesty, extenuate his Prefent as far unworthy fogreat a King; though upon fuch a fudden occasion, they might be of some use for his followers, in which respect, he might be pleased, graciously to accept of his humble love and duty, though the things themselves were but of small va-

V. 3. And the King faid, And where is thy mafters [on?] i.e. Mephibometh, the ion of Jonathan. For feeing he had spoken nothing of him, as he might expect, in answer to his former question, but took up- the innecent blood of Uriah, and the rest of the army slain with him; on bindle lands, the Prefers which the had brought, he taketh occasion to another transpose, the Prefers which the had brought, he taketh occasion to enquire further of him, what was phoome of Mephbolinch in thoic conduct further of him, what was become of Mephbolinch in thoic conduct further of him, what was become of Mephbolinch in thoic conduct further of him, what was become of Mephbolinch in thoic conduct further of him, what was become of Mephbolinch in thoic conduct further of him, what was become of Mephbolinch in thoic conduct further of him, what was become of Mephbolinch in thoic conduct for the mental and different observable and the mean of the

which, when they prayed, they used to turn their faces, 1 King 8.44, was a shameless and improbable slander, both because of this poor creeples which, when they prayed, they uide to turn their faces, 1 King. 6.445;

48. Din. 6. 10, But because fallo, he mightes that inte behold the face in the palings are limited by the face in the palings are two secretary of safetion, be feeling he knew not how long it were fer upon Abiatom, whom they had already chofen to be their King. 6.445;

with more feveryor of safetion, electing he knew not how long it wave feet upon Abiatom, whom they had already chofen to be their King. 6.445;

and applications and the safety chofen to be their King. 6.445;

and application, whom they had already chofen to be their King. 6.445;

and applications are knew to secure a little properties of the safety of the sa Bobd Hubbi the Archite came to meet him | So called from the place, either of his birth or hubbiration, which was Archi, in the borders of the furnifes, and flighteft grounds 1 as that he applied to Sovereignty, because children of Joseph 3 of which, mention is made, John 16.3. Whereby he was the next belt to the Crown, of Sauls line 3 though it were appossed the first return of deteating Abkophels counsel, according to parent, that God rejected him and his posterity from being Kings, and children of Joleph 3 of which, mention is made, John. 16-3. Writerby
Javid bad the first return of debening Ablophics controll, exceeding parents, that God rejected him and his politriy being Kings, and
his propers, which was no Geomer made, but God prefently provided and
had Abbilited David on the throne 3 and though the trace had not been
fort Hubbat to meet him, whom he had qualified with (buch wildom, but,
a cut off, yet this poor importen man was far unliked by say not clean
with the control of the control olt; feeing he was fo uncapable and unfit, that he was paffed by, and neglected before; and libbofheth (though a man of no great worth, and having no just title,) was preferred before him. And another poor ground of his suspicion might be, because, all this time of his trouble, he had neglected to fee him, when as those that were his faithful friends, had reforted unto bim, to do him fervice ; whereas he was a poor creeple, who could not come on foot, and his servant had abused and hindred him from coming, by depriving him of the use of his asie, ch. 19. 16.

V. 4. Then faid the King to Ziba , Behold, thine are all that pertained to Mephibosheth Which was a most unjust sentence, far unworthy to be palled by (o just a King, and that (o rashly, upon the bare suggestion of one single man ; yea, a servant against his master, in his absence, not on our ungle man 3 yes, a fervant against his master, in his ablent, no our ungetted to hinder him in all his trayetrous courfes and poctedings. Wherein he causes were to hinder him in all his trayetrous courfes and poctedings. Wherein he causes, or producing of two or three whrness, seconding to the him he causes where the cau by his true worth, incomparable love, and fingular favours; yea, by co-venant and oath, folemnly made again and again in the prefence of God. All which David now forgetreth, being transported with passion and high displeasure conceived against Mephibosheth, because he had neglected those many and great favours which he had formerly shewed him a but especially, out of his stalousie towards him, as one that aspired to the Crown and Kingdom, which admitten not of co-partners, or corrivals.

The which fault of David, is much aggravated by the circumstance of time, that he should now so much forget himself, contrary to all justice and common humanity, as to pronounce fuch an unjult fentence, when the hand of God did lie heavy upon him. But this plainly sheweth, that the best men are but men, and so frail and seeble in their own strength that they are ready to faint, fail, and fall, if the Lord leaveth them to themselves never so little in the time of tentation ; and withal, it dif-Vetle s. A Nd when David was a little past the top of the bill.] That is, covereth how dangerous a thing it is, for men in place of Judicance, the Mount of Olives, where he had worthipped God, ch. 15. to receive gifts and bribes, which blind the eyes of the wise, and present to receive gitts and nines, wore of the source of the words of the righteeur, Exod. 2, 8.

And Ziba faid, I bumbly befreed thee, that I may find grace in thy

fight] As if he had faid, though I humbly acknowledge, that I am much bound unto my lord the King for his bounty, in conferring upon me fo great a gift, for fuch a fimal fervice, and do with all humble thankfulnesse accept of it; yet I do not so much defire to be enriched with my mafters goods, as to deferve the continuence of thy grace and favour towards me, in which I most rejoyce:

V. S. And when King David came to Baburim] A City fituate on the frontiers of Judah, in the tribe of Benjamin , an houres Journey beyond Berhanie, ch. 3. 16.

thence came out a man of the family of the boufe of Saul] Who therefore maligned David, because Saul was rejected, and he chosen King in

became forth and curfed fill as became] i.e. Being enraged, and even mad with malice, he was content to vent his spleen and hatted against David, when he faw him in this affliction, as thinking he would holly fink under it, though it were with the extreme bezard of his own life, whereas being but one fingle man, he incensed all Davids friends and followers, by his approbrious speeches, and malicious standers against him, 1 King. 2. 1.

V. 6. And all the mighty men were on his right hand, and on his left] Which is added, to note his desperate fury and folly, in thus provoking David, when he had fuch a strong guard about him, who were able, at their pleasure, to revenge upon him these horrible wrongs and indigni-

V. 7. And thus faid Shimei come out, come out, thou bloody man] Wherehe redoubleth his words to express his rage & indignation. Where (according to his sense) he chargeth him most fally with cruely and blood fluid, as imputing unto him the death of Ishbosheth and Abners. and the blood that was flied in the wars against them, that he might get the Kingdom; of all which David was most guiltlesse and innocent feeing they were flain without his privity, and fore again his will; and the wars begun by Abners provocation, when Joab did not intend it, ch. 2. 14, 27. For no other blood had been yet spilt of the house of Saul, unto which only, his speech had reference, v. 8. But God, in his secret providence, otherwise intended it, namely, to direct those shafts, shot at rovers, home to the wounding of Davids heart with true grief, for

Chap. xvi. had flisters of the yoke of government, and would be under no law. See far lighter trial) left to himself, discovered much impatience and impo-Judg, 19. 12. wherein he shamelelly flandered David , who being an icent weakness. holy and Just man, was a strict observer of all Gods commandments, Pial, 119.6.

V. 8. The Lord hath returned upon thee all the blood of the house of V. 8. 10c cora was resurrant upon sore as the mona of not nouse of Saul 1 c. 0. Doth now justly sail, the to account for all the blood of Sauls samily, which thou hast unjustly spile, that thou mighted appear to the Kingdom. Where he most failly thargeth him, that he had gorto the Kingdom. Where he most failly tharges him, that he had go the string of the Kingdom by an abilitious uiterpation, and made way unto it by flughtering shole of Sauls housel, who had right unto it. Where a ships, to curry favour with Abilious, to bring about him the string of though he had divers times opportunities put into his band, of cutting

im on.

and the Lord hath delivered the Kingdom into the hand of Absolom thy [6n] So calling him, the more to fting and yex his heart, in that his own fon should be appointed by God to be the means an instrument to which had found that the form of the state of of the st own ion should be appointed by Good to be the means an intrument to supplant him; which had some show of truth; by in respect of the screet acting of Gods Will and providence, and the preferencem; but uterly falls, in respect of Gods revealed Will, which condemned Absoloms act, as horrible and unnatural rebellion.

Bebold, thou art taken in thy mischief] i. c. By Gods just

judgment, punished for all thy wickednesse, and that in a way of retaliation; for as thou has rebelled against thy father in law, and usurped his Kingdom, so thy son hath rebelled against thee, and usurp-

V. 9. Then faid Abifhai -- Why should this dead dog cur fe my Lord] i. e. Why thould this base and contemptible wretch be inferred to go unpunished, for expressing the Lords anointed to his face, and before all his followers, leeing he hash justly deferred death, and we have power lufficient to revenge these wrongs upon him? See

noryour counci in tims way or revenge. Where ne ipeasent in the plural number, though Abilital only had offered his fervice, because, as it is likely, his brother Josh had given the same soundl, though abilital slone had offered to execute it. The which countil David sejected, not as unjust fair felfs, seeing he well deserved death for reproaching the Lords anointed ; bat because it was unseasonable, seeing now it was no time to revenge his personal quarrel, when he was in this affliced condition, and greatly humbled under Gods correcting hand a and because, in this time of commotion and rebellion, this private revenge might haply exasperate the minds and hearts of some of the people, especially the Tribe of Benjamin, of which Shimei was, which now needed to be rather composed and won unto David by his humanity and elemency.

because the Lord bath said unto him, Curse David To wit, not by his word or law, which expressly forbiddeth, To revile the Magistrate, or to word or taw, which expertly toronoactus so results we congripted to course the Relief of the people. Exod 22.28, but by a fecret command of providence, so ordering and disposing of 8thmet his shelief, that it might be a rod of correction, to chaftlie David for his sins, and for the time to come might be a cause of his own ruine. So I King 2:21,24. compared with 2 Sam. 24.1. &t 12.1,12.

Who shall then fay, Wherefore hast thou done so?] That is, Who can We open user 191, we very tree up; you some yor] Inat is, Who can then expolutate with the Lord, and call him to account, if eting he hath juftly corrected David for his fins, ch. 12. 10, 11. Though Shimei fined hashoully in curing and reviling the Lords anointed, and was afserwards by Solomon called to account, and juttly punished for it,

I King 3.9. 8. 44.46.
V. 11. Behold, my for which came forth of my bowels, feeketh my life] That is, if my fon which had his being from me, and of whom I have fo much deserved by my intirenesse of love and innumerable favours, doth not only ambitiously usurp my Kingdom, but sticketh not, for the compassing of his desire, to take away thy life, which beavy crosse God hath given me some strength to bear it; How much more may I with patience endure these reproaches, which are offered unto me by a stranger yea, in respect of his relation to Sauls family, an enemy, from whom I might expect fuch indignities.

Let him curfe, for the Lord bath bidden him] That is, hath fo disposed of it by his providence, that he should out of his own malice, thus curle and rail, to correct me for my fins.

V. x 2. It may be the Lord will requite good for his curfing this day] That is, turn his curfings into bleffings, when, by his fatherly cha-ffixeness, he hath humbled me, and fitted me for them. The which his hope is not grounded on sny thing in himfelf, as though, by his pa-tience in bearing this sffliction, he had deferved it; but on the observa-tion of Gods ordinary dealing with his children, whom he usually exaleth after he hath humbled them, as appeareth in the examples of Joseph, Josb, and many others. The which he speaketh not out of an infallible confidence, but doubtingly, as having no expresse promise from God of these temporal bleffings.

V. 13. Shimei went alone on the hills side---and cursed as he went? Where is thewed Shimeis desperate and indefatigable malice, in that he continueth to provoke David and his followers with such reproaches and indignities, notwithstanding it was with the extreme hazard of his and paintes and Davids admirable patience being now supported by God, who being lately in the cause of Mephibosheth and Ziba (which was a

V. 14. and refresbed themselves there] That is, at Bahurim,

ver. 5. V. 15. And all the people, the men of Ifrael That is, all that adde-

red unto him in his confpiracy and rebellion.

V. 16. Hulhai faid to Abfalem, God fave the King] Heb. let the

David, and to in the rest; but fuch equivocations and mental refervations, howfoever they may filence the cry of a carnal confedence, yet they are bur thifts and thuffles , which have no warrant out of the word of

V. 17. Is this thy kindness to thy friend ?] As if he had soid, if thou be no more faithful to David thy friend, who hath done thee so many favours, how should I expect fidelity from thee, who have not fo much deserved it ? Where it is observable, that he doth not fay, is this thy kindness to my father, but to thy friend; both because his mind was alienated from him, that he would not fo much as acknowledg him for his father ; and alfo, because he should have secretly taxed and condemned himfelf of far fouler difloyalty then that which he reproved in him , for if it were an heinous fault to revolt from a friend in his adverfitys how much more for a fon to rebel against such a father as had been so indulgent unto him, and thereby to bring him into (uch effliction and miicry, as made his other friends to defert and leave him? but this he flippeth over, and frameth only luch an expostulation, as might try him, whether he would be true to him, or no, in his prefent caute, and then not caring whether he loved or loathed true friendship, so he would serve

and Hulhai faid—nay, but whom the Lord and his people shall chuse, his will I bo And that was none but David and Solomon after him; but he pretendeth this of Absalom, that he had made choyce of him, and would adhere to his caule, upon this reason, because it appeared by the event, that God had chosen him, and the people also, to be King, and therefore no private obligation ought to hinder him from yielding unto him all our subsection and ervice, as his liege lord, teeing if preturn anno min an our importion andiervice, as no liege ford, ceing at he did otherwise, he should, being but a private man, relist Gods ordinance, and the publick decrees and fanctions of the whole Common-

V. 18. Should I not serve in the presence of his son?] As if he A. Johns a nos jerve in our preponte of our joint in the had fald, I have greater reason to serve thee, then any other, seeing the Kingdom is translated by common consent of the people, not to a stransger of another family, but unto thee, who are his fon, and next heir to the Crown, as being the eldeft of thy brethren. And thus Hushai, to avoid the suspition of treachery , upon these reasons, tendreth unto him his fervice, that fo being near unto him, he might dive into his fecrets, and defeat his counfels and intendments.

V. 10. Give counfel among you what we shall do] i. c. How so to carry on this whole bufinels, as that we may promife unto our felves

V. 21. And Achithophel faid to Absalom, Go in unto thy fathers concubines] i.e. Lye with, and defile them in a publique manner, fo as all

men may take notice of it.
and all fract [ball bear that thou are abborred of thy failer] i.e. That thou half made thy felf odious unto him by this fact, and utterly without hope of being ever reconciled.

then half the hands of all that are with thee be firong That is, They

will, with all resolutions go on with thee in this rebellion, when they are assured, that thou hait hereby cut off all hope of any reconciliation between you. Whereas, if the least hope should remain of making thy between you. Venetees, it the teat now note to the interior interior to peace with him, if thy war should prove unprojectous, they would be tearful to proceed, least being deferted by thee, they should be in danger to be punished by thy father, for rising against

V. 22. So they [pread Absatom a tent upon the top of the house] i.e. The flat roof, or terrace of the Kings Palsce. See Deut. 22. 8. From which place, it is very probable, that he efpyed Bathsheba washing her felf, and lufted after her, ch. 1 1. v. 2.

and Abfalom went in to his fathers concubines, in the fight of all Ifrael] Wherein, though Abislom committed an act moit abominable, yet was his fin fo ordered and over-ruled by Gods providence, that hereby his righteous judgement was executed, which he had by Nathan denounced against David for his adultery and murther, ch. 12. 11, 12. But this did not at all lellen Abfalonis fin, seeing it was on his part commit-ted, not by any compulsion of his will, by this Divine providence, but freely and voluntarily; and that not formuch to testifie his impetuous luft, as in the case of Amnon, bur out of a malicious and politique delign, which did much aggravate his fin. And yet, though this wicked man feemed fo much to abhor Amnons rape, that nothing but his blood could quench his inflamed rage; doth here himfelf make nothing of it, to commit, even in the fight of the people, an higher degree, and much more heinous incest with his own fathers concubines; and only to fatisfie his proud ambition , and to itrengthen himfelt in his rebellion

V. 23. And the counsel of Achithophel was, as if a man had enquired at the Oracle of God] is c. Was highly effected and appleaded, as vice; and not because it was in it self Divine and good; for here it was most damnably wicked, but yet, in the policy of it, most perillous and pestilent.

CHAP. XVII.

Vers. 1. A Chitophel faid to Absalom, let me now chuse out 12000 men]
Where this arch-rebel sheweth himself to forward in Absaloms cause against his Lord and King, that he is not content to be only his counsellor to plot his mischievous designs, but also offereth him felf , in his own person , to act and execute them ; as a Captain and Commander, to draw out, and lead an army to surprize

and I will arife, and pursue after David this night] He doth not entitle him his King, for to his mouth should have preclaimed himself a rebel, but calleth him only David, as a man depoted by the people, who had now no right to the kingdom. Neither would he have the execution of his delign deferred, but it must be presently undertaken that night, both because he would prevent David by his speed, from gathering more forces, or from entring into some City and place of strength, where he could not be easily surprized; and also, because, seeing upon him suddealy in the night, he might, by firtking their hearts with terror and amazement, obtain a more esfie victory, v. 2.

V. 2. And I will come upon him whileft he is weary and weak-handed i.e. When he and his company are tyred and fpent, with their fudden and long march, which they have been forced unto, to get out of reach, that they might not be supplanted with thine army, and have neither counsel nor courage to make any relistance. See ch.4. v. 1. and the note

and will make him afraid] i. c. I shall strike terror and astonishmen is to him and all his followers, coming upon them fuddenly and unex-

is the thing chiefly to be defired , for the fetling thee in the quiet poffeffion of the Kingdom.

V. 3 And I will bring back all the people unto thee] i. e. The King being fisin, I will found a retreat, and proclaim a ceffation of arms, and peace, and fo reduce them to be under thy government; for the man whose life thou seckest, being fisin and taken out of the way, it Is all ther. one, as if all were done, feeing all the people being deftitute of a head to lead and guide them, will peaceably jubmit themselves unto thy govern-

V. 4. And the thing pleafed Abfalom] Whereby it appeareth that this bloody rebel and gracelels (on, defireth not only the Kingdom, but also the death of his father, who had ever been so loving, and even too indulgent towards him. Where also the wife and powerful providence of God, is clearly manifelted, in defeating and bringing to nought their wicked countels, by over powering and inclining Ablaloms heart to millike afterwards this countel of Achthophels, which now, for the prefent much pleased him.

V. 5. Then faid Ab falom call now Hufbai, -And let us bear likewife what he faith] Though the countel of Achichophel much pleafed him, yet because, in a weighty business, in the mulitude of counsel-lors there is lafety, he would not reft upon it alone, but would, at least hear what Hufhai could fay, whom he reputed to be a wife man 3 that fo according to his pleasure he might make his choice. God so over-ruling his heart, by his providence, that he might turn Achitho-

phels wife council into foolithness, coording to Davids prayer;

V. 6. Shill we do after his saying? If not, Speek thou That is,
Dost thou think this the best course unto which he adviseth, that is it be

but given is not good at this time) Where, though it were his main drift here given as the onely resion, why it took no effect, 1 Cor. 1. 20. and to crois Achithophels politick, and permicious counfel; yet confidering 3. 19. how great and gracious he was with Abfalom, he carrieth on the matter with as much reiped towards him, as would ftand with his purpole ; as if he had faid, Though I acknowledg Achiehophel to be fo prudent and polytick a man, that he, commonly, giveth such good counsel as is accompanied with prosperous success, yet at this time, and in this particular case, he is, as I conceive, much mis-

ing forced to fice, and to leave their wives, children and habitations, that they will redouble their strength and resolution to re-

sily in the civil wars, wherein men of all conditions and dispositions are ling of the next morning.

if his counsels had been of Divine authority and truth, because the e- | mingled together , intrust himself to lodg in the camp, because among vent commonly answered with suitable success, to his counsel and ad-vice; and not because it was in itself Divine and good; for here it was number, that will watch for an opportunity to betray him, and do him mischief : So as it will not be so easie a matter to surprize the King, as Achithophel would make it

V. o. Behold, he is bid in (ome pit, or in (ome other place) Which either may have reference to that which went before, and then the meaning is, that he would be hid in some secret cave, well known unto him, ever fince he ufed to hide himfelf when Saul purfued him 3 and therefore would not be fo eafily found out and furprized, as Achithophel supposed ; Or, it may be related to that which followeth, and then it is thus to be understood, that David being an old experienced souldier, and well acquainted with warlike Reatagems, would lay an ambush in some cave or fecret place, and from thence, fuddenly affault Abfaloms men, as they marched by them, and give them fome defeat; which if it should happen, then presently it would be divulged among the people, that a pare at least of the men of Absaloms 12000 army were overthrown, from whence would arise such a general disparagement, as would leave no hope of any good fucceis.

V. 10. whose heart is as the heart of a lyon, fhall utterly melt] That is, those of thy followers that are now most valourous, and couragious, will grow faint-hearted, and will be diffolved with fear, even as the hardeft and ftrongest metal, groweth weak, when it is melted with the fire.

For all I frael knoweth that thy father is a mighty man And therefore will be the more apt to receive such a report, and to entertain any jealousie or fear, which is grounded upon his prudence and va-

V. 11. Therefore I counsel that all I fract be generally gathered together, from Dan even to Beer [beba] That is, from the utmost limits of the land in the length of it, from the North to the South. See. Judg. 20. v. 1. From which his following speech, we may in the general ob-observe, that he fitteth his counsel to the proud humour of a vain-glorious Prince, fluffing and filling up the emptinetic of it with the bombaft of lofty and hyperbolical flourishes; And first, he puffeth him up with perced.

and I will finite the King only 1 i.e. When the people posselic with fudden seas, as put to slight, 1 will let them to, and spend no time in partialing them, a put to slight, 1 will let them to, and spend no time in partialing them, but only my work shall be to kill thek King, which wincible Army, and that he himself thould grout in his own person. and so have the honour, both of command and victory. The main end of which his counsel was, to make him to spend time by delayes, that David, in the mean while, might gather strength and increase his forces, by his friends coming and joyning with him, seeing such a numerous Army, as he speaketh of could not in any short time be gathered toge-

V. 12. And we will light upon bim as the dew falleth upon the ground T That is, as the dew talleth at once and in all places, fo thou with thy nunerous Army, wile over-spread the whole country, so as he shall not be

able to escape whithersover he goeth.

V. 12. Then shall all Israel bring ropes to that city and we will draw it into the river. That is, with the engines of war fakned with ropes, they shall draw it, either into the river, because cities usually had ropes, they man than its entire into the largest process until your their rivers running along by their walls. Or, ditches and trenches filled with water, which encompassed the walls of the city for their defence. Which is nothing elfe but a hyperbolical and glorious expression used by fouldiers boafting of their own ftrength, in respect of their multitude.

So 1 King, 20, 10, untill it be found there] That is, untill it be utterly destroyed, P.al. 83, 14. Matth. 24, 2, V. 14. For the Lord had appointed to dejeat the good counsel of Achitho-

shel] It was not good in it lett; (for no counfel is good, that is not honeft and agreeable to Gods word) yea, contrariwife it was evil and wicked, as tending to the firengthning of graceless Absalom in his rebellious course, and the ruin of his holy father; but it is called good, that is, very subtle, politick and effectual, if it had been followed, for the attaining of Absaloms end, to wit, the overthrow of David, if he had presently pur-The conversation of the control of t

3. 19. V. 15. Then faid Hushai to Zadok and Abiathar] That is, having by his counsel defeated Achitophele design, he taketh present care, as before David and he had agreed, to fend him word of what was done, that he might make use and have the benefit of it.

lodg not this night in the plains of the wilderneffe, but freedily pafs over, &c.] Which advice Hushai prudently giveth David, because he observeth the fickleness of Absalom, who, though he had applauded the V.8. The father and his men are mighty men, and they be chafed in their value of the characteristic control of Achichophel, yet afterwards, milking that he might do for again, and diffinited with any danger; and believe their ordinary counted the extended unto his; and therefore, thinking that he might do for again, and diffinited with any danger; and believe their ordinary counter of the properties of the control of the c new arguments and perswasions, and discover the weakness of Hushai's advice, he nowfor more certainty and fafety, councelleth David to be speedily gone out of his reach, over Jordan. Where it pleased God to exerons, that they will readule their tiering and recoultion to re- pavice, in the move extrainty and party connections and the conversable of the whelps, dily gone out of his reach, over Jordan. Where it pleaded God to extrawill put themselves upon the extremeth barrads and uttermolt of cite David, by bringing him into these fillicions and troubles. For sirce their endeavours, to recover those things that are so dear unto he and his company had syred themselves all the day with a long and tethem.

and the father is a min of war, and will not lodge with the people.

Glous march, when night cometh he mult have no time to reft; but with

This is, a product and old experienced fouldier, who will not-people.

When the father is a min of war, and will not lodge with one of the cometh he mult go on to Jordan, and Jene date

whole night in parting over limited with his sumplement of the dawnNow Jonathes and Abinase fleyed by Energel Signifying the Ful-lers fountin, Sciente in the borders of Judah and Benjamin, neer unto Jerufalem , Joft. 15. 7. and 18: 16. where they flayed by their fathers appointment, to hear all the news, and bring it unto David, ch. 15/ 27.

and a wench went out and told them] i.e. Because they dur & not be seen in the City, as being known to be of Davids party, and fo Zadok and Abisthar could not come to fpeak immediately with them, they fent by a maid their mellage, that they might report it unto David, because the might fafely go out of the City, under the colour of going to the Well, his extremity and necessities, and to supply all his wants of necessit

V. 18. Neverthelesse, a lad saw them, and told Absalom] Who knowing them to be of Davids party, and milling them in the City, laid wait for, and enquired after them ; this lad taketh notice of it, and

casually espying them, reporteth it to Absalom.

But they went both of them away quickly] i.e. Perceiving by some figns, that they were observed and in danger to be discovered, they halte

away, that they might hide themfelves.

and came to a mans house in Baburim] See ch: 4. 16.

Chap.xvli.

and came to a man to copyer no bournil a cectif. 4. 10.
V. 19. And the woman took and fpread a covering over the wells mouth] That is, the mans wife, and mifriffe of the house, being quick of wise, a stoling ulual with many of that fex, being put to it on the tolinden, as we see in the example of Rabab, in the like case, John. 2. 6. uled this means to hide them , by letting them go down into a well in which there was little or no water, and covered the mouth of it with a closth, on which she spread ground-corn or meal, under pre-tence that it needed drying, being moist, or syring, being mu-

Ry.
V. 20. And the woman [aid, they are gone over the brook of water] Where the telleth an officious lye to preferve them from danger of being apprehended by Absaloms messengers, which though it were un-lawful and unnecessary, because God needeth not a lye to preserve lawing and unnecessary, pecanic you needed now a tye to privile whom he pleafeth; yet he is pleafed to accept of the bent of the mind and heart to do his will, though there he a failing in the ufeo the means, as we fee in the example of the Egyptian midwives, and Rahab, Exod, 1. 21. John 2. 4.

xod, 1. 21. Join. 2. 4. V. 21. and pass quickly over the mater] To wit, Jordan. for thus hath Achitophel counselled] That is, to pursue thee in all hake, even in the night.

V. 22. By the morning light there lacked not one of them] Which was a singular comfore to David in these his extreme troubles, that by Gods special providence, they were all thus preserved in such a dangerous pas-

ipecial provincincy and figure and that in the night.
V. 23. And when Achitophel faw that his counsel was not followed That is, when he perceived that Absalom neglected his advice, and prepartly, because he faw this neglect tended to the ruin of Absalom and all him. V

his triends, and numer courty among une ter.

And gut him bone—polic city] That is, Giloh, chap. 15, 12.

And put his boulbald in order] That is, dildlaling that Hushai his counsel should be preferred before his, which if is succeeded would be a council should be preterred before nis, which it it succeeded would be a dishonout to him, who had oppored it; and make him to live ingloristic of the time to come, who had been to highly magnified for his wisdom and policy; but chiefly, because he thought that Abbalom and his followers, for neglecting his advice, would be utterly ruined, and come to nought; and to fearing, hat if David prevailed, he should not escape condign and exemplary punishment, he resolved rather to dye, then he would expose himself to this hazard, and hereupon he made his will, and disposed of his effate, like a wise politician, that he might not, afer be was dead, be centured of folly and improvidence; in the mean time, discovering his carnal folly and madness, in taking no care for e-

time, discovering his carnal tolly and madnels, in taking no care for-ternity, and the excellating failuration of his fool, and hanged tim/eff Fenting, that if David prevailed, (as it was modifile he would) be flound be put to exemplary finame and punish-ment for his base treachers; a wherein he was a type of Judas, who hanged himself, after he had betrayed his Master, despairing of

mercy.
V. 24. And David came to Mahanaim] See ch. 2. ver. 8, and the

And Abfalom passed over Fordan] Yet not immediately after David, but after he had gathered a great Army, according to Hushaies counsel in the mean time, giving him opportunity of collecting a frong party of his faithful friends and subjects, to encounter Absalom in a set

V. 25. which Amasa was a mant for whose name was Ithra Who is alfo called Jether, of whom Abialom made choice to be General of his Army, in loabs flead, 1 Chron. 2. v. 17.

an I[raelite] Who is faid, in Chronicles, to have been an Ismaelite. as spressus | Who is said, in Outconscient to make ocen an immedite, And so either he was an Ismaelite by birth, and called an Israelite, because he was a Profesye to the Jewish religion, and so by profession and life, or else he was by birth an Israelite, and called an Ismaelite, because the so the the means them.

the had lived among them.

that went into Abiguil Whereby is implyed, that he was spurious,

and not lawfully begotten in marriage,
the daughter of Nabafb] Whom some think to have been the wife of

names. But howlover manifest it is, that they were both of them Davids fifters, and confequently the daughters of Jeffe, whose sons were coufin germans one to the other.

V. 26. So Ifrael and Absalompitched in the land of Gilead] In which

alfo Mahanaim was ichtuate, where they pitched, to environ David with their numerous Army, or to proveke him to battel.

V. 27. And it came to passe when David was come to dadanaim. To

wit, by Gods good providence, who raifed up friends to relieve him in ries, for the comfort of him and his followers. Wherein they spproved themselves to be most faithful friends, by performing such duties of love, in such a manner, at such a time, and when he was in such a condition. For they did it voluntarily, out of their true love, when as their help was not required. They did it in a most seasonable time, when they were in necessity, hungry, thirfty, weary, harbourless in the wilderness, and quite unfurnished of all necessaries; and that when they could not thus express their love, without incurring much danger from Absaloms strong party, who were at hand, and ready to fall upon them for relievne their enemies.

Shobi she son of Nahash of Rabbab] Who was (as some probably think) the brother of Hanun, the fon of Nahaih, whom David, after he had deposed Hanun for abusing his mestengers, whom he sent to comfort him, made King of Ammon in his stead. Who now, in token of his thankfulness, sheweth his kindness to David by supplying his wants, ch.

and Machir the fon of Ammiel of Lodebar] Who secretly entertained Mephibosheth when David came to the Crown , fearing left he would not deal well with him, because he was of Sauls family, and by lineal de cent, next heir to the Kingdom , ch. 10. 4. But finding afterwards, when he was discovered and called to the Court, that David used him with all kindness, he was so much taken with his unexpected love and bounty, that with all willingness be ministrech to his present necessity, and Supplyeth his wants, ch. 9. 4.

vidence, raifed up to relieve and comfore David in Mis great affliction ; even when his own fon most unnavurally perfectled him, even to the ta-king away of his life, had not God prevented him. Wherein David was a type of Chrift; for as thele who were ftrangers unto him, and of other tribes, ministred to his wants, when as his own kindred of the tribe That is, when he perceived that Ablaloon neglected his advice, and pre-ferred Hubaits before his, he grew deposate and diffeometred; partly, out of pride, when he faw another better eftermed then himself is and out of pride, when he faw another better eftermed then himself is and

V. 28. Brought beds, and basins, and earthen vessels, &c.] That is, all manner of turnisure and houthold-ftuff, with necessary food fit for their present use, and for the relieving and satisfying his hunger, and of the reft of his followers. Where we have a notable example of the musability of earthly things. He that, not long fince, commanded a Kingdom, and abounded with plenty, befitting a Regal Rate and dignity, is now deprived of all, wanting a bed to lye on, bains and earthen veffels, yea, even bread to put into his mouth; a wanting the help of firangers to supply these necessaries. Which is a fit mirrour, wherein Princes and Potentates may behold the fickleness and uncertainty of their condition, and how casic a thing it is for God, when they are in their higheft pitch of pomp, pleasure, and plenty of all things, to pull them down, est piete or pomps parature, and poetry or, an course, to post enem down, and bring them into facts a flate of indigency, that they may need to help of their friends for fupplying of necessaries; yeas also (cf so be please) may deprive them of friends, or, their friends of heures to ad-

CHAP. XVIII.

Verf. 1. ANd David numbered the people that were with him] That is, muffred all his forces, which were much increased by those that reforted unto him out of the two tribes and an half, which inhabithe resolute and nanoucos the two tribes and an usus, much missioned to ted beyond Jordan; who being far diffant from Jerufalem and the Courts had not been inveigled with Abialoms flatteries, nor alienated in Court, sea not peen inverged with nonlining inactives, nor alternated in their affections from David, by those appersions which were unjudy; each upon his government; and looking upon his gerea stiffctions, together with his innocency, and the horird and unnatural rebellion of his wicked son, by which he was brought into all thete miteries, they pkied his perfent condition, and adjoyning themselves to that small Army which he had brought with him, they became such a considerable number, as were fit to take the field, and put their jult cause (in hope of Gods prowere new baccine news and partner just cause (in nope or Good protection) upon the trial of a pitch battel. What Davids number was is not expected, and therefore men have their various opinious about it. Josephus faith, that they were in all but four houland; Others hold that they were feven thousand ; Others somewhat more. But for my own part, I conceive, that (though victory consisteth not in the multitude of an Army) yet there were many more of Davi.'s party; feeing ic is our auguer of reason). We from ome timing to make over the wincout integrated the fort on as I also and his brethern were called the fort of the people with him would not let him go out to battel, because he was worth ten thousand of them; the former words feeting to imactivities a citating their denomination from the mothers noc. And was worth ten thousand of their and connect mother feeding to import support that this Nahath was belief himself called here by a ply, that this namber was but one halt of their Army to lay Z 2 2

them three Generals. Which reasons, though they be not demonstrative and unaniwerable, yet they make it probable, that his Army was not fo fmall as many Expositors make it.

not to main a many exponent mase ext.

V, a. and the King faid—I will furth go forth with you my felf
alfo! The which offer he maketh, (though he were now grown in years)
partly, to approve himfelf a wife and vallant (General, whose officet is
go forth with his Army, both to govern and direct them, and alfo to heaten and encourage them by his prefence and good example parties of parties of the prefence and good example parties also because they lought, and ventured their lives in his quarrel, and therefore he thought it not fit that they should run all the bazard, and that himfelf, in the mean while, fhould be exempted from all danger ; tust maneur, in the mean wante, mound be exempted from all anger; but ejectally (as it may be probably thought by that charge and motion which he made to deal granty with Abialom) it might be a chief cause why he desired to be present at the battel, because he would take order, being there in person, to have him favoured and spa-

V. 3. But the people answered, Thou Shalt not go forth] Which they do not speak, and seeking to crosse as over-power his will, but out of their love and reverence towards his person, which made them careful to provide for his fafety; and by way of counfel and advice, which they grounded upon good reasons.

For if we fice away they will not care for us] As if they had fald Thon are the only mark at which they aim in this rebellion ; and if they an watern respect to the security, that thou induces they at monit to avoid this danger. Whereas though half of us should flie away or be flish, they will not much regard it, if thou be in fafery, seeing as long as thou lives, thou with be able to raise new forces, and to make a strong party himself, thou with be able to raise new forces, and to make a strong party sgainft them.

But now thou art worth ten thoufand of us] Thet is, in refpect o true worfinp, dignity and excellency, as being our King and General, protector and director of the whole Army and Kingdom; by whose death the Common-wealth would fuftain more loffe; and the common enemics, who chiefly sim at thy ruin, would more rejoyce and triumph,

then if ten thousand of us were fisin.

therefore it is better that thou fuccour us out of the city] That is, Mahanaim, to wit, as there shall any occasion be offered, according to the feveral occurrents and cafualties of war; as chiefly, by thy prayers which are prevalent with God; by thy direction and counfel, as we shall have occasion to defire it ; by commanding men , ammunition, and victuals to be fent unto the Army, as there shall be need; by rescuing and relieving the Army; if being too weak to hold out, they should be forced to make a retreat, and so by encouraging the souldiers, and recruiting the Army, to renew the battel. Besides, that it will also be a great diffestining to the enemies , when as thou flaying in the city , they will be apt to conceive, therehou haft a ftrong guard about thee, and will be able and willing to fend fresh supplies, if we stand in need of thine help.

V. 4. and the King flood by the gate fide] To wit, that he might observe their marching out of the city, their order and discipline; and (asitis likely) to fpeak unto them, as they paffed by, and to encourage them to go on in this expedition, valiantly, in affurance of good fuc-

mean tog on in the septement, valuatity, in almeanee of good like-cels, though this in particular, be one experied.

And the king commanded Josh—[ajing, Deal gently, for my fale, with the young man, even with blokalm, Where, relying upon Good, thich, in alternace of victory, he given them this charge, as if it had been already gotten, that they have the far the had he fall the fall that the fall the sent the constitution of the fall the fall the fall to the sent the fall the fall the fall to the sent the fall to the sent the fall the sent the fall the fal nea ocen areasy governances are mouse not pursue user viscory against his fon with roo much rigour; defing though his fault were hairous, yet It was but the errour of a young man, out of the heat of youth; and if he were faired, that he might live till he came to be older, age and experience would make him wifer, and to repent of what he had done. But howfoever though his crime were fo horrid, that it would admit of spare him, and save his life for his sake, seeing his death would be very grieveous unto him. Which carnestnesses David useth, not onely because he was fo indulgent a father, that his excesse of love would make him dispence with the greatest fault, in one that was so dear unto him, but alfo becaule he had respect to his souls eternal falvation, of which he was like to make an utter and hopeless forfeiture, if he should be taken away in his fins without repentance. And not only fo, but because also he look ed upon his own fin of adultery and murther, as the prime cause which had moved the Lord to give Abialom up to his own lusts and wicked courses, that he might take occasion thereby to inflict upon his house those heavy judgements which he had formerly threatned, chap. 12.

and all the people heard] That is, many of them immediately by themselves, and all the rest, by the report of these, who were ear-witnesses of it, when he gave this charge to his Captains and

V. 6. So the people went out into the field againft Ifraet] That is Davids Army went out of the city to fight with that Army which Abialom had gathered out of all Ifrael.

and the bastel was in the wood of Ephraim] Lying on the Esst fide of

nothing of his dividing the Army into three parts, and placing over defeat which was given to this tribe there, Judg. 13, 5, 6, though it was no part of the land belonging to Ephraim. Others, (though not fo propably) think that it was so called, because lying on the other side of

propably) think that is was to called, because lying on inter other tase of portan, right over against the ribbe of Ephraim, the Ephraimites fed there their cared which they did drive over Jordan. Vs. And the word desurant more topple to tall to the ribber of the word among the buther and teres, hoping there to hide and count themselves i but being purited whithirt by the ribber of the ribb that fell by the fword , there were many of them that perilhed by fal-

ling, in their hafty flight, into marifhes, pits and ditches.

V. 9. And Abjalom met the fervants of David] That is, whileft in v. 9. And anjam met we jervants of Davia J anatis whilet in great fear he lought to flee from them, he fuddenly and unawates fell upon them; and feeking to decline the danger, tiding on his mule, he left the open and common way, (as it fremeth) and rade amongst the bushes and trees, till at last he was carried under the thick boughs of a

And his bead caught hold of the cate] i. c. Bither ftriking among the thick boughs, his head was catched among them in fome crotch, and fo he hung by the neck, between the heaven and the earth, his mule going from under him ; or elfe, the long, thick hair of his head, being it may rrom under nim 3 or ene, the tong, tonce nair of this need, beins (it may be) parted into locks, (like Samfons, Judg, 16, 13,) did Tach and winds about the thick boughts of the oak, God making his pride to be the means of his rulne 3 and his hair, in which he for much gloried, to could cut thereof, they have their delire, which is to fet up Abialom in the means of his ruine 3 and his hair, in which he to much glorited, to evide they steed, th. 17, 2. And therefore if they should know thee to be in his haiter; and so referred him from falling among others by the fword, to a more ignominious and curied death, Deut. 21. 23. caufing the field, they would brind all their firength against thee, I King. 22. 31. [word, to a more ignominious and curied death, Deut. 22. 23. causing in which respect it is necessary, that thou should they are bonn to avoid him to being between the heaven and the earth, as unworthy to live in

V. 10. And a certain man faw it , and told Foab] Not daring himself to hurt him, because of the Kings command, verse,

V. 11. And Yosh faid -- Why didst thou not smite bim there] Being desirous that Absalom should dye for his rebellion, whereby he had caufed the death of many, but willing withal, that another, rather then himfelf, should run the hexard of Davids displeasure, who had laid a Braight charge upon him and all the reft , that they fhould deal gently with him, he blameth him, being a professed Souldier, for not killing him, as by law of arms he might justly have done, seeing he was an enemy

and I would have given thee ten shekels of filver That is, the com-mon shekel, which was in weight and worth but half so much as the shekel of the Sanctuary, that is, a quarter of an ounce of filver, which a-

mounteth to about 14 or 15. pence fterling.

and a girdle] i.e. A military belt, to be worn by him, as an ho-

nourable enfign and reward of his valour.

V. 1 2. Beware that none touch the young man Abfalom] Where he giveth the meaning of Davids words, deal gently with the young man, to wit, that they should not use him with rigor, nor do him any hurt , and then much lefs kill him.

then much lets will now.

V. 13. Otherwije I flould have wrought fallbood against my own life]
i. e. I should have been saile to my self; in betraying my life to Davids
revenge; or if I had made a lye to save my life, the King is so wife, that examining the matter, he would foon have found it out, and fo have punished me for transgressing his command. Others understand it thus, that if he had used falshood, in hope, by his lying, to conceal the fact, it would have been vain and bootlesse, tending to his own ruine, seeing the King by his wildom would have discovered it, and so have punished both his fact, and his falfhood in denying it.

and thou thy felf wouldst have fet thy felf against me] i.o. Thou would have been to far from Randing for me, that thou would have been one of the first to hasten my ruine, laying the whole guilt and blame upon me, to cleer thy felf, and avoid the Kings displeasure. Others read the words by way of interrogation, thus, Wouldst thou bave strove against me? i. e. have flood up in my defence, and pleaded my cause, opposing

V. 14. Then faid Joub, I may not thus tarry with thee] i. e. I may not thus fruitlefly fornd my time in arguing with thee about this bufiness and so let flip this opportunity which is now offered of putting an end to the war, feeing the matter in hand more needeth execution then conful-

and he took three darts in his band] To wit, to make fure work for his quick dispatch, that if one failed or broke, lighting on some rib or privy

coat, he might make use of another. and thrust them through the beart of Absalom] i.e. The middle of the body neer the heart. For there was ftill some life remaining in him after thele wounds received, which loabs ten young men afterwards did wholly take away, v. 1 f. This fact of Joabs some condemn, as being expresly against the Kings strait charge & command, & think that he did it out of spleen, either upon an old quarrel be had against Absalom for burning his corn, or, which is more likely, because he had lately casheered him our of his Generalship, and put Amaia in his room ch. 17. 25. But others jufillie and commend him, For though he did that which was contrary to the Kings perfonal command, yet it was not against his legal authority, which required that justice should be done and executed even in the field Jordan, in that pert of Gitead which belonged to the tribe of Gad, not according to merital law. And for this Josh had good grounds and ref-far from Mahansim; but was called Ephraims wood, from that great | long : For I. He had no hope of Abaltoms amendment, feeling after the

was reconciled to his father, and that by his mediation, he had falified | objection about his running , he resolveth to report the helf part of the his faith, and was now become a dangerous traytor against King and State. II. Absalom had murdered Amnon, and was now the chief cause of flughtering twenty thousand of the Lords people, whom he had first of Hughtering twenty trioutand or the Loros people, whom he had not teld into rebellion; and therefore Josh, as General of the army, might lawfully put him to death, being failed into his hands, and execute martial law upon him. III. He knew that in all likelihood Abfalom, if he lived ftill, would be a dangerous enemy to the whole State; and therefore he thought it best to cut him off, preferring the safety of the Common wealth before the private affection of the King. Upon these grounds it stemeth David was so convinced of the lawfulnesse of Joabs fact, that he did nos after the battel blame him for it, nor make it any part of his charge; when afterwards he accused him to Solomon for killing Abner and Amsia; although it may be probably thought it was not the least part of his quarrel against him, in that, contrary to his expers command he had flain his beloved Absalom, that through his

fondnels of affection was too dear unto him. V. 15. Smote Absalom, and stew bim] i.e. Killed him out-right, who had before received divers mortal wounds by the hands of Joab,

Who has denote received aires and a would be on the names or Jose.

V. 16. And Joab blew the trumper, and — held back the people] i.e.
After the arch-rebel was cut off, who had mif-led all the rest, Joab like a good General, pitying their feduction, and being loath and sparing, like a wife Common-wealths-man, to have any more blood unneceffarily fpilt , caufed a retreat to be founded, and a ceffation of arms,

V. 17. And they took Abfalom and laid a very great heap of stones upon him] As it was their manner when they meant to fuit an ignominious death with the like burisl. So they did to the King of Ai, Jofi. 8. 29, and the five Kings, Jofh. 10. 27. and Achan. See on John 7. 26.

Chap.xviii.

and Lam. 3. 53.
V. 18. Now Absalom in bis life-time had taken and reared up for himfelf a pillar] Like one of the Pyramides of the Kings of Bypt, that it might ferve after his death as a monument to eternize his memory. This is here inferred to flew his pride and vain-glorious ambition to perpetuate his name, and how God was pleased to cross his proud humor, by caufing him to be buried in a great pie under a heap of ftones,

as a malefactor, in an ignominious manner.

which is in the kings date | Called also the walley of Gedron, or of fehofraphat, Joel. 3. 2. lying between Jerusalem and the mount of Olives. It was named the kings date, as some conjecture, because being very pleafant and fruitful it was a place fit for Kings, and accordingly used by latte and natural twiss a place in the kings and accounting the up;

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Y. e.g. can be of by Absisom, as the retter pace for an monament, in respect of the clouds for Administration into 3) interior uncovering misex feath managency generators of noble perionages that did frequent it. Some think it to and footnetis over an ungaralous fon. be the fame with the which is called the valley of Shawb, where the King of Soom and Melchizeckite King of Soom and Mel when he returned victorious, having or shatem mer. Abraham, all halte to extry the news of the victory.

when he returned victorious, having vanquished the four Kings, and et al. fast a great tumult, but have not what it vist? A himses no doubt covered the prey, Gen. 14.17. and that upon this occasion it had first it name; though it might be continued, or returned, in effect, of the would not have him run and early the news but through humane fall by the Garken an universe, the result is the result in the fall by the Garken an universe, the result is the result in the fall by the Garken an universe, the result is the result in the result

For he faid, I have no fon to keep my name in remembrance | It noured his father by his rebellion, and fought to take away his life, from

whom he had received his.

V. 19. Then [aid Ahlmtax the fon of Zadok, Let me now run, and bear the King tydings] Because he and Jonathan were appointed by the King, to bring him the news from time to time, how things went and were carried with Abfalom and his followers, he now offereth himself to were curried writer and naving joyful cydings to relace, be defrech to Overchrown, and dead be the first man that should report it, because he thought it would be very acceptable to David, who all the time, whileft the fight lafted could not but hang in fuspense, and therefore must needs long to bear the

V. 20. And Joab faid unto him, Theu fhalt not bear sydings this there was in the news a mixture of joy and grief, and he would have

but this day thou shilt bear no tydings, because the Kings son is dead Joah out of much experience well knew, that such was Davids indulgency and extream fondness over his son, that the news of his death welcome that fould report it unto him ; and therefore loving Ahimsaz, he was unwilling he should for so great pains be rewarded with no better entertainment

V. 21. Then faid loab to Cushi, Go tell the King what thou hast seen Who this Cushi was it doth not appear. Some think he was not only the fage up the states to that room he brake out into such woful lamentation. Who this Cumit was a cool not appear. Some counts never not only the large up the next is to that from the world immediately the first property of the cool of the fundamental ployment: And by his name they guts he was a Cuthite or an Ethio-

Annotations on the fecond Book of Samuel.

news himfelf, and to leave the worft to be related by Cushi. Wherefore will thou run, my fon, seeing that thou hast no tyding ready?]

To wit, none that will be olealing to the King ; and befides that, Chuthi who is gone before will relate all before thy coming.

V. 23. Then Abimaaq ran by the may of the plain, and over-ran Chushi]

Chap.xviii.

There were two wayes from the wood of Ephraim to Mahanaim, the one mountainous and uneafte for a race, the other fair and plain e that Chushi chose, as being the shorter; this other Ahimanz in his prudence chooseth, though the longer, knowing that sometimes the neerest way. furtheft about

V. 24. And David fat between the two gates] To wit, of the city Mahanaim. For more ftrength , use and ornament the gates of cities use to be double, one outward to the high-way, the other inward towards the city; between which they had a fair and large entrance, and a chamber over it, where was their place of judicature and transacting publick bufineffes. In fuch an entrance David fat waiting to hear the news, and having heard it with much grief, could flay there no longer, but ascended into the chamber, that he might take his full liberty to vent his forrow So 1 Sam. 4. 13.

and the watchman went up to the roof over the gate] i.e. The tur-

et, appointed to the watchman, that nom thence he might discover all

V. 25. And the King faid, If he be alone there is tydings in his mouth For they that are beaten in battel do fire by troops, whereas the victors use to dispatch one or two to earry news, being otherwise busied in purluing their victory, and taking the poil.

V. 27. And the King faid, He is a good man] i. c. One who weeth to bring me good tydings. And belides, he is a valiant Soulaier, and therefore would not be one of the first that did flee, if the battel were loft, but purpofely cometh after it is won, and all denger pait, to bring

news of the victory.
V. 28. All is well] Heb. Peace; or, Peace be unto thee. Under this

prize the Hebrew Signily all prosperity and happiness.

Bisfied be the Lord thy God, which hath delivered up the men] i.e.

The men that did rife up in rebellion against thee, to be flain by the kings fervants. So 1 Sam. 24, 19, and 26, 8. Here he afcribeth the whole glory of the victory unto God, and no part of it to Joab, the other Commanders, or the whole army.

V. 29. And the King faid, Is the young man Absalom safe ?] He was

frailty he speakerh an untruth, that he might conceal it from David, upon these reasons, if at least any reason can be rendred tor lying ! I. feeneth those for mentioned ch. 14, 27, were now all dead, God juftly He was losh to grieve him by telling him ill news; the end of his comteneral mole tous mentioned en. 14, 37, were now an dead, sool mitty. It was outly given mitty tening much interest, one could make the properties that flowed have continued his name, and im globeling to relayer his heapt with glad springs. It. He defired to be whom after his death he should in a fort have lived, because he dishoas the kine would pleafe him, leaving what was bad to be reported by Culhi. III. He thought it not fit that the King all at once, on the judden, should be told of his death whom he so dearly loved, left he might be oppressed with grief, but held him in suspence, that he might by degrees be the better prepared to hear it, and hear it with patience.

V. 32. The enemies of my lord the king - be as that young man is i.e.

V. 33. And the King was much moved] To wit, upon their grounds touched in the note upon v. 5. as Abfaloms desperate and lost conditions dying in his fin without repentance; and withal, his own fins of adultery and murder, which had occasioned his fons mitery . Both these, V. 10. And Jub faid anto bin , Thu fuit not hear sydings this and other motives, were fet on, as the gleated aggravation of his grief, day, etc.] Just out of his love to lum despet to let him go, because by his excellive love and unbounded affection towards his desa Abidiom, which doth fo whollyengrofs and take him up that he doth not fo much as tacte was in the news a manager of 197 and greet, and are would have month on the month of the m hypocrifie.

and went up to the chamber over the gite] i. e. He was to full of grief that it must needs either have a vent, or elie break his heart ; and therewould so imbliver the joy of the victory as he would have but a cold fore being utterly unable any longer to refrain and restrain his passion, and loth alfo that those in the gate should discover his weakness, he went not home to his house, but into the chamber over the gate, there to vent his grief; yea, to was he transported with violence of passion that he could not hold out fo long till he came thither, but in his very paf-

populati a minor into mante tory guous neways a Cumiter of an Entinophia by and/on, as the word is state. Jet. 32, 32, but a Profelyte to the what miffers and minditief would have hefsilen the whole State, thefe plant he religions, if Abidiom had out lived his such entire those the uneffigure of funch fad and mountful news, as he dispelded this would be to David, concerning Abidioms death. we person to wome the Direct contenting Australia and the Contenting Australia and Australia a

CHAP. XIX.

Verf. 1. And it was told Josh] It is not expressed by whom but it is turned unto him ; and fo it came to be notfed throughout the whole army that the King immoderately lamented the death of his fon, v. 2.

V. 1. And the viffory that day was turned into mourning] i. c. Where-

V. s. And the wilders that sky was turned into mauraing 1. i. Wherether expected by and ritumph for forgers deliverance by 6 polosis
a vilcory, contrastivife it came to pair that the Kings mounting caused
all the people comount, the body tympsthixing whith the heads, and not
enjoying its health when the head sketh, Prov. 16.5.7. & 1.5..
V. 3. And the people gas thom by Realth that day into the City 1.
They came not like a viction to sarry with 10 yand retumph, but feateating themselves here and there feeterly convelighted themselves into the
City, as they could, not defining either to feet the King or to be feen of
him. Others take it in another fense, therein following (as they conleave), the Helwer, thus. The escell shale game in senterior a and so the num. Onters same it in anomer tenne, turcein fouroung less they con-cive) the Hebrer, thus, The people file away in entring; and so the vulgar Latine readeth is, The people declined that day to enter the City stem as people fixing before their mentics, i.e. they came not into the city at all, but being about to enter they withdrew themselves into other places, through (hame, grief and discontent, when they heard how heavily and beynoully the King took the death of his son. Which Josb observing, sold the King that if he did not forthwith ceale his mourning, and go ou and fpeak comfortably to the people, there would not any one of them carry with him that night.

V. 4. But the King covered bis face] After the manner of close mourners, See on ch.15.30.

V. S. And Soab came into the bouse to the king] i. e. Bither into the chamber into which he ascended when he first heard the news of Absaloms death, or into the house in the City whither he had now tetired

and faid, thoubast shamed this day the faces of all thy servants] Though this speech of Joabs were very harfh and sauty, proud and peremptory, and in respect of the manner much to be condensed, as far unbeseeming a subject to use unto his Soversign, and in part also very falle, and wrongfully applyed to David; yet thus far it admitteth of excuse and exrecountion it was for the moft part true, in respect of the matter and fubthance of it, a and though he falled in the manner, yet what was out of low-and faithfulned; so prevent the great mildels which might have looked by a friend whom David had held on this courte of mourtain it was untered by a friend whom David had always found faithful, rute and trufty to his person and cause; and was no more (as it feemeth, all circumftances confidered , compared with the event and iffue of it) then was profitable, and even at this time almost necessary. For David was to deeply and dangerously tunk into a guif of passion, that he could have been no otherwise pulled out of it, and preferred from finking deeper, then by fuch a rough and rude hand. So that though the fauce was was wholfom, and infit for the palat of a King, yet the food it felf
was wholfom, and fit to fitrngthen and recover him out of his languishingpession. And first he telleth him that he had shamed the faces of all bit fervants, i.e. had fo difcountenanced them by difrespedling their fervice, that not during to come into his prefence, they were in great difcontent ready to leave and for lake him, as not deferving their future fervice, feeing he had no better rewarded their former, by which both himfelf and all his fons and daughters, wives and concubines, had been preferved from utter ruine. So also he had confounded their faces with shame, by disappointing them of their hopes, in not accepting of their faithful fervice, which they had performed with extream hazard of their lives. nor any wayes encouraging them with praile or reward, as they expe-

V. 6. In that thou loveft thine enemies , and hateft thy friends] i. e. Haft expressed so much love to Absalom, who was an enemy and traytor, by thy bitter lamentation for his death ; and fo much hatred to thy friends and followers, by withdrawing thy perion, and discountenan-cing their service. Here the chargeth David with that which was un-erue, and finisterly missinterpreteth both his passions and actions. For himfelf from his friends and followers out of any harred to them, but because he would not discover unto them his weakness in his excessive mourning, which for the present he was unable to temper and moderate, being transported by the vehemence and violence of his inordinate affection and unruly paffion.

for this day I perceive, that if Abfalom had lived, and all we had dy yor ton any i perceive, total y stoplant manuscript, and an word, and they were ex-treamly barfin and bitter to be untered by a fubject to his Soveraign, effe-cially bring wounded already in his spirit, and dejected with grief; so al-fo they were unterly faller. For David defined the life and welfare of all bis friends, but of Abislom also among the rest, though he had shewed himself his mortal enemy. Neither doth Joab moderate and qualifie

from the danger of everlasting milery by dying for him a temporal | good service. Here he given him wholsome and faithful counsel , but imbittereth it in a proud and peremptory manner, not (weetningit with humble intreaties, but making it distaftful by infolent commands not befeeming a subject to his King; like a good potton or pill profitable for cure, but not so prepared and sweetned as that the patient might take it

cure, but not to prepare anno insecution as that the parties magnetic without great to string and relactancy, for I fresh by the Lord, if though not forth, there will not starp one with thee I is. All thy people will fortake thee as unfit to govern them, who are not able to rule think own paffions; and think of chuling another King , who is more moderate in bimielf, and just to them ; and then thy case will be misseable, though thou retainest the title of a King, see-ing in the mustifude of the people is the Kings honour; but in want of tha people is the destruction of the Prince, Prov. 14. 28, And this Josb conrmeth by a folemn oath, the more to startle and move the King to follow his counsel, though he had no certain knowledg that it would so fall out, but only gueffed that fo it would be by probable conjecture, which

was no lufficient warrant for an oath, and that will be worfe unto thee then all the cuil that befel thee from thy youb until now]t. e. Though thou bak gone through many troubles, and endured great affilctions in former times, especially through Saulspersecution, and Abialoms late rebellion, yet this will exceed them all, when in thy old age thou fhait be depoted, and expoted to contempt and desperate dangers

V. S. Then the King role, and fat in the gate 1 i. e. He addressed him-lest to follow and set 1 oabs council i because though he discilled it as harsh and eare, yet he saw it was profitable and necessary. And there-fore for the present he shook off fortow; and that he might win the preples hearts by thewing himself graciously unto them, he fat in the gate, the ordinary place of judicature and publike affemblies.

and they told unto all the problet i. e. Davids friends and followers appointed for this fervice gave notice to all the reft of the people, to wis, all those who were of the Kings party: for those who followed Absalom and had escaped out of the battel, were fled, and returned to their own

V. 9. And all the people were at firife] Recounting now in their fe-cond thoughts the great and manifold benefits they had long enjoyed by Davids government, and their unworthy requital of him by rifing a-gainst him in that horrid rebellion, God working a great change in their hearts, they begin to repent and condemn that course they had token ; yet none being willing to bear the whole blame , every man was willing to put it office another . And now milliking their own flacknets in making him formesmends, they begin to think and freak of his return with honour to his own home at Jerusalem, that he might be reestablished on his throne a and to this end provoke one another, and call

upon their Magiftrace and Elders to baffen the work.

The King faved us out of the band of our enemies] To wit, the Mos-bites, Ammonites, Idumeans, Syrians, and especially the Philiftims; and therefore little reason had we to rebel against such a King , by whom we have had to many and mighty deliverances: But feeling we have done it, greet caule we have to make him fome amends by haftening his return, that we may peaceably fubmit under his government.

V.10.24nd 24bfatom shows we ansysted over majst dead] q.d. Though

there had been reason that we should, if Absalon had lived, bave liked our courle, and proceeded in it ; as it feemeth there was none, feeing God hath shewed his dislike, by rendeing it unprosperous and faral both to him and us; yet now it were madness to proceed in this rebellion, and not to submit to David as our King, seeing he in whom we trusted is taken

V. 11. And King David fent to Zadok and Abiathar the Priefts] Whom he had left at Jeruialem, as most able and faithful to negotiate his

Speak unto the Elders of Judab, faying, Wby are yethe last to bring the King back] Because they were the first and chief that had firengthened Abfalom in his rebellion , they were more apt to despair of pardefined abbottom in a presenting the present of the present of the definition of the tenderneffe of sffection towards them, notwithfranding their former er-rour, if they now repented of it, feeing they were in a neerer relation to bim then any other tibe, as being his friends and kinfmen, who had anointed bim for their King, whileft the other tibes addered to another. Herein David was a lively type of Christ, who fayeth not till his ententes feek unto him, but fendeth his minifters unto them, to feek and fue that they will be reconciled, 2 Cor. 5.20.

feeing the speech of all street is come to the King] To wit, experi-sing their resolution of coming to feech him back to his house from Ma-

V. 12. Te are my bretbren, ye are my bones, and my flest] i. e. Stand in a most intimate relation to and neer conjunction with me; and therefore no more possible it is that I should remember former wrongs, and re-

verse on yield you you; then I flouid hate or hut my own lith and bonss. And is this phrasic is uicd, Gen., 2. 37, Judg-93. 28th, 5:29,30 V.1.3. And Go this phrasic is uicd, Gen., 2. 37, Judg-93. 28th, 5:29,30 V.1.3. And Go thy phrasic is uicd, Gen., 2. 37, Judg-93. 28th, 5:29,30 V.1.3. And Go this phrasic is uicd, Gen., 2. 37, Judg-93. 28th, 5:20,30 V.1.3. And Go this phrasic ph himlet his morat entity. Nettlett dots Jobs moterate and quaints this thep entities, by larging that it is weare on the little courte be would item to his Princes and people to be thus ill stilled courte's term, but possible the proposition of the princes and people to be thus ill stilled courte's term, but possible the proposition of the princes and people to be thus ill stilled courtes term, but possible the princes and people to be the people the princes and people to be the people to the people to the people to the people to the Chap. XIX.

Attributed by the despited parton, or at famire; but his meaning is, that he came first of all therethes of itseleast of being received into his favour, that this might not hinder his design cl, Judah only excepted. For it is usual in the Scipoure to divide all of beinging him in, he assured him that he was not only ready to forreal into these two, Judah, and Ephraim, Judah baving Benjamin relation that was between them, to advance him to the highest flonour.

God do fo to me and more alfo] See on Ruth 1. 17.

if thou he not Captain of the hoft, See.] Though Josh had Incurred

Chap.xix.

Davids just displeature by divers acts, as the killing of Abner and Ab-falom, and by his harsh and insolent speeches, and peremptory exposurfalom, and by nis natin and intorent species, and percupiony expoun-lations unbelecenting a fubject, yet confidering how faithful he had al-wayes been unto him, what good and futcefsful fervice he had ever done, and that in those particular failings his main intention was to promote the good of the King and the whole Common-wealth, and contrari-wife how faithless and rebellious Amasa had been unto him, I cannot fee how it could ftand with Davids justice to advance Amasa, who had fo ill deferved, and to turn Joab out of that place which of right belonged unto him both by Davids promife and his own purchase, in hazarding his life in fuch a dangerous fervice, as was the affaulting and taking the frong fort of Zion. Neither can I think his policy juitifiable in using fuch a means to reduce that party that had stood out against him, to their obedience, as he had formerly done to Abner with like successe, Nor can I but (as I conceive) justly suspect that his chief quarrel a-gainst Joab was the death of his dearest Absalom, though it brought so much good both to him and the whole Common-wealth, feeing he pardoned greater faults in Amaia and others, yea, inflead of punishing did reward and advance them. But though David were an holy and just and the additional course, we the was but a man; and had his failings, and this among the relt. Nor can I think (as fome do) that he did thus by a fecret inflinct of Gods Spirit; for what were this, but to make it the veil to hide mens failings? And it is like that if he had done this by an inward spiritual motion, he should have had better success

in by an invest pairton motion, and notion awe had better juccels both in Abners, cale, and in this of Amsia, before me continuity 1. i. c. A long as thou and I live.

V. 1. a. And be board the bears of all the mean of #idabl 1. c. David by his friendly melling and gentle speech, delivered by the Prichs from him to the mean of ludsh, included their hearts with unanimous consent. towards him. Some understand it of Amaia, that he having received from David this comfortable message concerning himself, periwaded the men of Judah to fetch him home .

V. 15. So the King returned, and came to Fordan] i.e. The other fide of Jordan towards Mahanaim.

the King homewards from the other fide.

V. 16. And Shimei - bafted and came down with the men of Judah Taking this opportunity of reconciling himself to the King, and ob-taining pardon for those gross abuses which he had offered unto him, hoping to speed the better because the men of Judah also came to make their peace; and to obtain pardon for their rebellion.

V. 17. And there were a thousand men of Benjamin with him These he brought to intercede in his behalf for the Kings favor. Hereby is implyed that he had some relation so the house of Saul, and that he was a potent man in that tribe.

And Ziba the servant of the house of Saul Ziba being guilty of how things would go, and to make the best shift be could for himself, to retain the Kings favour if he were questioned; though Davids partiality made this care needlefs:

and they went over Fordan before the King | i.e. To meet him on the other fide, and to conduct him over.

And Shimei fell down before the King] Not to excuse his heinou fault, which was altogether unexculable; but to meke au humble acknow-

leagment of it, crave pardon, and deprecate deferved punishment.

V. 19. Let not my Lord impute iniquity unto me] i. e. Though my fault he belinous and capital, yer do not, as in justice thou mailt; lay it to my charge, but pardon it, seeing nothing more adorneth a King then clemency. Neither do thou only forgive, but also forget it, that thou maift not ftill harbour hard thoughts in thine heart againft me , as my

humble acknowledgment, not any wayes extenuating or excusing my

fault, but wholly relying upon thy mercy and elemency.

therefore, behold, I am come] i. e. Not despairing of grace, but prefuming on thy goodnesse, I have not run away , but taken the boldnesse

to press into the presence, that I may obtain for giveness, she first the bouncies to press into the pression at the bouse of fossion for giveness, she first this day of all the bouse of fossion for Sureness on the first to regain thy favour, I have by care and diligence prevented others Though the laws a manner than the place of \$4 feets in the state of the place in th

joyned to it, and Ephraim comprehending the other ten tribes, which are all called by its name, because it was the chief, and had fill the preemiall called by its name, occause it was the enter, and in a many possible once above thereif, all the rights and priviledges of princepriature or birth-right by Jacobs bleffing being divided between it and Judah. So. Zach, 10. 6. 18. 7. a. and 1. 13. Jer. 21. 9. Ho. 5. 23. Or elic he might be faid to have come first, or before all the house of Joseph, becaule he came now with the men of Judah, before any of the ten tribes came. Judah and Benjamin were fo joyned and mixed together that they were accounted but as one tribe. Now Shimei maketh use of this precedency, as an effectual argument to move David to pardon him ; feeing by his coming in, submission and reliance upon Davids mercy he had given a good example to all others 3 and if he, in so doing, found good succeis, it would be a fingular encouragement for them that had rifen sgainft him to do the like; whereas if he should deal with him in rigour of juilice, it would deterr and dishearen others that had been in the rebellion , from coming in and submitting themselves, sec-

ing there was no hope to find mercy.

V. 21. 'Shall not Shimel be put to death for this?'] q. d. Surely he cannot in justice be spared , seeing the law of God condemneth his of-fence as a great fin, Exo. 22. 28. 1 King. 21. 10, 13.

V. 22. What have I to do with you, ye fons of Zerviah] q. d. Why do you so over-busily intermeddle with my regal affairs, hindring me from exerciting my Kingly perogative, in pardening and shewing mercy to whom I please See on ch. 16. 1.

shat you should this day be adversaries unto me] i. e. Howsoever you would teem friends, and thus advite me out of zeal to mine honoursyes your counsel is so ill at this time, all circumstances considered, that you could not have given me worfe, had you been my enemies; hindring me in that which is good, and exciting me to evil, to wit, unfeafonable re-

shall there any man be put to death this day in I frael?] Sceing Gods by giving me victory over mine enemies, and restoring me to my Kingdom, hath made this day unto meand all that love me, a day of rejoycing and thankigiving, should I cause it, by shedding of blood, to be unto un-

and tomingwing, moute a Cauce 15 by incoung or blood, to be unto un-to any a day of mourning and lamentarion F &ce on 1 Sam. 1.1. 13, for do not 1 know that I am this day King over I fract?] I am, as if I were newly create a King, my lolf Kingdom being referred a And what-better beferench and more adorneth a King, or winneth and knitteth the of Jordan towards Mananiam.

and Haddessen to Offiged J. t. A place on this fide Jordan, neer

Jarthop, where Johna furt picted his campatice the came over and cir
cumifed the people, from whence it had its name. See on John. I his Subjects unto him, she clemency? decidily in the day

cumifed the people, from whence it had its name. See on John. I him, and read his disposition I in his actions to or what most

alternated their affections from him that region and feverity, which are allenareth their affections from him then rigour and feverity, which are at this time fo unfeafonable?

at this stand to untestinated to V. 2. Therefore the King fald unto Shimel, Theu fault not dye: And the King fware unto him] This is not simply and abiolutely to be un-derstood, but in reference to his former faults, for which now he craveth pardon. For, if he committed any new offence, this oath would not priviparaon. For a the communica any new one way in a sett would not privi-ledg him from deferved punifilment. Neither could David undertake for, future times after his death; but only for the, time of his own reign. Yes, but how could it fland with Davids oath to give order to his fon Solobut how could it itana with Davins oam to gave offer to his ion someon to par him to death when he come to reign, I King, 2, 97 I answer, His oath did not blad him to restrain, his son from doing justice in purely to the country of nifhing his offence, which was to belinous and feandalous that he did not About 100 for value of value o ged by his impunity to do the like; and therefore he leaveth it to his fuecellor to call him to an account for it, and not to hold him guiltleft. For chough respecting scatonable circumstances and the prudent carriage of things, with reference to State-policies and purposes, he had sworn, that he would not put him to death with the sword, as he speaketh in his charge Outer macy and to control a month.

V. 18. And there were tour a ferry-best to carry out the kings boulight no solomon, a Kings. And the second is the second of the control of the cont chief of his family, as his wives, children, and whom he pleased, and remitted, but upon the committing of fome new transgression, into chief or his family, as his waves, chuisern, and womon ne preserve, and remissers, our upon the committing or some new transfertition, into those implyed for factoristic ultes as he thought goods; the relif and which he foretise (knowing the malice and wickedness of his heart) and gooks of his company making this as they could to passo ver by the flast and whole heavy the second of the heart of the his company making this as they could to passo very by the flast and doords, or as Josephus will have it, by a bridg made of boats.

Indition upon hims and strictly hold him to the keeping of it. And if lo, then he might take occasion thereby to put him in mind of his former

to tuen ite inight each occasion interest to put min mining of his former, wickedness, and punish him for one as well as the other.

V. 24. And Mephibosheib the son of Sant] i.e. The nephew or grandfon of Saul, father of his father Jonathan.

and had neither dreffed his feet, nor trimmed his beard, nor washed his clothes] i, e. He came in all respects of hahit and deportment as a true. mourner for Davids long absence and many troubles,

mails not fill harbour hard shoughts in thine nesset against the; as may be seen the substantial field deferred.

V. 20. For thy forward dob into that I have finned] i.e. the guilt of King was no occome to greatly fine the first in the substantial field the King was no occome to greatly fine the first in the substantial field the King was no occome to greatly find the present of the substantial field the first was not come to greatly fine the substantial field with the subst V. 25. When he was come to Ferufalem to meet the King] It feemeth dan j units we will read words lius, asciticis do, word we ding was coming to grufalem. Mephilosheth met him, wanting as it feement op-portunity of coming founce to him through Z-b.* treachery. Wher fore wenteft thou not with me, Mephilosheth? As the reft of my

friends and followers did, being willing to pareske with me in my condition? This question he asketh to see how he would answer to those hings which Ziba had laid to his charge, ch. 16. 3.

purpose to Ziba, and commanded him to make ready my aste, and he neglected to do it, carrying him away for his own use, and so disappoint-

V. 27. But my lord the King is as an Angel of God Of excellent wildom to differn truth and fallhood, good and evil. See on ch. 14. 20. while no edificent ruth and taithood, good and cuit. exec on cn. 4, 200 do therefore what is good an thirt per [2] i. e. If thou judge fine faulty, pautifume how those pleases [3] to those mailt judly dots, feeling all my laters hoofe have destread to be pushfled with olified goods and life, by rising against thee our lawful Kings, and fiding with lithoothest. V. 18. What right interfered hower I gat not gray more table Kings [3].

i e. To make further complaints of my fervants ill desling with me, though thereby I should lose both my honour and lands I steing thou who hast given them unto me of thy free love and bounty without any of my deferts, mai A at thy pleasure justly take them away, and dispose of

them as thou thinkelt good.

V. 29. And the King faid unto him, Way speakest thou any more of thy matters? I have said, Thou and Ziba divide the land This sentence fome excuse, and justly as if this were the meaning, That he should not need to trouble the King or himself in making any long spology, seeing he did accept of his excuse, and was content howsoever upon Ziba's informa tion he had passed an hard doom, now to revoke it a and that his first fentence fhould fand, to wit, that Mephibofheth fhould en joy the right and inheritance of all the lands of Saul wholly to himfelf, and that Ziba should till and husband them to the halves, i. e. for his care and pains should have an equal molety with him in the profits, according to ch. 9. 9, 10. though no fuch order of husbanding the lands to the bufinels, and for his pains have a fervants reward. But howfoever, to juconnects, and to more assessment as the extraction of the first period of the first pe words, I have faid, cannot have any relation to his former order, but to words, I Babe Jata, cannot have any relation to his forther order, but to his prefine function of dividing the land, as it is plainly expertiled, at A. Trouble me no more with thy matters, being at this time full of weighty business that concerns the State; for I have passed my fenence, and am reloved to have it stand, that the land shall be divided between you, Thus David, though a moft just King, passets and autivact detween you, Thus David, though a most just King, passets and eather a most unjust sentence, being now blinded with Ziba s lyes, (ycophancy, flattery and brites, and with a Kingly italouse of his Crown and Kingdom, and rewardeth a perfidious villain, who for his treachery deferved severe punishment. And as contrary to law he formerly had taken the fingle tefilmony of a fervant against his master, and that in his absence, so now numony of a levent against his matter, and that in his ablence, to now he ratificht it, though there were no colour for it, that a poor creeple flould afpire to the Crown and though he might appear to David by Maphibofheths habit, deportment and utter neglecting of himitelf that he had our of love to him grieved and mourned all the time of his ablence and trouble. Neither would be now, though the cause were so important, sour volunte. Yettiner woud ne now, toodge to a cause were to important, you confide to give it a new hearing for the rediffying of his judgement, but lubbrent hower, as rediving to fland to his fentuces, whether right or wrong; yes; though he might plating the Zion's extreme faulti-nells, fines flanding by and hearing his matters accusation he had no thing see fay to bloom accuse. This injustice of David is much aggravated, if we confider the person upon whom he did exercise it, even the only fon of his dearest Jonathan, who to the hazard of his life had done him fo many favours; all which he now ungratefully forgetteth, and with them his covenant and oath also which in Gods prefence he had made with himthat he would for ever flew kindness both to him and all his posterity after him. So frail and sinfirm are the best men aff in the day of tempta: lon God leaveth them to themselves, there being no fin so foul into which they arenor ape to fall, if they fland only in their own ftrength.

V. 10. Yea, let bim take all, for as much as my lord the King is come again in peace] i.e. Both fruits and lands; and not a part only, but the whole; For feeing it goeth well with the King and State, is joyeth me fo much that I can eafily diffense with my own private life.

V. 31. And Birgillal—came down from Rogelim] A City beyond

Jordan where he lived.

V. 3 2. For be was a very great man' i. e. In power and riches, feeling he was able to long to fursin the King and all his numerous fellowers, ch.17.27.

V. 33. Come thou over with me, and I will feed thee] Here David the weth his humanity and gratefulnets by his readinets to requite Bar zillal's bounty and kindnets, though he in respect of his wealth, needed

V. 34. And Barzillai (faid to the King, How long bave I to live?] i.e. I cann it, in respect of my great age, live long, and therefore have no reason to change my habitation and course of litte for so little a time. especially being unfit, by reason of age, to enjoy the pleasures of the

V. 35. I am this day four score years old] And therefore it is high time for me to prepare for death, rather then delight and solace, whereof I am

not at this age capable; can I discern between good and evil?] To wit, in meats, drinks, and

For thy feruint faid, I will faddie me an affe] i.e. I made known my f i. e. My poor kindnels in supplying thy late wants with fo rich a reward; whereas all I did was but my duty.
V. 37. Let thy fervant return that I may dye in my own country 7 q. d.

It becomets men of my age to this tather of their death and buriel then of enjoying courtly delights: and therefore the best way to gratific me, if so thou are pleased, is to give me leave to return unto my own home, where, for the shore remainder of my life, I may enjoy reit and retiredness, fit my felf for death, and after I am dead may be buried In the fepulchre of my father and anceftors, which is to all a thing ac-

Behold thy fervant Chimham , let him go over with my Lord] That he may not flight the Kings kind offer, he propoundeth a thing which would be to him more acceptable and profitable, namely, that Chimham one of his fons, might be taken into his favour, and preferred by him as he should think good. Which motion David entertained; and in his old age, when he could not live to fee it done, he commendeth him to Solomon his fon, I King, 2. 7. Of this Chilotham we read Jer. 41. 17.
V. 38. Chimbam finall go over with me] To the other fide of Jordan.

and fo to the Court.

V. 39. The King kiffed Barqillai, and bleffed him? i. e. Taking leave of him, he gave him thanks, and wished him all prosperity. So ch. 14.22. V. 40. and also balf the people of Ifrael i. e. Lot precisely the just half, but either those that had not rebelled or had reconciled themselves to the King or fo many of them as in that great hake could make themfelves ready to go out to meet him.

V. 41. Why have our brothren, the men of Judah ftolen thee away ? i. e. Fetched thee homewards unawares to us, and not expecting our halves appeareth in that place, but only that as a fervant he flould do his company, thereby engrofting thee, and appropriating to themselves all the glory of the action.

and base broughs the King and his houfhold! Here they change their freech from the second person to the third, which is usual with the Hebrews when the inferiour fpeaketh to his fuperiour, that he might exalg him, and abale himfelf.

V. 42. Because the King is neer of kin umous] i. e. Of our tribe;

and owelleth among us.

buse up cates of the Kings coft i] i.e. Have we done him this fervice for our own advantage, and not rather in the former respects t

V. 43. And the mea of I frael answered—We have ten parts in the

King] q. d. If David be confidered as a private mnn, you have more interest in him then we; but consider him as a King over the whole land, and then we have a greater share in him then you, being ten tribes. and you onely two though Benjamin be also reckoned with you a and so we are the far greater part of this Kingdom. In this contention between Judah and Ifrael the mutability and unconfished of the common people is very observable, seeing they who lately rejected David and rebelled against him, do now in a hot contention strive who should have the reareft intereft in him. So the Jews dealt with our bleffed Saviour, one ay finging Hofanna unto him , and bleffing him, and the next day cry-

ing out, Crucifie bim, Matth. 21. 9, and 27. 23.

And the words of the men of Judah were stereor then the words of the men of I [rati] i.e. They were more rough and flour, prefuming upon their priviledges, because the King was of kin to them, and the royal dignity fetled on their tribe , and because they were the greateft and richeft, and in wars had precedency before the other tibes. This contention the King hearing, and faying nothing to compole it, being loath to displacife either party, it afterwards broke out into a further and greater inconvenience. For leting Judah challenged the greatest part in the King, Israel impadent of tuch a disparagement, reduced to have in him. any interest at all, ch. 20, 1,

CHAP. X.

VerC. 1. ANd there bapned to be there] i.e. When the ten tribes contended with Judah, which is mentioned as the occasion of Sheba's rebellion and commotion.

Sheba's rebellion and commotion.

a men of Bindil Sec on Judg. 19, 22:
whole name was Sheba the fan of Bibrit, a Benjamite! He being a
chlef man of that rible, and, it is like, of Sauls family, having goner
this opportunity, our of harred to David, and hope to reduce the Crom
back again to that rible and family, and particularly to himself, because
the chief head and Captain in this rebellion.

be bless frimped] Namely to affemble the Hracilites, who were now discontented, and to fit them up to tebellion this 19,41,43. Unto which they were the more aps, because as yet they were not well tested in their allegeance; like a broken bone newly tet, before it had time to knit togeher. Thus God was pleased to correct David for his fins, and to exerclichis faith and patience, with a new affilition coming in the neck of the former, as one billow followeth another, not allowing him any time of reft or breathing.

and faid, We have no part in David] This was a form of speech used by the Lieberra, whereby they profiled that they would have no compare with thick who whereby they profiled that they would have no compare with thick who all dipleated them; I. King, 1, 3, 6, 43, 8, 2, 17 to the reason of the standard a third has been cased unable where the standard when the standard the standard a third has a table that the King above lifest; g.d. Steing Judah challengeth the whole in secret in the King, therefore let them wholly have thin, and let us unakit

other delights?

wherefore then floudd thy fervant be yet a burden to my lord the King]

Being unable to do thee any fervice in this my decepte age.

V. 36. And why floudd the King recompostle it me with fush a reward?

vered the spleen and second of a peoul Benjamite; who had high thoughts.

Chap. xx. of themselves, because formerly the Crown and Scepter had been worn He suspected nothing, when, slipping out of the stabbard, he stooped to take

every man to bis sents, O Ifrael] i. e. Difift from profecuting your purpole of bringing David home, and return back to your own houses and eribes, that you may there advice and confult what is to de done. V. a. So every man of I frael went up from following David] i. e. Im-

bracing Sheba's counfel they for look David, not accompanying him any longer or further, but leaving him wholly to Judah, who fil unanimoully adhered unto him, & conducted him the whole way from Judah to Jerufalem.

V. 3. And the King took the ten women bis concubines] To wit, which Abfalom had defiled, ch. 16. 12.

were deflied by voluntary confent, feeing when they had juitly deferved death, yet he favoured and spared them, because they had been his wives and concented himself onely with their confinement. Yea, they deserved little less then death, though they were in some fort unwilling to be thus abufed, if they did not to the utermoft of their power make reliftance, chug rather to dye then become the Subjects of Such an horrid and fhamevillany. Yea, if they were wholly innocent, and meer patients to Absloms violence and wicked lufts, yet David deale pioufly and prudently with them (especially if it were done by their consent) to put them in ward. and never more to company with them, because they had in an incestious manner Burdefiled with his own son, and could not go abroad without frame to chemielves, and some difgrace to him, and without renewing the memory of Abialoms filthiness and wickedness, which he out of his tender affestion defired frould be rather forgotten and burled with him.

living in widewhood] For though their lord and husband ftill lived, yet

they were in a fore widows, because they were divorced and perpetually separated from him, and fo he was to them, as if he had been dead

V. Then the King fail to Amafa, Affemble me the menof gudab] Having appointed him to be General in ftend of Joah, to ratific his grant and confirm him in his place, he putteh him into prefent imployment futable unto it, namely, to raile an army to purfue Sheba, and prevent his defign. within shree dayer] This was a great work to be done in fo thore a time t

white never a 'ye' | 1 unit was a great most to the country uniter thould have encerted his number of muthiners, and grow too firings.

'Y, 5 s A mild great — bad the trained great plan the time! Bither the history was confirmed from the start of the great plan the time! Bither that him was confirmed in that a dispatch, or moti of the people were to addicted to their old Controls, under whom they had formerly fund youl justcefe, that Amafa could hardly perfwade them to follow him who of late had etisting Ambia Coulo asterly periwase triem to forlied timpeno of rate and profested no better. But whatfoever was the caufe, this delay might work fome fealoutie and fulpicion in David, that he being but a reconciled enemy was not true to him and his caufe, and fo make him think to imploy a nother in that fervice which required fuch quick dispatch.
V. 6. And David faid to Abifhai] David was impatient of Amasa's lone

Ray, yet being resolved not to restore Joab to the Generalship, as fearing shat if he fhould use him in his service he would encrosch upon him, and by gaining the peoples favour would ulurp it into his hands, he chuleth ra-eher to imploy Abilhai in this expedition.

Now fault Shaha—do us more barm then did Ablatom] He will raife up

againft us a more dangerous rebellion, if he be not speedily prevented ; seeing many that would not adhere to Abfalom, because he was Davids lon, would now follow Shebs, who was of Souls tribe and family, and Davids

Take then thy lords fervants, and purfue after him] This some underfished of Josb, who had been General of the Army; and others of Amala. who was now in his place, See ch. 11, 11. But most probably it is mean of Davids own fervants, and chiefly of the Cherethires and Pelethires, of Davies own terrents, and current or the Currentees and retenties, who were of his guard with others of his faithful followers; that were mighty men, and now about himas it is experied v. 7.
7. 96ab man 3 So called because they had been under his commandant the Cherebites, and the Pelinbites] See on ab. 8. 18.

V. S. When they were at the great ftone] When Abishai and Joab with the reft of their company were come to this great Rone, which was a land-mark flood neer Gibeon, they discovered Amasa and part of the army going refore them ; and fo Joab hafted to overtake him, with a full resolution to all him, as afterwards it appeared.

in ecting his delign.

and upon it a girdle, with a fword fafined upon his loyne ; i.e. Hanged upon any fudden occasion.

and as be went forth, it fell out] i.e. Purpofely going with Abishai with a full refolution to kill Amaia, as he had formerly done Abner for the fame cause (being encouraged, it feemeth, by his impunity) he put his sword since cause come throusgeous retrieva, by our impurity the put his sworn fine a wife cloubard, that being gibb in the finesh is might upon the mo-ving and bending of his body still out, and that (o falling he might without Amais's single-fing my thing lifeopt to take it up, and in his ifing might deadly wound him, whileft he imbraced him and took him by the bested to falute and kiffe him.

V. g. And loab (aid to Amafa, Art thou in bealth, my brother] i.e. My dear kiniman. For he was his cozen german, or lifters fon a and it was the

6. 3. Muth. 12. 47. Joh. 7. 3.
and loab took Amaja by the beard - to hiffe bim] As their manner was in faluting. Sec Gen. 19. 11,

ic up, shinking that it had flipped out by accident, and not by any defigne So he immee bim there with in the fifth rib] i.e. He flabbed him into the lody

under the fifth rib,neer his beily, jo that his boxels came out Secon ch. 2.23.

and frage him not again Heb, doubled not his froke. Because he hid made fure to kill him aircady, and had given him his d a he wound with

made our to minima access, and non green min my to a us mount meter fit flow. See a Sam. As, 8

and be died] i. e. Received a mortal wound, fo took and Abifful bis brother purfued after Steba] Josh having the taken Amasa out of his way, resumed his office of being General over the

taken Amala out of his way, refunted his office of being General over the army, and as their Capsain led them out a gainst Steba.

V. 11. And one of laabr men flood by him j. i.e. By the body of Amafas appointed by Jobb (as it (senseth) to shand there to muke the following
proclam-tion to the Souldiers as they palled by.

He ibst favourable half i.e. Who loving him, directh to reflore him

to his place of General, Amala being dead,

and that is for David , let him go after Toab] i. e. Whoso defireth that David and his party thould have good success in this expedicion against the common enemy and the traitors that joyn with him, let not this acci-

the common enemy and the trainers that you want along terms that actual dent hinder hind from purising them.

V. 1.2. And Amafa wallowed in bit blood! Being in the pangs of destrict And wheather than 16 whose that the pengs feed fulf! When Jobs friend and follower, v. 11. oblived thus, now whilst anding his proclemation and and follower, v. 11. outerven that, normalisationing and processing by, flood field to gaze upon Amela's body; as a strange and formidable fight, he removed

Army, in that notwichstanding Davids displeasure sgainft bim; and his bloody and treacherous murdering of Amais, none of the Souldiers, no not those who were lately under Amai's conduct and command, refused to follow him. And this may formewhat excuse David for not punishing him for his foul fact, feeing it was not in his power to do it; though he may jultly bear the blame, in that after his return he did not so much as sharply reprove him for it, if at least the Story report wolly all that was faid & done;

V. 14. And he went through all the tribes of Ifrael i. c. Josb and his army pursued Sheba with his followers, who went through all the tribes to fit them up to joyn with him in this rebellion ; that is, all those that lay between Jerusalem and Abel, to wit, Ephraim, Manasseh, Istacher, Zebu-

unto Abel] Situate in the tribe of Naphtali, in the North-border of Canaan rowards Syria, where were valleys called Maachah. Hence it is na-Caliant towards Syris, water were valleys enter anascian. Hence it is na-med Abel-Main, a Chr. 16. 4, to diffingulfi it from another City of this name not fir from Ga-dera, in the tribe of Judah. Some think this Abel-Maschab was in the tribe of Manaffeh, and fo named from the wife of Machir, who was called Mag chab, and was of Manafich, 1 Chro.7.16.

and all the Berites] i.e. The inhabitants of the land and City of Be-eroth in the tribe of Benjamin, neer Abel, Joh, 18, 25. and they were gathered together] i.e. The Ifraclices which inhabited

the fore-mentioned places, not hearkning to Sheba, followed after Ioab. V. 15. And they came and befieged bim] i. e. Sheba the rebel.

and they caft up a bank That from or upon it they might fight with beat off those that defended the city-wall.

and it stood in the trench.] Or, it stood against the outmost wall, and all the people that were with load bastered the wall to throw it down?

Heb. warred to throw down. To wit, with engines ; and, as the word implyeth, under-mined the wall.

V. 16. Then cryed a wife woman out of the city | i.e. From the city-wall. V. 18 They were wont to speak in old time, saying, They Mall surely ask counsel at Abel: and so they ended the matter Or, They plainly spake in the beginning, faying, Surely they will ask of Abel, and fo make an end. Acbeginning, 1979g, durey voy won sie qu' aces, and 10 mage arena. Ac-cording to the former reading fone underfland it thus. The inhabitants of this city in former times being reputed very just and pendent, were in wega-y affairs teferted unto for council; whence it geen into a proverby. That they who needed advice fould six at Abst. Ann when they have been dight by to rested in it, that the controvertie was ended and determined, and all well and peaceably concluded. Which course if Ioab had taken before the siege to him min, as accessed a speciesco.

And goods generate that be had put on, was girded auto bim] i e. His he might have faved that abour, and the city have been preferred from fooddens to at or callock was tyed close e him, that it might not binder him length to the control of the control in mind of the old law, which commanded that before they belieged a city they should summon is, and offer unto it conditions of peace, to which if on the out-fide of his cost in a fouldiers-belt, that he might readily tie it the citinens yielded, there should be a coffision of arms, Dest. 20. 10, 21, Wherein actively the charges had been the continuous of a washington of a run, Actes, 20-10, 12-10.

Wherein actively the charges had been the charge of a run to he he do done, and therein offended by transperfiting Gods law; for if by his meffengers he had fer fuch conditions of prese unto Abel before he laid firegation; they had yielded to them, and so the war had ceased.

V. 19. I am one of them that are peaceable and faithful in Ifrael] i. e. 1; with many others in this city are of a peaceable conduien, and faithful to the King, and not apt to rife up against him in rebellion schough it may feem otherwife, teeing Sheba, a rebel and a feditious person fled buther for harbour, is here sheltred, and the gates shur against thre & thine Army, But he suddenly came in upon us, and we did not know his end and aim in reforting to us; And the flutting of our gates was not caufed by any difaffection to the manare of the Hobows to call kinfaren breibren, a Chro. 3. 16317. Mark

King or the fishest was call kinfaren breibren, a Chro. 3. 16317. Mark

6. 3. Math. 12. 47. Joh, 7. 3. gatts should have been left open, there being in every army some untialy souldiers given to plunder and prey, they might have done us a mischief, and V. 10. But Amafa took no beed to the [word that was in leads hand] i.e. we thould have had the amends in our own hands:

a non jeegegt to active year of man a monter an street.] Into the presents in the sagainst the similar remaining accession was tunte tongs appeared offer manned of the cly, that it was a mother or head city, haring former and thinds recibiliting grounded their concert upon the fourty years mentioned villages under it, which had ever been preceded and loyal to the King. And other than the same of the villages under it, which had ever been peacetole and toyat to the kind, ranchitis the utch is soncher argument to diffused, but from defloying or hurching it, feeing it would be an act of great injustice, & very differ vices ble to the State, which would be much weakened by the ruins of fuch a famous city. Why will thou fullow up the inheritance of the Lord ?] q. d. If thou ulch

unjust rigour in ruining this city and the inhabitants of it, thou shalt not onely much prejudice & endamage the whole Common wealth by cutting off fuch a halpful member, but also deal improvily and injuriously against of tuch a hipful memory - out also deal impossing an injustously again of God himelis by deftoying a city in lifact which he acceptes had lovethys his inheritance and by robbing him of his right commit abominable factlegge, and fo make thy felf obnovolous to much guilt and punishment. She use this expectition of fuellowing up the larks inheritance to intimate union the control of fuellowing up the larks inheritance to intimate union. him that, if in tury and compassion he proceeded in his course, he would not shew himself a man, who lessurely chews what he eats, but resemble a ravenous wild beaft, which our of greedinels and hunger devours the prey

at once, and as it were inallowes it down whole.

V. 20 Ear be it from me that I should (mallow up or destroy] Joab whole ly disclaimeth all that the wife woman had laid to his charge, and protesteth In a redoubled freech, that his alm wis not to deftroy the City and endamage the Common-wealth, but to preferve both, by cutting off & taking from among them a common peft, which would infect all that came neer him with the contagion of his fedition and rebellion, if we were fuffered to live any longer,

V.11. But a man of mount Epbraim, _____Sbeba by name] Sheba is faid to be a man of mount Epbraim, becaute he had dwelt in the confines of Ephraim. But properly the Beerothites, of which he was, were Benjamites. See v. 1. and ch. 4. 2. Josh. 18. 25.

And the woman faid unto Foab, Bebold, bis bead shall be thrown to thee ober the wall] This wife woman thus confidently promifeth, either because the stready knew the minds of the Elders and chief Magistrates of the city, who had fufficient power in their bands to effect it, and it may be had put her upon this imployment, as being wife, and to fit to manage it, and a wo-man, and therefore more likely to be heard with piry and compassion; or man, and therefore more interly to be neared with pity of something the chief the chief the chief is a thing to reasonable that they should cut off a rebel to preferre the wholecity, which was now in extremity of danger, that she doubted not but that, which and prudently pressing the matter, the should eafily perfwade them all to hearken unto her.

V. x2. the woman went to all the people in her wifdom] She perswaded the citizens g nerally, as well as the Elders, with her wife reasons, to give Sheba's head to Joab, as the had promifed. See Eccl. 9. 1 f.

and be blew a trumper, and they retired from the city every man to bis tent] peace and welfere of the Common-wealth, and a prudenc general, keeping hyp
his fouldiers in good order and difcipline, feeing when they were fo her the
the taking of this mother-city, upon his bare command they were content to re-tire themselves, and so after all their labour to lose their expected prey-

as it queht. But David did not think it fit to be done at this time, partly, be cau's Josb had fuch fuccels in this expedition as gained the hearts of the fouldiers; and partly because he saw he could not well want his service for dential & politick way he though it in value reprehend that which he was not able to reform or punish, and chose rather a better opportunity; and what he could not do himself, he thought it best to give in charge to his son.

V. 22. Now Foab year out the best | Here the names of Davids chief

Army, being reftored to his place after the death of Amaia ; not that Da-

commotions. See ch. 3. 39.
and Benajab - was over the Cherethites He also was formerly named, but here again repeated, with divers of the reft, because upon Davids reftoring to the Kingdom though there might happen many great alterations, yet their Officers for the most part remained still the same, See on ch. 8, 16,

V. 14. And Adoram was over the tribute] This office and officer were not mentioned ch. 8. but now were added to the reft, because Dovid had use of them, there being many Nations by his conquests become tributaries

V. 25. And Sheva was Scribe] Called Seraiab ch. 8. 17. at fome think, the fame man having two names, as was not unufual with the Hebrews. and Ira alfo the Fairite] Of the country of Jair in Gilead, Num. 32. 41. Judg. 10. 4.

was a chief Ruler | Or, prince. Davids fons menejoned ch. 8, are not here ip ken of, because divers of the shief of them, as Amnon, Absalom, and (as it is very likely) Chileab, were now deads CHAP. XXI.

things related in the former flory, concerning the rebellion of Absalom and Shebs, were done and ended, God sent a grievous famine ugon 11g at, which continued three years one after another. Some exposiout this flory of the famine, and that following of Davids victories | Crown.

Thou feeleft to defires acity and a mother in Ifraet] This the ipeaketh in the | against the Phillistims, are transported, and that these things happened before followed might be done in that order as they are fet down in the ftory, there is no reason to admit of such a transposition in the Scriptures, seeing it is never fafe to allow it but when it is necessary and cannot be avoided.

And David enquired of the Lord] i.e. When by the long continuance of the famine he conceived these was foun cause of its bore ordinary course of major, in the fourth year, like a good King, careful of the welfare of his imbjects, he enquired (as is safel likely) by the high Priefts, with the brefanature, and I the and Thumanism who was the same of Gall weeks that plate and Urim and Thummim, what was the cause of Gods wrath, that he might ufe m. ans to appeale it, and fo the famine might ceale, Numb, 17.21.

It is for Saul, and for his bloody house, because be flew the Gibeonites | Thin was an heinous firt in Gods fight, both becaule they violated their oath made in his presence, Josh. 9. 3, 15, 18, and also because they used this bloody crucity cowards them who were Profetyees to the Jewish Religion, and by the long prescription of divers hundreds of years were invested into the same priviledges with Gods people, being of the same faith, and by the calling and profession serviceable to the Sanctuary. The sin is imputed. Saul and all his houle, and punished both in them and sil the people, because they were accellary to Sauls bloody fact, either by their advice and counfel, or in that they liked and approved it, or at leaft did not feek inder and diffwade him from it.

V. 2. Now the Gibeonites were not of the children of Ifrail] To withy

nation and birth, though they dwelt among them.

but of the remnant of the Ambriter] They were not Amorlies properly,
but Hivies, Joth, 9, 7, but because the Amorlies were the abic and most potent and warlike people of all those curfed Nations, and because, though they had a peculiar country to themselves which they p incipally inhabited, many of them were dispersed and intermingled with the rest on both sidea Jordan, therefore usually all the inhabitants of Canaan are in the Scripture called Ameriter, as Gen. 15.16. John 5.1. & 10.5, 6. and 24. 8,15. as in many other places they all go under the name of Gananites, though they who were properly to called did inhabit but one part of the country, lying upon the coast of the Mediterantan (es. Gen. 13. 7. and 24. 3. Numb. 14. 25; and Sauf lought to flay thems] i.e. Utterly to destroy and root them out of the land.

In bis geal to the children of Ifrael and Judab] Not in a true and holy real; aiming an Gods glory; for it tended much to his dishonour to have them destroyed who were now Profelyes, and professed his true religion, Here again Joab thewed his wife moderation, and that he was a lover of the and had pur themselves under his protection; but in a blind and bloody, and ann and purcementers under unt protection 3 but, in point and another hypocritical and preporterous real, sprning, as he pretended, as the we wifare of the Common-wealth of Ifrael : shough indeed his main end was popular applaufe, and to gain their favourby fettning to be fo zealous In promoting their good. In which respect he is faid to have done it in his zeal, and no and Joab returned to Jerufalem unto the King] David is not here faid to inspired by God. He would feem to envy thefe Gentiles and cutfed natihave repetended Josh chiefe to kelling. A maisor re-clisting himself in the lons, that they should be interported to Gods people, and enjoy all their former should be interported to Gods people, and enjoy all their former should be interported to Gods people, and enjoy all their former should be interported to Gods people, and enjoy all their former should be interported to Gods people, and enjoy all their should be former should be interported to Gods people, and enjoy all their should be former should be former should be interported to Gods people, and enjoy all their should be former should be former should be former should be should be former should be form part of it but onely Ifraclites, to whom it was given, he endeavoured to have all others rooted out from amongst them. And this is called geal, because he feemed herein to respect the law of God, which commanded that these curied the time to compared, principle of the control of t onites, who were to be preferred by oath and covenant, for no other fault but because they were frangers; and this he did under pretence of zesl.
V. 2. Wherefore David faid to the Gibeonites, What shall I do for you?

of the famine, he not only told him what it was , but also required that he vid defired it, but because another could not be substituted without danger of should use this means to give satisfaction for the wrong which the Gibtonites had received a For otherwise he would have done what himself thought best and not have put it to their choice to demand what they pleased.

V. 4. We will have no silver nor gold of Saul, nor of his bouse, neither for us shalt thou kill any man in Israel To wit, saving those onely whom we will now name unto thee. And here they flew that their ends and aims in the fatisfection required were not base and covetous ; for they defired no money, nor cruel and unjust; for though many of them had been mur-dered and massacred, yet they would rest satisfied with the death of some icw, and of those onely who were chief actors in their deftruction, namely, Sauls bloody family ; and that not lo much for private revenge, as that by their death an atonement might be made unto the Lord, and to the famine

might be removed. V. 5. The man that consumed us, and that devised against us] ite. Who deftroyed a great number of us, and not fo contented, plotted ftill and con-

trived to root out utterly all the rest.
V. 6. Let seven of bis sons be delivered unto us] i. e. Of his posterity i for he had none of his own ions living, immediately descended. In this de-Verl. z. Then there was a famine in the dayes of David | i.e. After the mand there was an over-ruling hand of providence that inclined and directed them ; that Sauls posterley being rooted out, Davids Kingdom might be eftablified, according to Gods promife. For thefe, if they had lived, would

and we will hang them up unto the Lord] i. c. Divote them unto him, to broaties, and to deterr all others from attempting the like cruely. execution was fometimes ufed to make atonement for fome publick mildeeds

Chap. xxi.

Dist. 21. 22. 23.
In Gibeah of Sulf] To wit, for their great diffuonour, Gibeah being the place of their habitation, among their kindred and friends; and to the end also that by their example all others, especially their family and tribe, might be deterred from attempting the like bloody defign.

whom the Lord did chife] Namely, to be the fif K King of Ifrael. This

they added as an aggravation of his bloody fin, in that beling advanced above all others out of Gods meer grace to be King, he turned tyrant, and imbrued his hands in innocent blood. Others read the words thus, Octhe date of the bush, and apply them unto David, who was elect and choice no. God both in respect to the Kingdom, and his own person, with his posteriya site than 13 and also in respect of the Messagn who was a figure, and in him eternally elected.

Andthe King faid, I will give them Being appointed by God to give them faitsfaction, he promiteth to deliver leven of Stuls ions into their hands to be hanged by them. Here it may be demanded first, how this could stand with Davids justice, to punsh the children for the fashers sin; convary to the practice of Amaziah 2 Kings 14. 6. which was grounded on Gods Law, Deut. 24. 16. I answer, Davids fact was lawful, yea necessary, seeing he had Gods warrant and direction for it, who Javini, yea necessary, seeing he had soots warrant and direction for it, who of airccaton from you, who when he pelate to oblighene with his your law. But Genomly, but you have been defined by the how will this stand with Gods justice, to have Sauls positry pure reck. Some underthand that the firesat the frescott he upon the dead bodies without for his fine, contrary to what he procedite in Exc. 18. 20. I answer; per severe them from binds and betalts. But eften the firesat the fir unto the third and fourth generation, that is not to be understood simply and absolutely without any reference to the fin of the children , for principally In his punishments he histh respect to a mans own fin a As in this place, Sauls posterity are punished for his bloody sin; but it is not simply for his fin alone, they being innocent, but because they were accessive and guilty of the like cruelty; in which regard they are here called bis bloody house. And it was juft, in way of reraliation and requiral, that as Saul had flain the Gibeonites and their posterity, fo they also should flay his. Yea, but God often punisheth the fins of parents upon their children, though they be not guilty of them. I answer though they be into guilty of them. I answer though they be innocent of their parents firs, yet they have fins enough of their own which God of their pretents first, yet they have first stongsh of their own which God may juffly pointly, when and how he pleafeth, shough he may stee occasions of. I dobing: by ceiling to remembrance the fin of the parents. And this he may do juffly in their infants, who are foreit showled in the fame poultiliment with their parents, shough they never committed any addustive figure of the parents, and the first parents, shough they never committed any addustivently fifther they have been seen to be difficultified into temporary, they are the state of the first parents and the parents of the state of the parents of the pare and eremail in the former, children, and fuch as are innocent of those fins for which the punishment is inflicted, are dually involved, because they live in the fame community and corporation; and are as it were members of the fame community and corporation; and officers, beling (as it fame body) and therefore they rejoyce and mourn together sand as they pare feemeth) four in mind to do it by the example of Rizph. elcipare & communicate in temporal bleffings & benefits, to allo in outward croffes and calamities, like the members of the fame body, which though they be found and healthy in themselves; yet sympathize with their fellowmembers, if they be difeafed and pained, But as for those punishments which neembers, it mey be alteated and painted, but as for those purministics which are eternal, they are never inflicted upon any but only for their ownfins, and therefore of these chiefly the Propher is to be understood, Ez.k. 18, 4, 20,

V. 7. But the King (pared Mephibofhesboath that was between them! He had likewife (worn to Saul that he would and cut off his leed after him, 't' Sam' 24. 21, 22. But when God by his command had dispensed with that oath, and it was at Davids choice to appoint to death which feven he would of all Sauls posterity, he pared Mephibotheth above all the reft, because of that special covenant that was beeween him and Jonathan, which was contracted and grounded on that great mutual love which they bore one to another, 1 Sam. 18.3. and 20.8,16.42. V. 8. But the King took the two four of Rizpah] i. c. Sauls Concubine,

ch. 3. 7. and v. 11. and the five four of Michal the daughter of Saul i.e. Of Merab the fifter of Michal, and wife of Adriel, 1 Sam. 18. 19. Her fons being educated and adopted by Michai are called here Michais font. See Gen. 16. 2. and 30. 3. and 30.23; Ruth 4.19 Some think here is uled the figure eclipfis, which in a curt and thore manner of speaking according to the Hebrew idiome cutteth off the name of the one fifter, and expresseth it by the other. So v. 19, Goliath for the brother of Goliath : and Jer. 32. 12. Jeremiahs uncle is put for his uncles (on. Howloever, it is manifest that Merab, and Michal, was married to Adriel; and that Michal was first married to Da vid, and afterwards to Phalti, and then again refumed by David, but had no children to the day of her death ; and if the had born any to him, they must

whom the brought up for Adriel | Heb. bare to Adriel. This maketh me prefer the celipfis, Michal for Merab Michals fifter: For otherwise it fhould rather have been said that she adopted them to her felf or her bufband, then for Adriel, who was their natural father : unless we would fay that the only educated them for Adriel ; and then they could not be called her children, feeing they were fo neither by nature nor adoption.

have been reckoned rather the posterity of David then of Saul 1 Sam. 18.19.

1 Sam.6. 22.

the fon of Bargillai the Mebolathite] So called, because he was of Abel Meholah in the trible of Benjamin, Judg. 7, 22, 1 King. 4, 12, and 19, 16. And it is here used to distinguish him from Barzllai the Gileadite, ch., 19, 13.

before the Lord] i. e. To appeale Gods wrath , and to make an atone. ment for the people, that the famine might ceale.

ment or the people, that the tamine might cease, fell? i.e. were executed and put to death, in the dayes of baruft, in the first dayes, in the beginning of barley haruff.] Which in Canaan was in the moneth Nilan, part whereof was in March, and pare in April. See Ruth 1, 22. They were to hang from this time till God by fending rain did thew that his wrath was appealed. Whereby it appeareth that the cause of the famine was a great and long drought, the usual cause of famine in the land of Cansan, as we see I King. 17. 1. and 18. 1, 2. Deut. 11. 12, 14. and 28. 23, 24. And though it doth not appear how long the bodies did hang, yet it is manifest that it was much longer then the ordinary time, feeing they were to hang from the be-ginning of barley-harvest till the Lord by sending rain should testifie that his wrath was appealed. And though this were not deferred, as fome guels, till the wiual time of their latter rain, i.e. September, for in an extraordinary case God bad sent rain in an extraordinary time, or else it would not have been fo manife it that his wrath was pacified) yet it appeareth by Rizpales preparation and attendance that they hanged much longer then one day; the time appointed by God in the Law for the hanging of dead bodies on atree, Deut 21, 23. This David could not, have done without manifest transgereffing Gods express Commandment, but that he had herein special direction from God , who when he pleafeth may dispense with his own law.

I rather with others conceive that the spread it as a tent to defend her from the heat of the day, and from malignant influences in the night, whileft the warched these bodies , and that for this purpose the used sackloth rather then other cloth, to testifie her mourning. And it seemeth the bodies were net course, but thus just be open asy, teeing, its fid that they creatined there until the water dropped upon thous from beaven, and that Riepals wetched them to ekep of the third sand keeft from preying upon-them.

from the beginning of barweft, till water dropped upon them. Though by

Gods law bodies were to hang but to the fetting of the Sun the fame day, Deur. 21. 13. yet besause the famine came by drought, the King by Gods direction would bave them hang till rain came; that so it might be a fign that Gods wrath was appealed, and mercy obtained ; for which end they were hanged up.

V. 11. And it was told David what Risp h-had done David no doubt approved of her natural and pious aff. (thon towards her fone, manifeffed in her taking such care and pains her felf to preferve their dead bodies from being rent and devoured; when in all likelihood the had fervants whom the might have imployed in that fervice.

V. 12. And David went and took the bones of Saul-and Jonathan T

from ibe men of Fabelh-Gilead] See on 1 Sam. 11, 10, 11, 12;

might give fome con fort to their efflicted mother, and by an bonourable

burial make fome amen's for their ignominious death. Now whereas it is faid their bones were gathered, it is implyed either that this was not done foon after their drath, but toppe good, space of time after, or rather that they used their bodies as the men of Jab the Gilead formerly had used the bodies of Saul and his fons, which being to puttified that they could not be enbalmed, they burnt off the flesh with tweet odours, and buried the bones: Secon 1 Sam. 31. 12, 13; V. 14. Of Benjamin in Zelah] Josh. 18. 28 jouhiere was the sepulchre of

Kich Sauls tather.

and they performed all that the King commanded] i e. All before spoken of and concerning their fune al, with all the folemnities belonging unto it. and after that, God was intreated for the land This he testified by taking away the famine, and returning plenty, by tending rain. So ch. 24.25.

V. 15. And David maned faint) Being now aged, and not able to hold

out with that vigor, as he had inthe time of his youth and strength.

V. 16. And I libit-benob, which was of the loss of the Giant Called Rabba, who dwelt at Gath, from whom other Giants had the name Ra-

Rapon, who dwelt at gasto, stom whom other Grants and the name kd-phies, v. 2. Of Giants. See on Gen. 6. 4. the weight of whole spear? like, the staff, or, the head. The iron of his spears head. See 1 Sam. 17, 5. three bundred species? i.e. I welve pounds and an half. See on 1 Sam. 17, 5.

he being girded with a new [word, thought to have flain David] Some think he was then called to fome place of military honour and command, as to be a Centurion, Tribune, or Captain, and in token thereof had, as the cultum was in this case, put on a newsword. And he nowadventured to press into the army to assault David, that he might give an eminent proof and trial of his valour.

V. 17. Then shall no more go out with us to hartel. This oath they make

not in a compullory way to retrain the King against his will, but as faithful and loyal subjects, out of a reverential love and prudential care, to preferve him from falling again into the like danger.

that then quench not the light of Ifrael] Heb. candle, or, lamp, q.d. Left the glory and iplendor of Ifrael periff with thee. Good Kings by their wifdme. guide and counsel the people, and go before and direct them by the light of After it nete use to entriguin in the one agreement the properties go before an affect mem by the light of the whole behalves in 4. The sail might look upon them as as featful example of Gods in the whole the sail of the sail of the whole the sail of the Aigh diffeafure against Soul and his bloody family for mailacring the Gi-Aaa z

O.z.r in Epiraim, upon the borders of Benjamin, towards the country of the Philliftims. Whereupon it is faild 1 Chr. 10, 4; that this battel was who had uled them as means of his faitety. Now this in a peculiar manner fought at Gezer, because Gob was neer unto it.

Then Sibberbai | One of Davids Worthies. 1 Chr. 11. 29.

flew Saph] Another Glant, called also Sippai, 1 Chr. 20. 4. V. 19. Where Ethanan | Another of Davids Worthles, 1 Chr. 11. 26. the son of fatte Oregim] Called also fatt] 1 Chr. 20. 5. To which name (as some would have it) Oregim was added, because the spear of the Glant whom Bihanan flew was like a'Weavers beam, as the word fignifieth. The which might have been probable, if the name Oregim had been added to Elbanan after he had fisin this Giant, and not to Jair, who was his father,

and had his name before this battel was fought.

flow the brother of Goliath] Heb. Goliath. Here by eclipfis the brother is left out, and in our transition rightly (applyed, So.v. 8, Michael and the first of Mercagh, who (apported and fulfainth me whitn in my own fitting the redshifted is fifty. For David himself size Gollish, 1 Sam. 17. But this our redsy class the contract of the size o

11. 42. and the Appendix after Genefis.

V. 20. And there was yet a battel in Gatb] i. e. Neer unto Gath, one o the five famous Cities of the Philiftims, neer unto the mid-land Ses.

and be alfo mar born to the Giant] Or, Rapha. So called in way of eminency, because the other Giants descended from him.
V.21. And when he defied Ifrael] i. e. Reproached, dared and challeng.

ed them with fcorn and defpight , as Golisth had formerly done, See of 1 Sam. 17. 10, 25. 26. Fonasban | Some think he was the fame man who is before called Fona

dab, that gave that wicked counfel to Amnon, ch. 13. 3, f. And if fo, then it appeareth that he was a man of more wit, Rrength and valour, then of piety and honefty; as the most are of his Profession. try and honefly; as the most are of his erosenton.
the son of Shimea Named also Shammah 1 Sam, 16, 9,

6-11 he the hand of David and bir servants

V. 12. Toefe four — fell by the band of David and — bis fervants]
To David as King and General, the victory of his Souldiers and Commanders is alreited. Or we may add to these Gollath, who was slain by and bis fervants.

CHAP. XXII.

eauch his perfectations of him were most fierce and cruel, damperous, and of longeft continuouse.

V. s. And he faid j. i.e. In penning this fong of chankigiving and perit he experience in the close of the comparison of the continuous of the cont tures, and not the expeditions; as feemeth to appear plainly by comparing parallel places as the books of Samuel, Kinge and Chronicles, and the four Evangelifts, all which agree in a (weer harmony in respect of sense and is rangelines, at which agree in a weet mirroupy in respect to lente and fulfillines, though they very in voice in introduce recommendated fifth flowed have been easily extensivence of such and politics, and on ences. And furth three todes words are conducted in the beginning, I will love have fallen into their milichievous gins, untils took hade differenced theup, and for made way for my elegate.

3. If the rid that follow being but residons of the Pilamilite arcters and linean:

V.7. I have different facts do not be Lord, and erred into my God By 180c, O Losa my jirriges, y winch are nex proposition or, we mode Fram 13 and to inside my to they respect
all the reft the follow being but refenor of the Pidmilts ardent and intent. V. 7. I may affire It called spon the Lord, and cryed into my God] By
sifted ion towards God, who had you chiefed him to many and great editethis repetition he thereth, that he prayed muno God nos feldom, but frethis repetition he thereth, that he prayed muno God nos feldom, but fre-

met.

The Lord it] Here David usen great variety of expressions to see from in a more lively manner the experience be had sound of God as Medicalency in the many kinds of his deliverances from innumerable evils and carried to the many kinds of his deliverances from innumerable evils and carried to the many kinds of his deliverances from innumerable evils and carried to the many kinds of his deliverances from innumerable evils and carried to the many kinds of his deliverances from innumerable evils and carried to the many kinds of his deliverances from innumerable evils and carried to the many kinds of his deliverances from innumerable evils and carried to the many kinds of his deliverances from innumerable evils and carried to the many kinds of his deliverances from innumerable evils and carried to the many kinds of his deliverances from innumerable evils and carried to the many kinds of his deliverances from innumerable evils and carried to the many kinds of his deliverances from innumerable evils and carried to the many kinds of his deliverances from innumerable evils and carried to the many kinds of his deliverances from innumerable evils and carried to the many kinds of his deliverances from innumerable evils and carried to the many kinds of his deliverances from innumerable evils and carried to the many kinds of his deliverances from innumerable evils and carried to the many kinds of his deliverances from innumerable evils and carried to the many kinds of his deliverances from innumerable evils and carried to the many kinds of his deliverances from innumerable evils and carried to the many kinds of his deliverances from innumerable evils and carried to the many kinds of his deliverances from innumerable evils and carried to the many kinds of his deliverances from innumerable evils and carried to the many kinds of his deliverances from innumerable evils and carried to the many kinds of his deliverances from innumerable evils and carried to the many kinds of his deliverances from innumerable evils and carrie mies, and to raife up and even ravish his spirit with unfeigned thankfulnesse to God, who had so multiplyed his favours towards him that he could not God heard his prayers, f. er heaven the place of his habitation Which is find words enough fufficiently to express them.

my rock] i.e. A fure, frong and immoveable foundation of all the

V. 18. there was again a battet with the Philiftims at Gob] was fituate by I flowerh that though he had formerly used rocks to secure himself from his may relate unto Christ, who is the Rock upon whom his Church is built, Matth. 16, 18, and the so'e foundation of all his comfore and salvation, unto whom that alone may rightly be applyed, v. 3 2. Who is a rock, lave

> my fortrest, and my deliverer] i. s. My firong hold and place of protection, to defend me against all the affaults of my enemies; and my Saviour, to deliver me in time of danger from falling into their hands.

V. 3. The God of my rock, in him will I truft | P(al. 18.2. My God, my firength, in whom I will I truft | Soth as he girdeth me with firength, as a feeth me with firength, as a feeth me with fuch valour and fortitude as that I am able to relift all the encounters of my enemies, and silo as he is

be is my [hield] i. s. A strong defense, to repell all the enconters and assaults of my enemics.

and the born of my falvation] Whereby I do not only defend my felf, but alfo offend my enemies. A metaphor borrowed from horned beafts, to whom their horns ferve not only for beauty and comlines, but only for deshat bad on every hand fix fingets; Re. 7 And so was not only a Giant of a whom their horns serve not only for besuty and comlines, but only for de-uash growth and flatter, but also a Monster, and therefore the more terrable, sensive and offensive weapons against those that oppose them. So Numb. 23. 22. and 24. 8. Deut. 33. 17. Pial. 92. 10. Thus Christ is called the

born of our faivation, Luk. 2. 69.

my bigh tower and my refuge] i. e. An invincible fort firong both by art and nature, unto which retiring my felf in time of danger I am into from the volotace of all my advertance.

my Saviour, thou faveft me from violence | When I was fo circumvented and infinated white the plots and power of my fore that there appeared no way nor hope of cicaping, thou contrary to the opinion of all, and mine own expectation, didft provide a means of my deliverance from the violence V. 4. I will call upon the Lord who is worth; to be praifed, &c.] Seeing

all my fafety is from God, who, whether I recount his goodness in himfelf manders is affeibed. Of we many and to the Gollath, who was fluid by
or manders is affeibed. Of we many and to the Gollath, who was fluid by
or manders is affeibed. Of we many and to the Gollath, who was fluid by
or many and the gold of the Gollath, who was fluid by
or many and the gold of the

tent and malicious adverferies.

V. 5. When the waves of death compassed me] Or, the pange, or forrows; Pial. 18: 4: 5. e. When I was befer on all fides with many and malici-Vest. siv A Nel Duid shake into the Lerd the words of this sings] i.e. hope of citedings, estiling upon the a I sound deliverance. He compared to the Composed and sung unto the peals and pleas of the Lerd this Falm, stretchied that shall have been seen to be the peals and the seen and singular blessings and benefits conferred upon thin.

Fig. 100 and 100 a ous enemies, who threatned imminent death and deftruction without any

and bound with grave-coordes, who hat in no areing in to come rost us,
the finere of death prevented me] i.e. My memies had fo cunningly
and cloicly plotted and coatrived my death and ruline, flike cunning fowlers, or forcefters, that lay fecter finaces to eatch and kill birds or beafts that I

rances, with fuch miraculous victories over fo malicious and potent ene- quently, again and again, in the time of his fireits and troubles, and that

unto God out of the place of his publick worfhip, where in a special man-ner he is present. Or rather it is to be understood of the place from whence called bit Temple, because the Temple was a type of it, both in respect of Gods special residence there above all other places, and also of its purity my rock 3 i.e. A lure, firong and tomoveable toundation of all the Gods [sectal refidence there above all other places, and all oot its purry good which tenjoy or expect, and a place of fisting sgainful the metal-nations of my enemis, either hiding me in its caverate when they feet after me to defroy me, as in the days of Saul s or fecuring me when 1 Ram upon my defende against their alliastics and furry, as being a place impregnation on the same of the same prayed with their faces towards it, Dan. 6, 10. And herein the Temple | themselves against himwas not only a type of heaven , but alfo of Chrift bimfelf, in reference to

whom all our prayers are heard and granted.

Chap. xxii.

V. 8. Then the earth flook and trembled] From this verse to v. 17. he the durico nations in Johans a time lwitt and tudour other sections at a writer and tudour of the Leady of the Law, which caused both the men and the mount also to thake and the bottom of the Law, which caused both the men and the mount also to thake and the bottom of the Law, which caused both the men and the mount also to thake and the bottom of the Rashbart the try earth was different which for the state of the country of the Rashbart the respect the waters and water were to raised up even as it were from the try and the was different which is the foundation of the Rashbart the very earth was different which is the foundation. in their mifchievous intentions againft him.

the foundations of haven moved and shoot] i. c. The high mountains,

manner of men, who when they are inflamed with great wrath, do, as we nipotene hand.

use to fay, puff and buff their breath out of their notirils. By this (moak

is meant hot and fiery exhalations caufing thunders and lightnings, which are figns of Gods power and wrath,

like a filth of lightning, but was like that fulgurous and groß lightning, bready to faith and fink, which taketh hold on folid fabitances, renting trees and houles, and leer-

come neer unto our heads. And hereby is meant that God did fo visibly ex- fuccoured and full sined me. ecute his vengeance sgainft Davids enemies that he feemed to come down conce all places; but he is fald for to do, when he doth manifold his power

and prefence in one place more then in another , as he did here in the deand pretence in one place more then manuface, as no one need to the conference and darkness was under his feet] i.e. Thick and black clouds a whereby is fignified his secret and invisible wayes, in which he came to rescue

David out of all his troubles, and to deffroy his enemies. V. 11. He rode upon a Cherub, and did flie] i. e. On the wings of the wind; Here he alludeth unto the Cherublms over the mercy-lear in the Mo-

hand be wis feen upon the wings of the wind] i. e. Did manifelt his power and providence in his speedy coming in to the rescue of his servants

power and providence in ms ipercy coming into the recues or instervants when their enthins did bend all their flength a spainft them.

V. 1.a. And be made darkeef, pavilions about him] Be there to keep men from prylag into the fecters of his judgedennes, or to them his displastive against his and his fervants enemies, like a King that recting himself into his fecret closet when as he will not youthfase so much as to be feen of those who are in his displeasure. Or else the Pfalmift may feem to allude to the cloud which went before the Ifraelites, which was darkness to the Egypti-

uns, but gave light to Gods prople.
V. 13. Through the brightness before him were coals of fire kindled] This V. 1.3: Trouge the originacy octor to in were course y pre quanta.) I ms to cherwite expedided Pala. 18. 1. As the brightness that was before him his blick douds pylich builfones and coal of fire. 13. The Lord also busedered in the branch as the slighed gave his voice, builfones and coals of fire. Which is a description of the lightning breaking out of dark and thick clouds 3 and here resumblesh Gods judgments against his enemies, which was the lightning world breaking out of back and thick on lightning making and more than a more flower.

mits couss say nere retempted wous jungements of sint the enemies, which are fuddens, speed and uncefitable, were costs of fire kindled | See v. 9.

V.14. The Lord thundered from beaven, and the most high uttered his wice] i.e. By thunder and lightning God daunted Pharaoh, Exod. 9.28 and the Ifraelites on mount Sinai, Exod. 19. and 1 Sam. 12. 17, 18. difis sun, a. 10: So Pfall, 77. 18. Thunder is called the volce of Ged, to thew the terribleness of it, and to admonish us that we do not wholly ascribe ic to natural causes, but acknowledg that it cometh by Gods special provi-

V. 15. And be fent out arrows, and scattered them: lightning, and discomfitted them. O., he shot out lightning, Pisl. 18.14 i. e. thunderbolus and hailftones; as upon the Cananites, Joh. 10, 11. Thefe are called fencis forth the vengeance which God exercised upon his enemies, in de- Gods arrows, Hab. 3. 11. These the Lord shot and sent, to scatter and tetten order the verigeante water too exercise upon its elements, in ocflowing them with fudden, feeting and inevisible plagues and punifiments,

diffeomfit his enteries, and to comfort and element his extremests and to comfort and deliver his fervants, porticularly

by comparing them to an horrible tempelt raifed fuddenly by his Almight

ry power, which in a lively manner he here deferibeth. And herein he al
by is implyed that those creatures which are terrible to the whites be comty power, which is a treety manner to nece description. And necessing each of the body and there where you consider to the week of the delivering the literalities out of fortable to Gods fervants, as being a means of their good. And therefore, the Egyptian bondage, at the Red fea, on mount Sinal, Indexinging upon when, feeting their bridgs, ment bears; bit If it been with feet, it is the current before, the current of the control of the control nations in Johua's time (with and fudden dekruction; all which fail did that the Istahiul shall look up, and lift up their beade, because their re-

tremble Exod. 19. 16, 18. By fuch manifestations of his power God fo davion and center of the world. It is an emphatical and hyperbolical expreterrified Davids mighty and malicious enemies that they durft not proceed fil and a terrible tempel wherein withall David feemeth to allude to the

drying of the Red sea, and of Jordan, that the Itraelites might pass over.
V. 17. He sent from above, be took me, be drew me out of many waters] the postations of matter moves and post of it. An enign mountains, which femend to couch the fraven, as though they were founded upon the Ryen as Acias, as high hills Barbaris, by the Poets is fall to be a bug Glant fulnting the fravens with his founders.

Description

**De of my enemies was as plainly evidenced as when he fuddenly fendeth fuch | 69. 1, 2. and 130, 1. Job. 22. 11. And here the Pfalmift compateth the rage of his enemies to deep waters , from which he was delivered, not by V. 9. there went up a faste out of his nostriis] Here he alludeth to the his own or any humane prudence, policy or power, but only by Gods O.m.

V. 18. He delivered me from my strong enemy] This may be underthe understanded thick vapours and clouds raifed up by the fun and carried flood either indefinitely, of any of his greater memies, as Golisth, Doeg, which the winders which the winders which derives the beavens, and hide the fun and stars from Achicophel, &c. or more particularly, of Srul, who as he matched any of the rest in malice : so he exceeded them a'l in power. And here David beand fire out of his mouth dewared. He allude the o a man influend which tage, who is fall to folic fire out of his mouth, when he threatenth rulne before he had fooken figurately concernible tennies, their rage and and defirudation to thole at whom he is offended. And here in the metsphor malifects and Gods wonderful deliverances of him out of their tigneds.

for they were soo firong for me] This he addeth to magnifie Gods alare figns of Gods power and wrath grant the dight of the design of Gods power and wrath grant the dight of the design of the des

V. 19. They prevented me in the day of calamity] i e. They find fo fuddenly and dibtilly plotted my deftruction, before I had to much as any time

V, 10. He bowed be beaucas allo, and came down He alludeth to a thick

to thinks of it, and much left to prevent in the more itellanding all humany and foggy mik or cloud which maketh the heavens feem todefeend and counfel and firength they had furely supplanted me, unless the Lord had

N. 20. He brought me forth also into a large place ; i.e. Whieres I was heretofore in many ftraits and troubles, difficulties and dangers, like a man in prifon bound and hampered with fetters and chains, he hath freed me from my forrows, and fer me at liberty out of my restraint, giving me at close of breathing, and enlarging my heart with j y and gladness. And all this he did, not for any cause in me, but out of his free grace and good plea-

V. 21. The Lord rewarded me according to my righteou/nesse] Here we are not to understand a reward of merit s for so he should control of this last words, that God done all because he delighted in him, out of his good plea-footing of the Country to relieve his followers, and fuch like; in all [poying or the Country to reneve his concerns; and then his is an attempted which he appealed his God, to judice his coule against their falle culumnites and imputations, who being the fearcher of all hearts did know his integrity and immeency in all those things which they laid to his charge. So Pial. 7. 3,4,8.

according to the cleanness of my bands] i.e. The purity of my actions, and mine innocency in all my courfes and dealings, in reference to my eneand mine annocemy an air my courses and dealings, in reference to my ene-mies. In all which he sheweth that God had justified and approved him, in-that he had so richly rewarded kim, notwithstanding all their oppositions, out of his rich grace and bounty.

V. 22. For I have keps the wayes of the Lord] i.e. I have fromed and iquared my life and actions according to the rule of Gods word, and ordered my conversation according to his law, making choice of it ss my ordi-

and have not wickedly departed from my God] t.e. Howsoever I have had many fl ps and tailings, and as it were errours and digreffions out of Gads wayes, yet I have not resolvedly proceeded in them ; but still the bene of my will and my conftant endeavour have been to keep my felf close with God, and to please him, by walking constantly in the wayes of his

Onumandments.

V. 23. For all his judgements were before me] I have let the whole law of God before me, as the rule of my life and all my actions, and have not wittingly and willingly dispensed with any one of his commandements, butendeavoured to observe them all, one as well as another,

V. 24. I was alsoupright before him Prowfoever Thave had many fair to account causes, our accommong cast at constant by ansayspects prove 1 mag and access even many best account, yet wast, a never one on Good-dance and command, for the terrour of his proud enemies, when they exalt fervice hath not been in hypeerific and difficultation, but inche factority lings and defects even in my belt actions, yet what I have done in Gods

and uprightness of my heart, in fingleness and fimplicity, as he beit knoweth who iceth and fearcheth the fecrets of the heart and reins.

and bave kept my felf from mine iniquity] I reftrained my felf from committing that fin unto which otherwise I was by nature prone to fall, as revenging my felf upon mine enemies in an unjust way, when they fell into my band, and particularly upon Saul, both in the cave, and in his camp,

Some special properties of the state of the eufecis] Sceing I did not teek to right my felf in a way of private revenge, but left it to the Lord to plead my caute, to whom alone ven cance belong eth, therefore he nath rewarded me abundantly, according to my uprightnels and just dealing, by bringing mine enemies to destruction, and giving

according to my cleanness in his eye fight.] According to that innocency and uprightness which he saw in me, who judgeth all things according to truth; shough mine enemies judged otherwise of me, and condemned me

to be am bitious, seditious, ungraceful, turbulent and cruel.

V. 26; Wish the merciful thou wilt show thy self merciful] Here he rifeth from the bypothesis to the thesis 3 and from his own particular experience he gathereth a general observation, That God would deal thus gracious!/ with all his sincere and faithful servants,, shewing mercy to those who were merciful to others, and dealing righteously and satthfully in rewarding those according to his gracious promises, who had walked before him in the uprightness of their hearts; and contrariwise would punish and pull down those who had Giewed themselves hypocritical, unjust and cruel ; as it now appeared in the example of himfelf, whom he had exalted, and of his enemies, whom he had caft down and deftroved.

V. 27. And with the froward thou wilt frow thy [clf unfavory] Or, from grd, Pial. 18. 26. d.c. Those that walk perverly and cross unto God in all his wayes, profine contemners of holinels and purity, either wholly in all bits wayes, profune concernence of bolinets and purity, stitute whostly as a light wayes, profune contemporary and integrity but in formally and they provides a contemporary and integrity but in formally and they provides a contemporary and not titled as the is in this count of the state of the still they have been a been of fletch to be the profunction and the still the state of the still they have been a still the state of the still they have been a still the sti Gid, he will shew himself unsavory, and not such as he is in his own nafrew himfelf froward to those that deal frowardly and perversly with him; i.e. not according to his own nature, who being good, doth good to all that are in a capacity to partake of his goodness, Pial. 119. 68, but as a just Judge he will punish them according to their demerits, and laying afide the exercise of his mercy, which is his own most natural work, will do his ous and free gift. firange work, as the Propher expresseth it. Ita. 28. 21. The like phrase we

baughty, that thou maift bring them down Oc, thene eyes will bring down the p gud looker Pfal. 18 . 17 . f. c. Thou wilt preferve those who are unjuftity oppresited by their mighty and malicious enemies, but wilt take frecial notice of their proud opprefiours to bring them to confusion and deftruction in due time. Here he feemeth to meet with a fecret objection, That in the ordinary dispensation of Gods providence it may feem that the godly howfoever it may to fall out for a time, yet it fhall not continue fo for ever ;

general doctrine to his own particular, fixwing by his own example that much danger. God's run in his promites to his inithful fervante, in supporting and com- V-38. I have pur fued mine enomies, and defiroged them Here he them forting them in their troubles and afflictions, and giving scalonable delive . ein that God has made him proper in all his warlike expeditions, even to forcing them in their troubles and affictions, and giving (estonable deliye. - an that God has inside him prosper in an inswarine expectation; year, each ending them to a properties conditions, and joy and comfort in the uter rule of his memeries which though he had executed with all fereign, for an interpretable of the properties and felicity, and joy and gladness in try include of it, is because the properties and elicity and felicity and poy and gladness in try include of it is because the enterpretable of the enterpretable o rejoyccib, but the limp of the wicked foill be put out. Job. 18. 5. Eith. 8. 29. So that his meaning is, that God sid both comfort him in his afflictions whileff they latted, and by delivering him out of them, and bringing him into a proiperous conthition; did replenish his heart with gladnels.

over a wall.] He ateribeth all his good fuccels; his valour and victories and to the Lord alone, as the chief author and giver of them. By his affiftance he had prevailed against his enemies, both in the open field, in the day of battel, breaking through their troops and forouting and discomfitting them, and all o affaulting them in their fortifications, cities and walled towns, which though they feemed impregnable, yet be easily scaled them, and that with much celerity and speed, as he implyeth by that phrase of leaping over

V. 3 . As for God, his way is perfect]. He returneth from his own particular experience to a general doctrine; thewing, that God was not onely to him, but also unto all the faithful, who put their trust in him, perfect in all his wayes, not failing in any of his promiles, not dealing at any time decelefully with them, but thewing bimielt upright, fincere and just in all his

she word of the Lord is tryed] Or, refined. Nor lo much in it felf; for fo it is most pure, and needeth no trial or retining, Plal. 19. 8, 9. but it is

he is a buckler to all them that truft i bim] i.e. Protection and a fure defenie in all difficulties and dangers, who repelleth all the affaults of their enemies that truft in him, repoling themselves under the sheker of his power, promifes and providence.

V. 32. For who is God, fave the Lord ?] i.e. Though there be many falle Gods among the Nations, 1 Cor. 8. 5. yet there is no true God, who

whom we may retire for fafety and defense when we are pursued by our ene-

V. 33. Ged is my ftrength and power] Or, it is God that girdeth me with frength, P.al, 18. 32. i.e. It is he alone from whom I have all my strength and valour, whereby I have been victorious. He alludeth to the fouldiers belt or girdle, wherewith he girdeth his loins for the ftrengthening of them; ot to the loins and reins themselves, in which the Scriptures do tometimes place a mans ftrength, which are fail to be girt, when as men put forth their ftrength to atchieve fome noble exploit, Job. 38. 3. and 40.

put totte their mental to active to the total expension of the state o ings, fo as I find no rubs to hinder them.

V. 34. He maketh my feet like hinds feet, and fetteth me upon my high plaet] i.e. He hash enoued me with much agility and celerity to act all martial affairs, ch. 1, 23. Chon. 22. 8, and enableth me with much spread and case to scale and master high Castles and impregnable holds herein like unto Hinds and Gosts, which with much facility and fafety climb up the craggie rocks, which are unaccessible to other beafts.

V. 35. He teacheth my bands to war] i.e. All my skill in managing mare,

ture, or fuch as they would have him to be, but fuch as they have deferred a trongeth bew against my enemies, but allo, if I be fo pleased, to break to find him, that is, unpleasant and diffatful to their appetite. Or, he will in pecces. Here he doth not, like other great Souldiers and Commanders, strongest bow against my enemies, but also, if I be fo pleased, to break it arrogate the glory of his ftrength to himlelf, but aferibeth it wholly to God alone, from whom he had received it.

V. 36. Thou haft alfo given me the shield of thy salvation] i. e. All the means whereby I am layed and fecured, are not of my felf, but of thy graci-

and thy genilene [s hath made me great] Pfal. 18. 35. And thy right hand tiave, Lev. 26, 23, 24. Af, you walk contrary to me, I will walk contrary to ftrengthened and supported me in the day of battel, that I have not fainted V. 28. And able affiliated people thou will fave: but thine eyer are upon the and failed in any of my warlike enterprites. Neither do I aforthe my proree grace and tender favour, which thou haft iweetly and gracloufly exten-

ded towards me.
V. 3711 Thou haft enlarged my steps under me] i. e. When I was brought into fuch fleates and difficulties that there was no hope of eleaping by any humane help, then thou dideft free me out of those desperate dangers, and the ordinary dispensation of Goods providence to may been that "goody is a filled," and the goodless flowed by the ferment to allude are affiliated, and the goodless flowed by the ferment to allude are affiliated, and the goodless flowed by the ferment to allude are affiliated. but in the end God will approve bimelf to be true and just in his promifes , him out of a window; or, when being pursued by Saul, and almost appre-

put in me cast 1,000 will approve hinter to be true and put in us promites
and the striping, delivering and excluding the goodly, and punishing and detherefore, delivering and excluding the goodly, and punishing and dethreat provided. So Plal 37, 37, 30, 80, 80c and 73, 17.

(10) The world of the punishing of Lord 1, the Lord will calify that my day

(10) The world before the punishing of Lord 1, the Lord will calify that my day

(11) The world is the Lord 1, the Lo

profesich Pial. 139. 21, 22.

V. 39. And I have confumed them and wounded them, that they could not arife; yea, they are fellen under my feet] i.e. I have utterly deftroyed m mo a projectous contition, did resistant mas seems a gount of the many through the many reliffance, and have trampled them V, 30. For by the base I ram through a trampled them V, 30. For by the base I ram through the many reliffance, and have trampled them or spirit! He sicribeth all his good funcels, his valour and victories and under my feet, which is a fign of their extreme dejection and unrecoverable ruin, Josh. 10, 24.

V. 41. Theu haft also given me the necks of mine enemies] To wit, that I might behead them , flay and cut them off'; Or, as others, that I might abdue and fubjugate them, bringing their necks under the yoke of tribute.

V. 42. They looked, but there was none to [ave] Or, they cryed, but there was none to fave them, Pial. 18. 41. i. e. In their troubles and miferies they eried unto the Lord, expecting from him help and deliverance; but he regarded not their prayers, because they were not of faith, nor accompanied with true repentance, but in hypocrifie, and excorted from them with pain and anguish. Not crying unto God with their hearts, when they bear ed on their beds, Hol. 7. 1 4. which feemeth not to be meant of his heathenish and idolatrous enemies, but of the hypotrites of his own nation, who cal-led upon God with their lips, when their heatts were far from him. Like those spoken of list. 19. 13.

V. 43. Then did I beat them as (mall as the dust of the earth ; Or, the dust faid to be pure and resined in respect of us, when in our experience we find before the yards 201, 18, 4. 1 did fair on the mire of the street is to be certain and couldant without any drofs of deceir, sickleness or unia and did spread them abroad, or, I did cast them out as the dies in the streets, Pfal. 18, 42.] By thefe hyperbolical expressions he theweth that he had not

ner trodden and trampled upon them; as filch and dirt; because of their a- usurper, as they charged him.
bominable wickedness. This we see verified in the destruction of the Mo-

Chap. xxi i.

prople, over whom thou hast fet mess their King, and that both in the time of Sauls reign, and those wars afterwards raised against me by Abner and Jihbofheth, Abialom, and Sheba.

abon baft hept me to be bead of the beathen] Thou haft not only eftablifted me in a peaceable government in mine own nation, but also hast extend ed my dominion over all the heathen round about me. And whereas formerly they had been grievous oppressors of thine own people, now being vanquished, they have submitted themselves to live in subjection, and become my tributaries. Such were the Mosbites, Ammonites, Philiftims

a people which I knew not Shall ferve me] i, e. Strangers and allens whom I never owned as mine, or any wayes belonging to me, are now become my subjects and servents. And herein David was anotable type of Chrift, whole dominion was to the ends of the earth over Jews and Gen

tiles, P(al. 2. 6, 8. Gen, 49, 10. Hag. 2. 7. V. 41. Strangers shall submit themselves unto me : as soon as they bear shey shall be obedient unto me] Pial. 18. 44. As soon as they bear of me, shey shall obey me 3 the strangers shall submit themselves unto me] i. e. The famor my many vičinica uhali to thread it clif shread that many national gainth whom I never warted final volumentily tobarte temelieve unto my goweramente. This molt fiely agreeth to Chriftof whom David was a type: unto whofe feorethe the Nations and Gentiles have followithed, and received him for their Kings, onely by the hearing of the ear, and the preaching of the Golpelip his skathoil whifefers and Ambaffacts Rom. 1. 6. and 2.

37. 1 Cor. 5. 10. Ephel; 2. 13. 2 Cor. 10. 43. 5 But as many Nation families who will be should be should be supported by the conference of the control of face & (elf-expêcts) old to it is white Chrifts (ubjects 2 mong their three measurements worldlines and fame of my many victories shall so spread it felf abroad that many nations are many carnal worldlings and hypocrites, who profess that they receive him as their King, but do it onely in outward flew, for their earthly ends ; as it implyed by the words here ufed , which may be thus read, as it is in the margin of our Bibles, shey fall yield fained obedience. And thus the word is used Piel. 66. 3. and 81. 15.

V. 46. Strangers fhall fade away] i. c. Hearing the fame of my victories they fhall be to amsked and terrified that their hears fhall faint and fail them 3 and all confidence in their own firength to make refiftance being tahen away, they should moulder and come to nothing, like flowers, or untimely and bl fted fruits.

and they fhall be afraid out of their close places]. Though they have retired themselves for fafery el her into fecret dens and caves , or elfe into their Caftles, fortifications and ftrong holds, yet all this shall not free them from fear, till they have submitted themselvs unto me, and covenanted to become my subjects. This was tipified in David, bus verified in Christ, from whose my tubers. A mis was suprated to A superage and vertice in Carlos from whose verd of front on living in fine can fecture themselves from being coulsed in pleces as a posters veile, with any shifts and erasions, but are shill possessed with fear and the spirits of bondage, till thereby they are wholly brought our of themselves, and willingly acknowledg that he is their King, and duey

V. 47. The Lord livesb, and bleffed be my rock] Here he concludeth the Paim with thankigiving, and praifing God for all the benefits formerly rehearled, especially because he had been a rock of refuge in all his difficulties and dangers, and a fure foundation whereupon he had built all his

V. 48. It is God that avergeth me] i. e. Who hath made me victorious over all mine enemies, and delivered them into my hands, giving unto me coursee and power to execute upon them fuch punishments as they have deferved for carrying themselves as malicious enemies to God and his people. And here he again repeateth what he had often before faid, that he might aftribe the whole glory of his good fuccess unto God alone, and net any part thereof to his own prudence, power and skill in military affairs,

part thereof to his own prucence, power and skill in military anales.

V. 49. And beat bringeth me forth from mine enemies] i.e. Delivesth me out of their hands, notwithfinding all their policy and powers
thou helf lifted me upon high] i.e. To a Kingly flate and Arength, out

the ubest in the men pow wight to a manifer name must rengin, our of the reach of malice and might, like a manifested in an impregnable fort, on the top of an high and inacce flibe rendered in an impregnable fort, on the top of an high and inacce flibe rendered it. Either indefinitely, show haft delivered me from the violent man it. Either indefinitely,

from the violence of my mighty enemies; or particularly, from Sauls powerful violence.

V. 50. Therefore I will give thanks unto thee, O Lord, among the beathen] I will publikely declare thy mercies and favours even unto the heathen Na-I with populsky accuracy in ancies and arouns even much one mercial a ver-tions the have not known thee, that they taking notice of the grace and a goodness towards thy people, and to my felf in particular, may be brough into the Chunch, and the profession of the year Religion; and fo being inade particles of the like mercies, may magnific thy plotious name, and to inade purakers of the like mercies, may magnific thy glocious name, and regether with thin cown people fing aloud thy praifics. And this David forestellath by the spirit of prophecy, having respect to the sailing of the Genetilets, and their joining to the Church of the Jews 3 to which purpose this place is cited by the Aposlits, Rom. 1 x 8.9 .

I will fing praific same thy name] This I may glorific thee by magnify-

only wholly fubdued and rain'd them, but also had in a difgraceful man- | ing he was a King of Gods own calling and anointing, and not an ambitious

and sheweth mercy to his anointed, unto David, and to his feed for everwouse any Ammonites.

V. 44. Then also helf delivered me from the firstings of my people. From the plottings and confirstes, the infurence of the plottings and confirstes, the plotting and confirstes, the plotting and confirstes of the plotting and confirst of th especially and chiefly unto Christ, of whom David was a type, ch. 7, 12. though his father according to the flesh, Rom. 1.3. Act. 13.23. In whom Gods fayour and love is firmly established for ever 3 and not onely to himfelf, but in and through him to all the faithful, who are his feed, and by the ministery of the Word and Spirit are begotten unto him, and united into one body, whereof he is the Head, by a true and lively faith. For so the faithful are called his seed, Isis. \$3. 10. and his children, Isa. 8. 18. which prophecie the Apostic particularly applyeth to our Lord and Saviour, Heb. 2. 13.

CHAP. XXIII.

Verf. 1. Now these be the less words of David] Not the very less the spake before he dyed; for he spake many other words after these, concerning civil domestical affirs, and the administration of the their concerning civil concentred straint; and the summitteaum of the Kingdom, ch. 4.4 and x Kingg 1 and 2. but the last which the fixed by the infipiration of Gods Spirit, as a personant of holy Scripture, after his Pialms and other works, for the public wile and edification of the Church;

David the [no 6] zeft [std] He describeth himself by divers thiet, and

first by his flock and parentage, that he was the fon of fels. And this he hirk of his stock and parentage, tast newstree per year. From this ind doth both to the white he was not, though a great King, shaimed of the meanness of his family and pedigree; and also because the King of Ifra-el, and the Meffish himself, by Gods special appointment, were so come out

of the flock of Jefs, Isa. 21. 1.

the man who was raifed up on high] Here he describeth himself by his advancement from a low and mean efface to Sovereign dignity. This ho mentioneth to magnific Gods free grace and mercy towards him.

the antimed of the God of Jacob Here he described himself by his calling, which he had by God himself, who chose and appointed him to be Calling, which he had by 1000 nimetr, who choic and appointed nim to be King over his own peculiar people [free], and herein to be a type of the Mellish anointed by God to an everlating Kingdom, to be piece Plaintif of [free]. This he fittent down laft, as being the highest of his titles, That God had infelred him by his Spitit to be a Pen-

bipbed of his chies, That God had inspired him by his Spirit to be a Penman of holy Scripture, not onely ladding Pislms and phictural hymnas, and noising the offs is own comfort, and folset, but also publishing them for the Cever God in the Church, and withail appointing, fingers; and muscules of the contents and course fixing for them. Amos 6, 3, Chor; 16, 4, 5. This commendation of himleif might well stand with Davids modelly, in the part was truthy and had instantion therein was not to praise himself that on plorific God, who had of his free grace endued him with the given the content in the grace endued him with the given because he piece in one principle of the content for the content of the conte

alfo, that they are all three but one God, of the fame nature and fubstance,

allo, that they are all three out one sood, or the same nature and township-because the fame action of freeking unto David is activated on them all, and bit word was in my tongue! i. e. I spake nothing of that which fail-loweth but by the motion of Gods splitt. Hereby he implyed; the excel-lency and dignity of this speech, as association of his other Platins, which prolency and dignity of this ipeech, as also of his other Pfalini, which proceeded not from pivate motion, but from the holy Ghofe, Per. 1, as 1. In which respect the Apolitic fay in their prayer to God, that be bad opened the must of bis frown David, Ad. 4, as 5.

V. 3. The Rock of I freat I pake unts med I i. 6. God, and bis Son Christic, who is the is uneversibe foundation upon which all the hopes and comform of his Church and people are builts, and the only place of regular unts which is the standard to the all the shopes and comform the water than the property of the control of his Church and people are builts, and the only place of regular unts which was all the shopes and comform a property of the control of the

of his Courten and people are sound and the entry passe or retuge unto which they retire themselves in all dangers. So Deut, 32, a. Pial, 18, 2, be that rulesh over men muft be juft, ruling in the fear of God] It is fit that he who giveth laws and commands to order and gulde others should himself be just and fraight; and that not for outward and civil respects, but from an inward and true principle, the fear of God, in whose right and but from an insured and true principles, the steer of the continuous right and place he right. This David prepoundes as a maxim and general including to himselfs, and all his Kingly posterity that should stoccase them. Yet some think this is meant of our lightcular king, the Lord Christ, of whom David and Solomon were types; Pfal, 2, 8, and 210, 2, 286/271, 15, 8] for.

23. 5. Zsch. 9. 9. V. 4. And be shall be ar the light of the morning i. e. He that ruleth youth and no the tear of God thail fall increase in giory and all property glike herein to the morning light, while flinks more all more and more and the property glike herein to the morning light, while flinks the more and more and the perfect day, Prov. 4. 18. having no clouds to obscure and hide it from the fight of

as the tender graft springing out of the earth or clear shining after rain i.e. He shall grow and flourish like the graffe and herbs which have the be-1.6. He man grow and nourman net use geams and neuro seasons are mention of the lim and feelingable thowers. This is no benderfined of David and the good Kings that facceeded him, and of the futils and benefits that did accompany their just reign, as the types jour principally of the Metfish our Lord Christ, who was typifed by them, Pfal. 1 to 3. Itsi. 60. 1, 2. Hof. 6. 3. Mal. 4. 2 Luk. 1. 78.

I will fing praife unto the name! That I may joinise thereby magnitying thy issource and mercies towards me and all thy people.

V.51. He is the tower of fabration for this King] i.e. The King by
his power and proceedings as by a frong tower, but there are not all this encender. He nameth himself under the tile of 'god King, to
government as we cought; and as God requireth, v.3 but are (ub)rel to majudific bimiell against the obloquier and calumnier of the saystrartes, seejudific bimiell against the obloquier and calumnier of the saystrartes, see-

immutable, being not grounded on our worthines, and perfections, but on his own free groce and goodness, ch. 7. 15, 16, 1er. 31. 31, 33, 34, and on the promifed Meffish, as the onely fure foundation, which is to come our

ordered in all things and fure] i.e. By his eternal and gracious decree fo disposed, both in respect of the end and means, that it cannot fall a but he will, notwithstanding our unworthiness, continue firm in all his promises both to me and mine house, even for his own names sake, and for his Christ, the foundation of the Covenant.

for this is all my falvation, and all my defire] i.c.. The onely ground of all my hope concerning falvacion, and all that I can with and de-

although be make it not to grow] i. e. Although for our fins and unworthiness he do not grant unto us that flouriflying property, expressed v. 4. yet all this will not frustrate his free promites grounded on the Mcsish, and

make them of none eff. A, Rom. 3. 3. V. 6. But the font of Belial shall be all of them as thorns thrust away] i.e. Wicked and reprobate men, who being quite opposite to the just and fai his have shaken off the yoke of Cheists Kingly government. See Judg. 19. 12. Thefe becaufe they are untractable, and cannot be dealt with, nor :mended by any fair means or more gentle corrections , but rather are ready to polick and hurs them who come neer or have any conversation with them, shall be used like thorns, i. e. cut down,or ftubbed up by the roots, by Gods

vengeance.
V. 7. But the min that fhall touch them muft be fenced with iron] it e. Must either have his hand armed with some iron glove or gauntlet, or hold it in fom: iron inftrument, to preferve it from being hure by them.

and the first of a speer] i. e. Must throst them from him and keep them aloof, that they may not prick and hurt him, with a staff or pool, like the staff

and they fhall be utterly burnt with fire in the fame place] i e. D:ftroyed by the hand of the Magnificate or by some extraordia my judgement; or at least, being cut off by the hand of God before their time, shall be cast into the everlasting fire of hell, like thorns which are burnt and confumed in the same place where they grew and were rooted up, Here some think he pro-phetically alludeth to the destruction of the obstinate Jews, who were by the Romsane samy destroyed in the fame place, where they by wicked hands had crucified the Lord of life, and their City was burne and utterly ruined. V. 8. Thefe be she names of the mighty men whom David had] i. e Of

his chief Worthies, Captains and Commanders, who as they were men of great valour and fortitude so also were they most faithful to him, both in his affil Aed condition before he came to the Crown, coming in to him, and giving him their affiltance for making him King, 1 Chro. 11. 10, and afterwards also doing him fervice in all his wars against his enemies both forrsin and domethical. And having fo well deferved of David for their fai.hful fervice, they were worthy to have their names registred and eternized by having them kept in this facred record. Now thefe Worthles are faid to have been, as they are here recorded, thirty and feven in all v. 39. And they are divided into two tanks. The first fix were chief Colonels and Commanders over fo many Brigades it may be of the whole army, each containing several Regements, all under the conduct and command of Josb the Lord G :neral ; who chough not here named, yet must necessarily be underflood and supplyed to make up the full number of thirty seven. The other thirty were it may be Caprains over thousands, or the like number. Again, the fix great Worthies are divided into two ternions; the first three being most eminent and famous for strength, valour and noble exploits ; the other three, though exceeding val arous, yet not matching the first in height of fortitude and m gnanimity or at least not in ftrength and warlike attnieve

The Tachmonite that fat in the feat] Or, Fashebbaffebet the Pachmonite, bead of the three. He is also called Fasbebeam an Hachmonite , o. fon of Hochmini, 1 Chro. 1 1, 11.

the fame was Adino the Equite] He is deferibed I. by his proper name, Adino. II. by the country where he was born or bred, the Equits. III, by his prenisgo, the Tachmonite, or Hathmonite, as being the ion of one Tachmoni or Hathmoni. IV. He is called Joshaham, or Joshahashett, from the bonourable place he had in the army, being next unto Joab the General, and the Chair-man or chief Prefident in the Counfel of 'War, unto which his name alluderh.

chief smong the Capisins To wit, among the fix Colonels here spoken of, who in Davids Army were set over the thirty Captains mentioned v.

be lift up his spear against eight bundred, whom he slew at one time i.e. He fought against eight hundred, or see upon them to flay them. Though he flaw onely three hundred with his own hand upon the place, as it is I Chro. 11. 11. yet it may be said that be shire eight bundred, ot onely because he was the chief Commander and principal actor, unto whom the glo-ry of the victory is usually ascribed, but also because he exposed them to be indangering the lives of their subjects. And if David might hely call the flughtered by others, when as by his valour fliging three hundred of them he dicomfried and put to flight all the reft. Others think this place and that in the Chronicles speak of two several victories ; but , as I concrive, it is

V. 9. And after him was Eleagar the fon of Dodo the Abobite | He is here described 1. by his : ame, Eleagur ; II by his parentage, the fon of Dodo,

yes be bash made wish me an everlassing covenant] i.e. Durable and | This story is somwhat enlarged 1 Chro. 11, 13, where it is fall that are this battel be was with David at Pafdammim and in a parcel of ground full of barkey.

when they defied the Philiftims] i.e. He was one of Davids Warthice who defied the Philiftims, afterwards imore and fubdued them, when the men of lirael were fled away. Others think the word charaph here uled is thus to be taken, that they exposed their life to danger in this jervice, as it fignifieth Judg. 5, 18.

V. 10. and his band clave unto the fword] i e. Bither because it is blis. tered with his fait holding it, or clammy with the blood of those whom he had flain, or so benummed and flupified by griping it long and fast that he could not open it to take it from the hilt.

and the people returned after him only to spill i. e. The people that had fled returned, not to fight, (for he himself had got the victory) but only to

V. 11. And after him was Shammab the fon of Agee the Herarite | This was Davids third Worthy of the first rank, called also Shammoth, 1 Chr. 12.

27. But others think that Shammoth was not the same with this Shammah; and that Shammah is not there mentioned at all, but that the fame exploit which is here aferibed to Shammah is there attributed to Elesuar, the defending of a corn-field against stroop of Philiftims, whom he routed & flews after his men were fled. But this is faid to have been in a field of leatiles, that in a field of barley. Whence fome expositors probably conjecture that this exploit was atchieved jointly by thele two Worthis at the same time, and that therefore it is faid in the plural number, that they fet stemfelwes in the midft of that parcel, and delivered it. 1 Chr. 11, 14, and that there being both barley and lentiles in the same field, Bicarar is faid to have defended the barley field from the Philiftims, and Shammah that parc of the field in

which the lentiles were,
V. 12. And three of the thirty chief] Or, the three Captains over the thirty] i. e. Those three fet over the thirty; which it is probably thought were the first three chief Colonels, Acino, Eleazer, and Shammah, because thefe onely are hitherto mentioned, and the other brought in after this flory, which I Chr. 11. 19. is also concluded with these words, These things did these three mighties, which being expressed in the surerlative must in all

probability point out the three first and greatest Worthles. So. v. 17.

came to David in the barvest-time unto the cave of Adullam | Some con-Que that this action there related was done in Sauls time, when David hid himfelf from his perfecutions in this cave of Adullam. But this cannot be, seeing the Philitims then had no wars with David, but with Saul onely. Therefore this is rather to be referred to the beginning of Davids reign over all Ifruel, when as the Philistims are fald to have come up to feck bim, and so have pisched in the valley of Rephaim, ch. 5. 17, 18, and in this place. And this is faid to have hapned in the time of harveft, when Kings usually go out to war, in respect that then they may have plenty of forrage. and the hot feason might be the cause of Davids thirst, and his thirst put him in mind of the well of Bethlehem, which by reason of his old acquaint-

ance with it he might think fitteft to refresh him.

V. 14. And David was then in an hold] Probably that mentioned ch. s. 17. which it may be was the strong fort of Sion, or rather the cave of A-

dullam, feeing that it is here named, v. 13.
and the garrifon of the Philiftims was then in Betblebem] Or, in the country adjoyning unto it; through which those who would come to the well must accellirily passe. This is added to intimate the great difficulty of the fellowing action.

V. 15. And David longed | Being much affliced with hear and thirf be earnestly desired to drink of the water of this well.

and faid, Ob that one would give me drink of the water] i. e. Some one or other. He onely hereby fignifyed his defi. e to have it, if it could be had with a wish, but did not require, or so much as intend, that any should feeds it with the hazard of their lives. But the wifnes and defires of good and gracious Kings have in them the strength and virtue of a law or command

with their loving and loyal subjects; as appeareth in this place. V. 16. And she three might; men br. he through the host of the Philistins]

To wit, whi h lay ipread abroad in the valley of Rephaim.

and drive water out of the Well of Bethlebem] Notwithflanding the garrifon of the Philikims there. So vehement and ventrous thefe Worthies were to give David fatisfaction, even in the leaft wift, though it were by running the extreament hazard of their lives.

nevershiles be would not drink thereof, but poured it out unto the Lord] In a religious manner, to testify by this oblation his thankfulness unto God for giving such valour unto these Worthies, and for preserving them in that great danger ; and alfo to testific how unwilling he was that they should

have run such an hazard for pleasing of his appetite.

Vi 17, Is not this the blood of the men that went in jeopardy of this lives? | i.e. Beit far from me, O Lord, to drink this water, which was purchased by the hazard of their blood and lives. Herein he left a good example to Princes, teaching them that they should not buy their pleasures by water blood that was purchased by the hazard of the blood of his Worthies, why might not Chrift call the wine in the Sacramenet his blood, feeing it is

a fign of his blood, which he was to thed for our redemption?

These things did these three mighty men] The first three great Wor-

V. 18. And Abifhai the brother of Joah --- was chief among three] who was an Abbite, decended of Aboah a Brajamite, 1 Chr. 8.4. 111. 1 Chr. 1.2. ON to the first three, but the fecond certaint of Colontily by the bonourable place he had in Davids army, he was the fecond of his whereof two only are here meated, Abifint, and Benajah. Who the third three chief Worthies, IV. by his famous exploit in Illying the Phillitimes are some of the was in one certainly known. But some conjecture it was Ashabl. Others Bladfel along, when the reft of the sow that the first has a days after the control of th bimfelf alone, when the reft of the army had left him and were fiel away, think it was one of those before mentioned, who flew the Ginnestowill, Sibbedus,

Chap, xxiv.

and be life up bie fpear againft shree bundred, and flow them] i.e. Heaffaulted and fought against three hundred, and vanquilhed and flew them. This is here mentioned as his chief act of valor, though he had done many others, as namely, his going with Divid into the midft of Sauls camp, I Sam. 16. 6. and his refound him when he was in danger, and flaying the Giant, ch. 21, 16, 17. which are here omitted, because they were before related.

V. 19. How eit be attained not to the firft three | i. e. To that efteem of strength and valor.

of trength and various.

V. 20. And Benajab the son of Jehojadah, the son of a valiant man, of Kabzeel A city in the South-border of Jusah upon the coast of Edom, near the dead fea. Jofh. 15. 21.

be flew two lion-like men of Moab] Which did refemble lions in courage an I strength,

he went down also and slew a tion in the midst of a pit in time of snow The lion it feementh was at unawares lips into the pit being covered with fnow: And this is added to commend Bensjahs valor, both in that he voluntarily adventured himfelf to fight the lion in a place of great difadvantage, in the midft of a pit, where being in a narrow strait he must necessarily miscarry, it he did not overcome and master the beaft by his ftrength; and also in that he did it in time of fnow, when as lions wanting their prey (because cattel are shut up commonly by their owners, and fed in their folds and stalls, when they cannot graze) are above all other times moft fierce and furious. This adventure Bensjah did not desperately undertake out of a fool-hardineffe, to thew firength and valor, (for then it had not been commendable in him, as being a rath and an unnecessary act) but because he was necessitated unto it for the good of the country, this lion being known to have done much mischief in deftroying their cattel.

in a through their cattel.

V. 1. And be flow an Egyptian, a goodly man] 1 Chr. 11. 23. It is fald that he was 4 man of great flaure, flow cubits high, and that his footn was like a Weavers bram; and yet Bensjah adventured to encounter him, and by clean freength overcome hims though the fought up-on great disadvantage, having only a flaff in his hand, and the giant this great (pear, which Bensjah pulled from him, and flew him with his own weapon, It is also added, that David fet him over his guard, or, as the Hebrewhath it, over his audience. By which is not meant that he was his Secretary, Notary, or Mailter of requests; for Jehoshaphat and Sheva had those places, ch. 20. 24, 25. but that he was fet over the Cherethites and Pelethites, ch. 20, 23, who were the Kings guard that daily attended upon his person, and so were ready at the first hearing to execute his commander

V. 24. Afabel the brother of Toab was one of the thirty | And, as thirty named befides him; which were under the command of the fix 16. 2 Theff. 2. 10, 11, principal Colonels, five under each Colonel,

principal Coioneis, two under taom Coionei.

Ethanan the [ono f Dodo] By comparing this Catalogue with that

1 Chr. 11, there appeareth great difference both in the names and number of Davids Worthles partly because divers of them had two names, as was usual among the Hebrews; and partly because divers are reckoned I Chr. 11. which were either added to this number, or else substituted in the places of fuch as were dead, all which notwithRanding Da-vids Worthies were fill called thirty, in respect that there were just so

were added to them, Ioh: 20. 24. 1 Cor. 15. 5.
V. 25. Shammab the Harodite | See Judg. 7. 1. This Shammah, and Shammah the Hararite, v. 33. as they were diverse one from the other, so both of them from him that was the third man of Davids first neral.

three Worthles, who was the fon of Agee, v. 11.
V. 26. Heleq the Palitie O, the Pelonite, 1 Chr. 11. 27. V. 27. The Anethothite] See |ofh. 21. 18.

Mebanati Called allo Shbecai, 1 Chr. 11, 29, the Hushabite Of the tribe of Judsh, 1 Chr. 4, 4, V. 39. Urish the Hittite The husband of Battheess, whom Da-

vid caused to be fisin by the fword of the children of Ammon, thirty and (even in all] To wit, if to the thirty one Worthles here mentioned we add the five Colonels, and withall either Joab, who was General of the Army, or elfe the third man of the second rank of the great Worthies, who is not named , but conjectured to be one of those spoken of in the note on v. 18.

CHAP. XXIV.

Verf. t. A Nd again the anger of the Lord was hindled against Ifrael i.e. After the judgment of three years famine, whereby in his just displeasure he had punished lifael, he was agin by their fins insenfed sgainst them, Here anger improperly is attributed unto God : For he is in his own nature free from all passions ; but by a speech bor-

Slibbechsi, E'hansa, or Januthan, ch. 21, 18, 19, 21. So do men vary in their opinions when they have not the Spirit of Grd to leadahem:

Rebellions and infurcctions against their lawful King, under the conduct of Ishbosherh, Absalom and Sheba.

and be moved D wid against them] He let loofe Satan upon David, to tempt him to number the people, that he might take occasion thereby to bring upon them that judgement which he intended and their fins Juftly deferved. And therefore it is plainly faid 1 Chr. 21. 1. Satan ftood up against Israel, and provoked David to number Israel. Whereby we see not to understand that Satan had any absolute power in himself to make David commit this sin, but that God, to the end that he might make David commit twis in, but that God, to the end that he migut take occasion to punish Davids and the propies former fins, did give him over to be rempted by Satan, and withheld his gree, whereby be might have been inabled to withfrand the entration and so being left to himself he committed this fin of numbring the people, which did arife out of pride and confidence in his own strength, no necessary preffing him unto it, as is plainly implyed v. z. O herwise in a civil use the action had been lawful, as appeareth by divers examples both in forthe action had been iswini, as appearen by divers examples both in tor-mer & following times, B. Zod. 30.1 a. Num. 1.3. Now though this was a fin in David, yet, it may be trudy faid that God move him againf them, to [14], Go number Iffael, because he had a special hand in disposing of it for his own ends, For we are not to conceive that God hath only an inspection and permiffive providence about fins which are committed, but that be hath also in divers respects a special hand therein. For I. the power whereby the act of sin is done is from hint alone, in whom we live and move and bave our being; though the melignity and evil of the action be from the wicked agent. II. He punisheth one fin with another, not infusing wickedness and corruption; but withdrawing his grace, whereby onely we ftand in the day of tentation, and which he is not bound to give unto any, much less to those who by their former fins have deferved to be left by him. III. He perby their former fins have deferved to be left by him. 111. He permittent wicked inframents to empt, delude and feduce; as the did when Satan offired bimelf to be a lying lipiti in the mouth of the falle Prophets, to bring Abab to delitudition for his former wickednells; 1 King, 22, 23, IV. He prefented uno them objects and octations of wickednells; which are not finely will in thurselfasts; and fall stands them to the open stands. evil in themselves, and so leaveth them to thefrown corrupt and wicked choice. V. Lustly and chiefly, the so orderest has most wicked actions through his infinite wissom and goodness that he maketh them ferre his providence for producing great good, namely his own glory, the good of his Church, the exercise of his graces in his children, and the just punishment of the wicked significant the control of the wicked significant grees in his culture, some the pur puntingment of the winced; as we fee in the example of Joinsh bettern felling him into Eppri, Shimel's curing of David, and the Jews crucilying of our Lord and Saviour Joint Christ, which the God lo ordered that the greatest post of the curing the control of the curing the curing the control of the curing fome think, the laft of the feond order of Davids chief Commanders. elect. Sec ch. 16, 10. 1 Sam. 26, 19. Gen. 45. 5. Act. 2. 23, and And it is the more probable, because in the following catalogue there are 4, 10, 13, 1(s), 9, 14, and 63, 17, Exod. 783, and 10, 20, 27, and 9,

V. 2. For the King Said to Fost, &c. 1 Nor enquiring of God, or having his command to warrant him in so weighty a matter, nor upon any just cause, either Ecclesiastical or Civil, but meerly out of his own curiofity, that he might know their number.

from Daneven to Beerfbeba] i. e. From North to South. See on Judg. 20. 1.

and number ye the people] i.e. From twenty years old and up-ward, all the majes that were able to bear arms, and were not difavides Worthles were thus causes unres, an respect unet there were just 10 many in his first confliction and choice, though afterwards they might bled by age, and superannuated, Num. 1, 2, 3, and 26, 2. So v. 9. Ochres think he commanded all to be numbered that were able to go to war, without respect to this age, contrary to the Law, Num. 1. 3. and that this might be the cause of the difference between the numbet ver. 9. and that 1 Chron. 21. 5, the one speaking of them only above the age of twenty, and the other of all in gra-

V. 3. And Joab Said unto the King, Now the Lord thy God add unto V. 3. enna youn jara unto the horney, two the Levin to Grand man the people — an hundred-fold] This was a with to express how much his heart defired the good and prosperity of David and the people, and the people of the good and prosperity of David and the people and the people of the good and prosperity of David and the people of the good and prosperity of David and the people of the people not implying poffibility in nature, especially Davids old age being con-

not imprying portioning in distinct specially Layers on age being cop-dietered shough to Good all things are possible.

but why doth my Lord the King delight in this thing?] He im-plyeth there was no just cause of this redsous and troublesome work, but only the Kings will and pleasure, to satisfie his curiosity. Other reasons are mentioned 1 Chr. 21.3. which loab used to diffused the Kings form putting him to this task; as I. That they were all the Kings forwants and subjects, and therefore alwayes ready, how many lover they were, to be at his command 4 and 2. That be would be a cause of trespass to Israel; to wit, either by drawing them through his example to partake in the same fins of pride and self-confidence, or seeing the vanity of the action, to murmur against

Connecutes, on security on the state of the

For hels in this own nature free from all patitions; but by a speech bor-rowd from men he is faid to be angry, when he dorth that which they see angre, that is, punish to the who justly have in-used to when they be angre, that is, punish to the who justly have in-curred diplesfure by trefpailes and dins. Now what their dins were, is not beer expected, but it is concluded they were Pfeld, carnal security and diffeonndance in respect of their strength and number and the And Joab and the Captains of the hoff] Thefe it feemAnnotations on the second Book of Samuel.

expressed : Chr: 27. f. And now, as it feemeth, they were fent with reconciliation preferred before it. pass to countenance the action to prevent mutintes and injurrecta-beas (which might happen-cither because the action was want and trou-blefome, or chargeable and bardentome to the people, by reation of the counter of the counter

went out from the presence of the King to number the people] This, act of obedience to the Kings command was , as I conceive, justifiable in Josb, though others think otherwife. For though he might very noe in joudy, tought otters mans outerstire. For thought are migar etc.) probably luipfeit that it was vell in the King, yet because had no certain knowledge of it, feeling the Lord only tryith and ponderable the beart. Frow. 17. 3. and at the bearts of kings especially are unfeatured. From 15. 3. and teets place the provided on the feel of numbering the people was not unlawful, therefore it feeteneth to me that loads the load of the loads with themselves the loads of the loads with though the complex of the loads with though the complex of the loads with though the loads of the loads with though the loads of the loads with though the loads with the loads of the loads with acting of the Kings command was not in it felf simply evil, though he might fin by doing of it in a finful manner. For he did it doubtingly, and therefore not of faith, yea, against his own reason and conscience, the Kings work seeming abominable unto him, because he feared it would bring some judgement upon the land, I Chron. 21.3,6. and yet he would do it to avoid the Kings displeasure; which is to be condemned as a fin in him. But yet feeing all this was grounded but on his own jealouse and suspicion, and not on any certain knowledg, and it was possible that he might otherwife have been perswaded of better intentions in David in this action, out of his own charity, and the experemons in Lavia in this action, out or mis own entity, and the experience he had of his Kings piety and integrity; and if fo, then it had been apparently finful to have refifted his commands; therefore in fuch a doubtful case it was best to take the futer side. And something also a souncing one at was next to take one turer use. And tomething allo it is, that this action of loab patieth in Scripture without any senture, though in David it be deeply condemned as a great in. Howforver, I contels, it had been much better for loab if he had not fuffered himielf to be acted with an exoneous confeience, either in obeying or difobeying his Kings command, but had humbly fearched out the depth of the matter with further expostulation, so far as might have stood with his duty and allegeance ; feeing if we have onely the guidance of an ignorant and erroneous confcience, we shall easily fall into fin, whether we do an action, or leave it undone.

V. 5. and they paffed over fordan] i.e. They firft began their jour

ney towards the East-fide of Cansan.

and pitched in Aroer] A city of the Gadites, Numb, 22. 34. fituate between the two rivers of Arnon, the one of which runneth into Ior-dan, the other into the Dead Sea, Deut, 2, 36 whose coast belonged to the tribe of Reuben, Iofh. 13. 15, 16. and fo lyeth between both the tribes : and hence Arnon is here called the river of Gad.

and toward: Fazer] Situate on Arnon.
V. 6. And to the of Tabtim-Hodfbi] Or, to the Nether-land newly inhabited. It had been recovered in the dayes of Saul from the Haga-

18. 7. but commonly called Dan without any addition.

and about to Ziden] i. e. By the grounds and fields of Zidon. For the city it felf the Canaanites possessed fill, as also they did Tyrus,

John 19. 29.
V. 7. And came to the firong hold of Tyre] i. e. They compassed all the West-coast along from Tyre by the cities of the Hivites and

and they wentom to the South of Budab] i. e. They turned South and they mentom to the South of Staddo] i.e. They curred South- on give ann leave to maccounce or my too 3 becomes the building ward to Bertheba, and so came to Jerusletin, and similarly distributed their journey.

In this furvey 1000 spents, as it side 40, 8, min amendo and trained afters; and ages; and the side of wear cours to univore the instigut, you was not been all in this troublelome bufinels of numbering the people. Johnus Jureyouts were feven moneths about their difcovery. See on John 18. 9.

V.9. And Josh gest upshe fum of the number — and there were

y, 9, and young easy upone jumos nor number——man above were sprite. So that the actemination of our wins of Soos actemination of the place, who free mentioned eight-hundred about and with a milk in this place, who free mentioned eights hundred about and. And for reconciling the feeming by choice that which God had decreed and determined. difference in these two places some think that Davids ordinary Souldiers or trained bands are not here computed, because serving in ordinary every moneth in their turns there was no need that Joab should take an account of them, their names being alwayes kept upon the roll; and yet they are reckoned I Chr. 21. 5. Now the number of these in ordinary was two hundred eighty eight thouland. For there were four and twenty thousand that ferved every moneth, and twelve times this number amounts to two hundred eighty eight thousand, as appeareth 1 Chr. 27. 1 15. Oves these were set so many Colonels, Tri-bunes, Centurions, Captains, Commanders and chief Officers as made up the number of twelve thousand; Sothat in all the train-Soul-diers were three hundred thousand. Secon 1 Chr. 21. 5. Others say that in the Chronicles all are expressed which were numbered by Ioab, i. c. eleven bundred thousand, and that here is set down onely the number which loab gave up to David, i.e. eight bundred thousand; which came to far thore of the other fum, because whilest he was making up the account, the plague was begun in freshem, and that made him have thready been been also been as the perfect of the account, the plague was begun in freshem, and that made him have thready been able to easily at figure 1.4. e. the two-off the Lord in the account, the plague was begun in freshem, and that made him have thready been able to easily at figure 1.4. e. the two-off the Lord in the account, the plague was begun in freshem as the made of the account the account the account the account the account that the account the 1 Chr. 27, 24. But against this it is objected that it is exprelly faid not in an ordinary manner from the infection of the syr, or other no 201, 27, 24, that goals given this it is sources that it is expectly laid not nan ordinary manner from the inection of the 187, or only 1. Chr. 3. 1. 5. that goals give up to David the fund fewer humber (fund cause), but immediately from God by the mirecy of this Applicancy of the Company o

that drew [word] Hereby is implyed that only thole men were num-

and the men of Judab were five hundred thoufand men] The men of Iudah in this numbering were fet apart from the men of ifrael, (as they are in many other places of Scripture) as exceeding any other of the tribes both in number and dignity, the Crown and Scepter being entimes pour in numore and againty, me crown and accepter being en-sited upon them. Now in a Chr. 21. 5, the men of Iudah see isld to have been four bundred threefore and ten bunfand, that is, thirry thou-fand left then there. For exconding of which difference it is fall than there are rectored the endinary Souldiers of Davids semy in Iudah, which sre thought to have been thirty thousand, every one of those thousands having one of those Colonels or Commanders mentioned ch. 23, 8, 13, 23, stover them. Now these are left out in the computation Chr. 21.5. Others think, that according to the number related there, loab did not at his return reckon the tribes of Benjamin and Levi, and Ierusalem it self, because he was weary of his work, and the Kings

command was abominable unto bim; 1 Chr. 21. 6. and 27. 24.
V. 10. And Davids beart smote bim after be bad numbered the people] e. After he had lyen in his fin nine moneths and twenty dayes, it pleased God to give him a true fight of pride and casnal confidence : For these his conscience accused and condemned him, as liable to punifhment. And this was done either by the immediate operation of minimum. And this was done clinter by the immetastic operation of Gods ophite in him, or by the minifictry of Gady supportly first by Gad to convince him of his fin, as may be probably gathered from v.11.1s., and a Chr. 12, 10, 11 at each being read according to out training on a effectively confidering that it is Gods more usual way to convince on; especially continering that it is countries and to bring them to repentance by the ministery of his Prophets then by the immediate working of his Spirit.

And David faid unto the Lord, I have finned greatly in that I have

done No fooner is David by the rekimony of his confeience, ected by Gods Spirit, throughly convinced of his fin, but laying afide all excuses he humbly confesseth it with all aggravations, as knowing it to be the only way of obtaining mercy and forgiveness, Prov. 28. 13.

take away the iniquity of thy fervant] Forgive and forget it, as a thing put out of light, or cast in o the bottom of the fea, Mic. 7:18,

for I have done very feelifbly] i.e. Howfoever in this action of numbring the people I feemed to my felf very prudent and politique, yet now I plainly fee that it was no better then extreme folly, feeing I (warved out of the way of thy commandments through pride and car-

nal confidence. nonnenses. at uso open recovered in the dayes of Saul from the Iraga.

Y. 11. For when David was up in the morning] And allo had add the cases to Da-14m1 Some think this was the city Dan, the North-limit of Canan, named also Laffin and Lefton, John, 94-7, Judg.

North-limit of Canan, named also Laffin and Lefton, John, 94-7, Judg.

The Canan, named also Laffin and Lefton, John, 94-7, Judg.

she Prophet Gad David: Seer] See on 1 Sam. 9. 9. V. 12. I offer unto thee three things; chuse thee one of them] i. e. 1 propound unto thee three judgements, with all the calamites which usually accompany them, that thou maint make thy choice which of them thou wouldit have me inflict. Here God, like a gracious father, being refolved to correct his fons doth yer out of his pity and compaffi-on give him leave to make choice of his rod 3 because we bear those tected by his wildome and prudence, but to as that in the mean time both it was enlightmed and his will inclined by the fercet motion of his Spirit. So that the determination of our wills by Gods decree may will

V.13. Shall seven years of famine come upon thee in thy land? I Chr. 21. 21. 11, 14. there is mention only of threeyears famine; but here, of feven. For reconciling of which feeming difference we are to reckon in this number the three years of famine, ch. 21. 1, inflicted for Sauls bloody fin, now already paft, and the prefent year, wherein God had fent feafonable rain and fome plenty; unto which three years of famine more being added make up the feven herementioned. Some by feven understand many, according to the usual Hebrew phrase. But it is not probable, that putting David to his choice, he would speak of an indefinite number, which should end he knew not when.

or will thou flee three moneths before thine enemies, while they pur fue shee?] To wit, they also overtaking thee, and flaughtering thee and thy

noes 1 10 withinky and overtaking que, and ansugarcting cres similar people in the flights. Set 1 Chr. 21. 12.

or but there be three dayer pefitience in thy land? 1 Or, as it is expected and enlarged 1 Chr. 21. 11. three dayer the (word of the Lord queen the pefitience, in the land, and the seinged of the Lord definings

ble under his mighty hand.

V. 14. And David [aid unto Gad, I am in a great fireight] Not lo

Chap. xxiv.

much in respect of making my choice, as that I am so encompassed with have they done?] David knew well that the people sist by the pesti-

Sword and Famine, come also from God, 2 Chr. 6. 24. and 7. 12. yet that more immediately, and these by the mediation of secondary causes, as Men , Locufts, Caterpillers, immoderate Rain, or Drought, And as Men, Locurs, Caterpliters, immourance Rein, or Drought. And therefore David being to be corrected, and put to his choice what purishment to chuic, like a loving child, chuicth to be chastified by his father himself, rather then by the hand of a flave or ser-

according to the merit of our fins, as a gracious and loving father useth sheep, and that when they were his enemies, and had by their fins de-

secording to the merit of our fins, as a gracious and loving father ulesh to do with his fon who bath diplested him.

In the men and terms and the men more then me meanet to in subjects. For marces we it ignt gainst remine have provided for himfelf by lysing up floreof providency, and
sgfind War by retirling himfelf to fome impregnable Castle, or the
floreof Fort of Sloon, sgfath the updgement of the Petillence had
privilege above others, effectally this, while was to pair through the
privilege above others, effectally this, while was to pair through the
whole land is and therefore he could not fetter himfelf by flight, nor a run and levely sith. David is commended to build an after a privilege and the control of the privilege of the commended to build an after a privilege of the commended to build an after a privilege of the commended to build an after a privilege of the commended to build an after a privilege of the commended to build an after a privilege of the commended to build an after a privilege of the commended to build an after a privilege of the commended to build an after a privilege of the commended to build an after a privilege of the commended to build an after a privilege of the commended to build an after a privilege of the commended to build an after a privilege of the commended to build an after a privilege of the commended to build an after a privilege of the commended to build an after a privilege of the commended to build an after a privilege of the commended to build an after a privilege of the commended to build an after a privilege of the commended to build a privilege of the commended to build a privilege of the commended to build an after a privilege of the commended to build a privilege of the commended to build a privilege the commended to build a privilege of the commended to build a privileg whole land 3 and threefore he could not fecure himfulf by Algui, nor have any benefited smidnets, preferred was an orabile, feeling the prohave any benefited smidnets, preferred was an orabile, feeling the prohave any benefited smidnets, preferred was a feeling the prohave any benefited smidnets, and the feword of the Angel. But if this
be foo, that David made fuch a wife and plous choice, how doth this as
the feeling flow of Armando the Tebufuel This place was designed
grew with that of the Apolle, that it is a fearing thing to a flat many and the Tebufuel This place was designed
band of the living God, because he is a confinming fire? I flob. 10, 31.
and 12. 39. To his I anferer, then it is a fearing thing to flat may be of Christhondorfered himself so for the
hands of God as a just Judes, incension with the for grievous and unhands of God as a just Judes, incension with the for grievous and unhands of God as a just Judes, incension with the form of the form of fearful applies, definiting the first of grace, and
trampling under foot the precious blood of Gorlife, of which the Apolle
for forther, who correctes in mercy and messure, and that for amendment.

even to the time appointed] i.e. From the morning in which he had fent the Prophet Gad unto him, untill it was the latter part of the third day, which was the time that God had appointed to wit, three dayes, v. 13. Yet it did not continue the full terms of three dayes: for it could not have been faid that the Lord repented him of the ewil, if nothing of the former fentence had been revoked; neither should the Lord have needed shelr calamities, moderated the rigour of his former fentence, and fufteration in the trum or als word and intended, letting it was not the taying of the pisque, as iometimes Aston had done in the like abolute but conditional, like all other temporal judgmanns threating the production of the pisque of the production of the pisque of the production of

3: 10. V. 16. And when the Angel stretched out his band] i. e. When the v. 16. Ana spon we arge, pressure was some all 1.6. When the Angle wind Go has appointed to deftury a. Chi. 1.1. 11. address the deftury a. Chi. 1.1. 11. address the specific country of the second of the commission, for which end greaters are come to his subject; yes, the King of Israel to one that God had lent him, and to deftury the inhabitants of Jeraslem, as was by birth of an heathern state; yes, the King of Israel to one that had done of other parts of the land. Secon Pfal. 78. 49. 1 Sam, to build as after to the Lord j. i.e. Both by the Lords appointment,

21. 13. be Led reported him of the evil] i.e. Did as men do when they rebe Led reported him of the evil] i.e. Did as men do when they repent, eaching to proceed in his action of punishing the people. For otheretic that is true, that God it as A mon the Decar print, Number [all this true, that God it as A mon the Decar print, Number [all this true, that God it as A mon the Decar print, Number [all this true, that God it as A mon the Decar print, Number [all this true, that God it as A mon the Decar print, Number [all this true, that God it as A mon the Decar print, Number [all this true, that God it as A mon the Decar print, Number [all this true, that God it as A mon the Decar print, Number [all this true, that God it as A mon the Decar print, Number [all this true, that God it as A mon the Decar print, Number [all this true, that God it as A mon the Decar print, Number [all this true, that God it as A mon the Decar print, Number [all this true, that God it as A mon the Decar print, Number [all this true, this true, this true, the God it as A mon the Decar print, Number [all this true, this true,

VI 17. And David space anto the Lord when he saw the Angel T of for seas, 2 Clin. 21. 15, 20.

Wh, in the visible shape of a men, between heaven and earth, with this V. 23. All these things did Aramah, at a King, give unso the King! fored drawn in his hand. Together with David were the Elders, who below upon him own of a Kingly bounty and mushife-

to any secondary means, but look to him that smote them, and be hum- | fight, were all fallen upon their faces, as it is to be supplyed out of 1 Chr. 21. 16

Lo, I have finned, and I have done wickedly ; but thefe fheep, what muen in respect on maxing my curves, as that 1 am to encompaned with lower with an average more 1 Jayros knew well that the people lists by the petilibence (whom he calleth freep, because God had placed him over chem inded t, that I floud decape them all the companied with the c tes us now fall into the band of the Lord] 1. c. Seeing I with my continued many fine whereby they justly deference and necessarily be corrected for our fine, I define that God will ideals independent was inflicted for his fin, he does not as much as in him dois I mentiously by blantift. For though the other two punishments, by the acquite them, and take the whole blamman of the same has much as much as in him dois I municipated for the fine has done as much as in him dois I municipated for the fine has done as much as in him dois I municipated for the fine has much as much as in him dois I municipated for the fine has much as muc

itcuiar judgement was intitled for his ind, he doth as much as in bird lyesh acquit them, and sake the whole blame upon himfelf, senting in his bowels with bitter grief that he floudd be the caule of bringing fuch a great calamity upon his people, who were of dear unto him, les blate band, I pray thee, he againft me, and againft my fasheri bougf; i.e., t. etm., and thote that belong unto me and my family great the pariflument which I have caused by my fan, pather then this poor produce the dear the pariflument which I have caused by my fan, pather then this poor produce the dear the pariflument which I have caused by my fan, pather then this poor produce the dear the pariflument which I have caused by my fan, pather then this poor produce the dear the pather than the pariflument which I have caused by my fan, pather then this poor produce the dear the pather than th ple, who had no hand in it. Here David,like a good Shepherd offereth his tainer nimieis, rainer tinen by the using of a live or teryear, who had no anno in it. Frete paraginal a good shepared offered
year.

for his mercles are greas | So greas and infinite that even in his
treet shroughlist a good shepared offered
year his life for his theps. And herein he was a type of the
year his life for his theps. And herein he was a type of the
year his life for his for h

the place where they received fush a fingular benefit, as the staying of V. 15. So the Lord fent a pefillence upon Ifrael, from the morning this fearful plague, which threatned total ruine and destruction. And being now in the possession of Araunah the Jebusite, God would hereby typific the calling of the Gentiles, among ft whom after the coming of the Mcfligh he would have his Church and place of refidence, where he would be worshipped and served. And finally, God would have this ale tar crefted in this place, because the Tabernacle was at this time in Gi-beon, whither David durst not go to enquire of God, and so intermit of mer tentence has been revoked; in neutre moust the Lord nave needed 1950s, wanner Davia ourre not got o enquired. God, and to intermit of to bild the Angel to bild bis band, it the term of three dayes had been fully expired, tening his committion extended no farther, beyond which he might not go. But the Lord, to three that in wrath he remembed dreadful execution; and this reason is rendred of his not going to Gihe might not go. but the Louis internation was a waste extended to the mercy, taking compassion on the people, and as if he had been forry for been; 1 Chr. 21, 29, 30. Neither could there be a fitter place to mercy, taking compassion on the people, and as if he had been forry for been; 1 Chr. 21, 29, 30. Neither could there be a fitter place to mercy, taking compassion on the people is the people of the p fered northe Angel to proceed in punishing throughout the whole third ing, and was also the place where it pleased God the Angel should ap-day, but shayed him perhaps about the time of the crening serifice, lear with his foord in his hand, that so there David might by his inony, our responsibility of the state of the

King and Sovereign, 1 Chr. 29. 20. V. 21. Whereford is my lord the King come to his fervant?] q, d.

and for his fervice, and likewife for the welfare of the whole Com-

23.19. Neither was there any change in him or his decree, feeing he offering. All this Araunah offered (knowing to what use they were to was purpoled to create punishing, when by his fatherty chaffilement he had be employed) to haften the work of making an atonement, because they, brought Darid and the people to unfained repentance. See on 1 Sam, were all ready at hand 5 the Oxen to tread out the corn, and the wooden instruments which were used about them for this service, which being dry and fear were fit to take fire, and so to expedite the business; and Febufite] Called Ornan 1 Chr. 21. 15. where this story is enlarged the wheat it felf all ready trodden out for the meat-offering. All these Fibhigs Called Ornan 1. Chr. 21. 15, where this itory is enlarged, the winest atterful reasy troudent out to the therefore the individual of the pitch the perfect hopping. David, though the knew that he there were considered from one of the beprefetch upon David, though the heave that he had not suffer a cuited Nations, the Jebulies, when were of old the Inhabitants of Jebulies, attention that called Strutifacts, Judg. 1. 21. and 19. 20. but now, also corrected the bulintife of Ringing the player, which he could now being converted, a Profelyee, and profession of Gods true Religion.

were stathed with fackcloth, a being throughly humbled with this terrible cence. Hence some collect that he had been tormerly King of the Ic-Bbba

Chap.xxiv

bulites before David fubdurd et em ; and the re her because the Hebrew | and threshing-instruments, he bought for fifty stickels of filver. But for Text thus hash is, Araundo a King did give latte the King But this is the 'whole place or place of ground, wherein the thr. thing floor and the the left: probable, because it is manifest by the story that D wid and lo-houses about it, with the gardens, yards and courts stored, in which was

184 Thee; and theore the precisin jungement from these one try people.

V. a. And the King faith a Arsmab, N. a., but I will farely by:
sing there as price. I this David speaketh, not onely out of ingential
and courtes, because he would not be overburdensome to a willing and

the life probable, because it is manifeft by the flory that D vid and Do-be took it by affault, and had it nor furranded by this King, as they fuppore, for which cause he was with David in this special fa-vour.

The Lard thy Ged accept thee] i.e. Become prophisous by this thy facilities, and remove the prefent judgement from thee and thy pro-

free hearted subject, but also out of piety and conscientionines, because Ifret] i. e. He accepted the settince, as he made it appear by sending he would offer unto God of his own substance, according to that Prov.fire from heaven to consume it, as it is i Chr. 21. 26. (as he did Azne would net unto One in 60m nours meet, according to use rovemember of the first properties of the Chrift, and offered by faith in him, who is our alone high Prieft, So David bought the threfing-floor and the exen, for fifty stelets of Alter and Socistice, in whom God is well pleased, and all sacrifices stelets in the exery floor it self in which they threshed, and the oxen stervices and proyers are accepted of him.

ANNO

Chap. J.

On the first Book of the KING S.

Commonly called the third Book of the

KING S.

The Argument of the two Books of the KINGS

THe Books of the KINGs record an History of four hundred thirty cight years, whereof Selemen risgined fourty over all the two Kingdoms: Two Tribes, has after his right hole Tribes were divided into two Kingdoms: Two Tribes, Indah and Benjamin, made one Kingdom, called Judah; wherein the posteritie of David and Solomon reigned three hundred sevents and subgears. In which simenineteen Kings of the fame flock succeeded each other : Onely one interruption was made for and insystem: the space of six years by Athalia an usury, 2 King X 1.3. Of the Kings of Judah some were very good, eiters idilater. The other ten Tribes made another Kingdom, called Utach, which continued but two hundred thirty and seven years, till the fixth of Hebakiah, when Holera the lass King of Israel was carried away captive, 2 King, 17,6, in that time there were twent Kings of Israel, and ten several stocks, whereof one destroyed another. For sirst, feecboains stock was destroyed another. For sirst, feecboains stock was destroyed by Baasha, 1 Kings 15, 25 secondly, Baasha' by Zimri, 1 King 16, 11, thirdly, Zimri, 1 and sourthly, Tibni's by Omri, by Baalina, I. King; 15,20 (scondly, Baalina, by Zimri, I. King; 16.11, thirdly, Zimris, and fourthly, Tibnis by Omri, a King; 16,77,18.21, fifthy, Omris by Jehn, 2. King; 16.11, fixthly, Jehn's by Shallana, 2. King; 15.10, (Gypshly, Shallana's by Menahum, 2. King; 15.10, (Gypshly, Shallana's by Menahum, 2. King; 15.20, ininby, Pekabi by Hoffera, a king; 15.20, ininb sinus of twenty Kinga over Ifrait there were but all evers over in the site wine is eight feveral King; of Jiral, I. King; 15.90, and 16.20, of which, were the first five feveral field: And another, namely Anariah or Orkidab reignad in the sinus of five other King; of Ifrait, 2 King; 15.90, 27.00 which were four other flacks: From the divisions of the tentribus to the taptivity of Ifrait, there was not one good King of Ifrait. Thus, Kingdom remained delatrous from the boginning to the one. The Kingdom of Judab continued one hundred thirty and five year after the captivity of Ifrait, then the like of Zadabish 2. Klan; 28.27 Thurne & consideration to the lath of Zadabish 2. Klan; 28.27 Thurne & consideration the divisional divisions. from the fixth of Hezekiah, 2 King. 18.10. to the lest of Zedekiah, 2 King. 25. 2. Twenty fix years after the captivity of Zeidskiah mention is made of lifting up Jehoiachin, 2 King. 25, 27, which fill up the History of four hundred thirty and eight years.

The Argument of the first Book of the Kinds.

"He first Book of the Kings records part of the forementioned History, from the end of Davids reign to the end of feboshaphare, which was the space of one hundred and eighteen years; Wherein we have Davids last alts; Solondons glorious reign sthe division of the swelve Tribes into two Kingdims; the reign of the first four Kings of Indah, and eight of Itrael, after the said division.

THE TITLE

Tirk! So lin the Historia Title!

A. Kings. It contains to History of Kings.

Third The LXX, the vulgar Latin and old English Translator call the two Rocks of Samuel, KINGs, breanfe they fee down the Hiftory of the two first Kings, Saul and David. After that account this is called third.

CHAP. I.



Ow King David wat old] He was feventy years old, as appears a Sam 7.4. He was thirty years old before he came to the Crown, and he held the Crown fourty years. This was the greatest age that any King of Judah or Israel attained

and fricken in years Heb, entred into daies. The daies or time of departing out of this

and they covered him with clothes This they did, to increase hear much decayed in him. For clothes may increase hear, where any is;

much accayed in num. Too course may increase news, nuclearly but they cannot beget hear where none is.

but they cannot beget hear where hear where hear where hear where hear where he was a second to be a second t and firength, as well as others. For many others, even in Davids time, lived much above feventy years, and yet retained good vigor

men, in any kind of malady. Because Kings use to have certain peculiar Physicians to attend their persons, and on all occasions to pountar rayments to attend their persons, and on air occasions to give advice about their bodily health, and to minister physick unto them, they are called bis fervants. We use to call them the Kings

Latthere be found. Heb. lat them feet. Them who are officers, and appointed mellengers of the King; i Sam.16.16.
for my loth be King; This was a title of reverence given to a ling, in techniony of his fovereignty; and expredict in the front-months. har number, though bis fervants, in the plural number, faid it ; be-

the manner, rough as fervants, in the putational states we said it was the minde of every one of them.

14 spand Verin 1 Heb. a damftl, a virgin. The Hebrew word which fignifi. th damftl, is well translated young. For the heat of

young maids doth melt naurally work heat in old and cold bodies when they embrace one another. Davids wives and concolond tow living, were all anoten, 18fd 7th that reflect me to frost purpose for which this damied will provided. As the was to Be young to also a virgin , because married women by bearing and myried children do impair their staural heat. Bender a Virgin was fireful in this statifier to be discolared to the King.

in this manifere ob be difficiented to the King, and to the final before the king. To minifer and do feeying unity him, So is this pixelle expounded, yet 4.35. Dear. 10.8. Seen. 18.21. King, 96.8. Prof. yet. 2.35. Dear. 10.8. Seen. 18.21. King, 96.8. Prof. yet. 2.35. Seen. 18.21. King, 96.8. Seen. 18.21. King, 96.8. Seen. 18.21. See

1. V. 3. So they fought for a fair damfel They fought till they found

one fir for their purpole,

throughout all the chiefs Thiey left no tribe, no city, no village, he
throughout all the chiefs Thiey left no fro fuch an one; at least, where
they had taufe to fearth. Or by a proverblat speech is may supply a diligent fearch. of Ifrael] They would not go out of the Church to feel a fit murle

and cheviled the hing See ver. 1:

and ministred this him By doing the office of a Nurse keepier;

but the hing been het hot By tenton of his trigality. This is a

modest and seemly phrase, whereby both matrimonial, and also all other copulation of man and wothan is set out, Mar.1.25, Judg. 19.25. Yea, it is used to set out the filthy sin of man with man,

veral mother, 2 Sam. 3.2, &c. There is nothing any where faid of this Haggith, but that the was Davids wife and Adonijals mother, The former was a great honour to her? The latter if the were li-ying at this time, or if the had fore-feen this act of her fon, would

have been a great grief unto her.

exalted is milify Though he were the eldest fon, yet in aspiring to
the crown he exalted himself; because David had declared Solomon to be defigned King by God himfelf, 1 Chro.22.10.

mon to oc enigned a ring by God numeri, I UNIO.32.10.
figing, I milb he king Heb. ring. This be did while his Father
was yet living. His plot and prachite therefore was treason, though
he had a right to the kingdood after his Fathers death.
and he pripared him charlets, Sec. J Herein he did as Abfalom had
done before in a like case, is Sami 5.1. The particulars memboned
were evidences of an affirition bankor winde. Of Settled wards & State of wards. were evidences of an afpiring haughty minde. Of these words fee

Wese contents of the party of the not displaced him! By any rebuke, or otherwise restraining him from his studue courses, are any time! Hebs from his daies! Neither in his youtniger nor elder

years.

[aping, 17th hast then done so?]. These words show that David sailed in reproving his son when he had just cause so to do. Here also may be intended Davids falling to punish his son, when he committed notorious crimes. This was Ell's fault, 1 Sam. 23.29.

And he did wise a very good man He is rault, 1 Sam. 23.29,
And he did wise a very good man He is swell as Abladom, 2 Sam,
4.45. He was goodly in that he was fair in face, comely in comenance, and proper in body. This queft only fix was, one caute, yes,
a principal caute, that. David fo doted on those two wicked lons,

aprincipal caule, mar Lavin to dotte on those sections of the history, and about a history diversity of the history was Maacab, and his mother heart for Abidious mother was Maacab, and Adoitights, Haggith? 2 San, 3,3,4. Now because David Had no for ity any wife or conclusine between these two Adontinghs mother is faid to bear him after Abfaloin.

to Dear him after Ablatom.

V.7. And he conferred with Job] Heb, his words where with Job] He confuled with Joab and others, how to bring the plot to pafs, The fame Hebrew word which is here used, is in such a sense used, Numb. 31.16. and translated complet.

Numb.31.16. and translated comple.

Josh be (op of Zervigh) Sam.2.13. t Chro.2.16, & 11.6. This
Josh was Geheral of Davids army, 2 Sam. 8.19.

and with Abiathar the prieft life was high prieft. Therefore Sollomon when he put down Abiathar; infitured Zadok in his room,

Chap. 3.35.

And its, following admition, helped bim Heb, supped after Admition with the helped after Admition with the helped after Admition W. 8. But Zadak the pright Line was priest toper in audie to Abia.

that.

and Benniab the fon of Jehondah This man, was chief Caprain and Commander over choice, louddiers. See, 2 Sam, 8, 18, 1 Chron.

13.1.1. and Nathan the Prophet J Nathan was a man whom David was wont to condit with about the things of the Lord, 2 Sam. 7.2, and by whom God uted to declare his minde unto David, 2 Sam. 7.2

1a.1. and Shimei] This Shimei may be he who cutiful David, a Shimei and Shimei] This Shimei may be he who cutiful David, a Shimei 16.5, See, and whom David pardoned, a Sam, 19.13. That great favor which David herein the week bin, might gave him tople copie close to David, and to refule to afficiate himful wight shole who important the crown from the King in his difference. Or that Shimei may be lice meant who is mentioned th. 4.18.

and Rei This was some States-man, of whom there is no other

mention mace.

and the mighty near which belonged to David Thick were the guard
or garrion-foundirs under Benainh, called cherethists and Pelevities 2 Sam. 20, 23, who remained faithful to David in Ablacins
rebellion, 2 Sam. 1, 13. Of thefeire 2 Sam. 8, 18. See alloof. them ver.38.

were not with Adonijab] They could not be feduced to take, part

in this treation with the manufacture of the following the first part of the first p flain for both thefe ends, So Gen. 31.54.

and far cantel This clause is added to show that they slew the

bell they had. Under the fore-mentioned kinds may be comprifed all manner of clean fowls.

by the flowe of Zobeleth, which is by En-vogel Or, the well Rogel.

This was without Jerufalem, a Sam, 17, 17, on the East-fide. Josh, 15.7.
and called I Invited to his feast, thereby to win them to his fide:

for this is an ordinary way of infinuating ones felf into others. all his brethren the kings fons] All except Solomon. It feems that all Davids fons here mentioned more respected Adonijah then

and all the men of Judah the hings fervants Out of this general must be excepted the mighty men, verf, 8, and the fervants hereas-

mul be excepted the mignty men. veri. 6. and the extrains increate rementioned, yet; 33.

V.1.0. But Nathons the Prophets, and Bensinks, and the mighty men, and Solomon his brown! Of thefee fee ver, 63, 26, 52.

be estiled no!] For he had no hope to win any of thefe to his fide, V.1.1. thristipher he had no hope to win any of the for hos his fide, V.1.1. thristipher he had no hope to win any of the for hos his fide, V.1.1. thristipher he had no hope to win any of the milton of solomon, fajuig! Nathan knowing that God had appointed Solomon to be king, ufelt means to bring it to poles. That Nathan know that Solomon thould increded David in the throne, will evidently appear,

iomon mona meeced Dayla in the entonic will evidently appear, by comparing 2 Sam. 7.12.13, with 1 Chron.22.8.3,10.

Half thou not heard that Adoniable the for of Haggible 2 Sam. 3.4.
He nameth his mother, to enflame the zeal of Bathfleba the more: and for that end he propounds the matter interrogatively: for certainly she had heard of it.

tainly include near that the number of the King, and goeth about to fettle himself on the throne.

and David our lord knoweth it not David being so weak, as he is

and DAVIA out over the properties and DAVIA or the glowest, as he is faid to be, ver. 1. might well be ignoranced those things which fell out, though they were publickly done. But this Nathan addeth, to shew that all that was done might be undone, because it was done

without the confent of the living King.
V.12. And now therefore come, let me I pray thee, give thee counfel]
He useth this preface to move her the rather to hearken to his coun-

that thou maif: face thine own life] Heb. fent.

and the life of the fou Solomon Whathan well knew that unitpen
would do what they could to deftuoe fuch as have a right claim, and alforheir friends

V.13. Go. and get thee in unta hine David.] He well knew that the disposing of the crown rested in David, and that all the people would be ready to follow that course which he should direct them:

And for unter him.] No bodyes words could more prevail with Da-vid then Bathsheba's, especially in this case wherein Davidhad

engaged himlelf unto her, ver. 30.
Didft not thou, my lord, O king This title the uleth as a subject and as a wife, Sec 1 Pet.3.6.

[iven] We do not read of any fuch oath made by David in his

famer history. But all particulars concerning David were not written. See Joh. 20, 30. David himself confesseth that he did to wear, v.30, and this oath may be combribed under that phase that is uled, 2 Sam. 12, 24, of Davids compring Rulphoba. Focto lyear that Solomon should lucceed him in the throne, must need

be a great comfort to her.

unto thine handmaid This is a title of reverence. T Sam. 25.24 41. fee ver. 16. Though the were his wife, yet being his fub ject, the vas his handmaid

was his handmaid.

fazing officedly solomon the fon that reign after me, and he shall to
poon my through. This was the substance of Davids oath. The tomer physic, of reigning sets out the substance of the promise, the

mer Pirate, of reigning fees out the fubblance of the promife; the cheer of thirty gas the throat ske evidence thereof.

Within doth Admind reign 1 1 This being contrary to Darke promife, the is adviled to fee it doom so as tamight make himthe more carried in putting down Adminiah.

V. 1.a. Budden, white how are talkely there with the, King, 1 dig milk cope in a feer theigh Agahan to, disposich the carriage of this balled as the King milks into different to be a plot.

as the aring migrat not enter it to be a pitot, and confirming words.] Ich, fill up. He promifeth to rache the truth of, what flig should fay, and further to, add what he should conceive requisite to be added.

V.15. and Ballifted ment in unto the king into the chamber]. For

he King then kept his chamber.

the Aing tein response namoer,
and the sing very only old.) See ver, 1.
and shifting the Schwamstel See ver, 2.
and shifting the Schwamstel See ver, 3.
minifred unto the sing! See ver, 4.
V. 1.6. And Englished payed, and did obeifance unto the sing! See
Referencing the fifte so him in flesh an humble and reverent getture

peckenced her felfs to him in fuch an humble and reverent getture as became a wint and fully jed. See ver. 13.

and the hing finds, what yould fit thou? I Hab, rethat to the? This implies in a confidence for grant what the should defice.

V. 17. And the faid must him, hylored See ver. 13.

thou fware by the Lord | Such as fear God, ufc. to fiver by no other, Deut. 6.13. This will make them more careful to keep their

oath, and fearful of breaking it.

thy God] This relative is to be taken inclusively, not excluding

others. See Joh. 20.17. She thus applyeth this relation to the King, to move him the more to make good his oath. See chap. 8.28.

unto thine bandmaid, faying, Assuredly, &c.] See ver. 13. V.18. And now behold, Adoni jah reigneth] Endeavoureik to reiga, and carrieth himfelf as King.

Chap.ij. and now my lord the bing] See ver. 13.

thou harveft it not] This she addeth, to free her self from undue suspicion of Davids consent to that which Adoni Jah had done, and to aggravate Adonijahs ufurpation the more, in that he prefumed to fit on the Kings throne without the Kings knowledge.

to fit on the Kings titrone wathout the Kings knowledge.

V. 19. And he hald fain seein, &c. J. S. ver. 7, 8, 9.
but solomon thy fervant | As the filled her felt. Davids handmid,
v. 13. to here the filled her fon Davids frount, in way of reverence, and to reflife both her and his finite from to David.

V.20. And thou] Or, and now. mylord, O king See ver. 13.

the eyes of all Ifrael are upon thre, &c.] All expect whom thou will declare to be thy fucceffor in the throne. Thus they who expect any favors from God, are faid to have their eyes on God, Pfal. 25.15. & 123.2. This she added to put David in minde, that if he once declared his will, and directly fet down who should firecced him in the throne, the people would be ready to accept and acknowledge that man to be their King. This by experience is verified ver.40.

tilted ver.40.

V. 21. Otherwife it shall come to pass, when myland the king shall fleen Shall be dead and laid in grave, Gen.47.30. See chap.2.10. with his sathers As his Fathers and Predecessors before him.

that I and my fon Solomon finill be accounted offenders I Heb. finners See Gen. 43.9. She meaneth litely offenders as should be accounted traitors and conspirators against him who had a just title to the crown, being the eldeft furviving fon of the King; and in that re-fpect be put to death: fo as both infamy and violent death might he feared

be teared, V. 21. And to while fleyer talked with the king, Nathan the prophet also camein.] This was so ordered, as David might not suspect the matter to be beforehand plotted between them; though indeed it

wasto, v. 14.

V. 23. And thry told the king, faying, Bebold, Nathan th: Prophet
They who accended the king, gave notice to him of the Prophets
coming, before he himfelf faw him. They might well think that fuch a Prophet came upon some special errand. Of Nathan see v.8. And when he was come in before the king] As Bathsheba was going

out, Nathan came in, v.28. See v.32. out, Nathan came in, V.28. See V.32. heborned bindful before the hing with his face to the ground] In the lowliest manner that he could, according to the custome of those times, he yielded civil obessance to his Soveraign. A Prophetical function exempts not from civil subjection.

V. 24. And Nathan Ind, My Lord, O king] With gefture and speech he manifesteth his dutiful respect to his Soveraign.

haft thou faid ?] I cannot let it fink into my minde, that thou shouldest give app obation to that which is done.

shouldert give approportion to that which is work.

Admital plant riggs, &c.] See v. 13.

V. 25. For he is gove down this day.] They went from Jerusalem, which was on a hill, and therefore may be said to go down.

and hith flain oxin,&c.] See v. 9.

and hith flain oxin,&c.] See v. 9.

and behold they eat and drink before him] They feaft together. See

and fay, God fave king Adonijah] Heb. Let king Adonijahlive. This was an ulual acclamation at the election or coronation of a King, v.34. 1 Sam. 10.24. 2 Kings 11.12.

yet while the old King lived, he was his fubject and fervant. Nathan here giveth him this title, to fhew that Solomon had no afpiring minde, but was willing to continue a loyal subject so long as David should live.

bath be not called] fee v. 10.

V. 27. Is this thing done by my lord the king He propoundeth this question, the more to stir up Davids indignation against Adonijahs sast.

Jans 121.

and then hoft not forwed it unto thy feroant] David was wont to communicate his weighty counfels to Nathan, 2 Sam. 7, 2, and thereupon Nathan feems to wonder, that David should conceal so weighty a matter as that from him.
who should fit on the tirrone, &c.] See v. 13.

V. 18. Then king David answered, and said, Call me Bathsheba By Nathans pressing the same thing upon David that Bathsheba ladden was resulted to the same thing upon David that Bathsheba ladden was resulted to the same thing upon David that Bathsheba ladden was resulted to the same thing upon David that Bathsheba ladden was resulted to the same thing upon David that Bathsheba ladden was resulted to the same things and the same things are same to the same things are same things are same to the same things are same things are same to the same things are same to the same things are same things are same to the same done,y.17.&c.the King is made the more forward to giveBathsheba

and the cam into the kings prefence] Heb before the king.
and flood before the king] Bathsheba and Nathan came in course and piece before the bigg] Bathheba and Nathan came in course to the King one after another, as appears by comparing ver. 14,323, 31-together. It is probable that Nathan was he to whom David off, and that he went out to call her in: who being come in tend before the King, to expect what he would determine concerning Solomon and Adonijah.

termine concerning Solomon and Adonijan.

V. 29. And the king fivere, and fiild, As the Lord livetb] Heb, the Lordlivetb, This was an final form of an oath, Judg. 8.19. Forms of oaths fife to be concide. The first particle as is prefixed by our Final in. English, to make up the sense. The next verse sheweth, that this | Mat. 16.16.

oath is a confirmation of a former oath which he had mide to this oath is a confirmation of a former onth which is unalterable refolution every purpole. He doth thereby manifest his unalterable refolution concerning Solomon: the rather, because Solomon was appointed even by God himfelf to fucesed David in the thone, x Sant, 7, 12, 1 Chros. 8,5. H. reby also David doth more fettle the mind and heart of Bathheba, and frees her from her former fears; Sec v.17.

See v.17.
that but redecine! mr foul out of all diffurfs] He means hereby
temporal deliverances from external dameers: which he doclithe
rather mention in this his oath, to flow the great and we gave real
fonythat he had to perform what he had worn to the Lord.

V. 30. Even as I [ware to thee] See v. 17. by th: Lord God of Ifra 1] See c. 8.15.

by in: Lord Owder 1 yrar 1 yeec. 3.15.

Gring, Affineddy Soloman the fon, Sec. J Secv. 13.

com of on till 1 certainly do this dry J David underthood that Adonijah had proceeded to far, a sno delay, for determining the quefchin
in hand, must be made: and therefore he affaires her that he will do what the defired infrancly, and not put it off one day.

V. 32. And k ng David faid, C. ll me Zadok, &c.] See v. 8. It appears that Nathan being fent to call in Bathfieba, left her alone pears that Nathan being fent to call in Bathlabab, left her along with the King, that they might not feent to plot together. David here cals for a Prieft, a Propher, and a great Commander in wer, that the Priett might declare the meaning of the Law, and it: Propher the special mind of God, and the Commander in war might put their advice in xecution. The King cals for told three, because he had ever found them faithful to hunfelf, and perfectived that they had not followed Adon; jah, as other did done.

and they same before the size of the page.

because they all agreed in the same case.

V. 33. The ling also said unto them] This copulative also hath re-lation to the Kings calling them in. He did both call them in, and also give them direction.

Take with you the fervan's of your lord He means such as abode faithful to David, and were special attendants on him, and his guard, v.8. In the Hebrew it is, your lords, in the plural number whereby he may mean his own and his fon Solomons fervants. Bewhereby he may mean his own and his ion boundons tervants. Be-caule many hobes, fouldiers, and common people did accompany Adonijah, David wifely advifeth to take a fufficient company of faithful and valiant fouldiers, that might be able to defend Solomon against all Adonijalis company; and also for the greater lio-

nor of his son.

and cause Solomon my fon to ride upon mine erron mule.] Heb, mbich
belonged unto me. It was a royal honour to ride upon a mule,
Esth. 6.8. and David would have Solomon set upon his own mule, to shew that it was with his own consent. Of mule see chap. 10.25.

and bring him down to Gihon] Gihon was a famous place, fo cal-led, by reason of the river Gihon, 2 Chio. 32:30. & 33. 14. It was fo far diffant from En-rogel, as the two companies might be a good diffance the one from the other, Gihon was on the West-fide of

untaile the one from the other, Ghon was on the West-fide of the city over against Enrogel, v.g. V.34. And let Zadok the priess and Nathan the prophet] Both these are used for the greater solemnity of that which was done.

anoint himthere bing over Ifrael This was an usual rite of inquaanoun number 1919 over 131181 1118 was an inual rice of inau-gurating Kings, elpecially in troublefome times, 15 ani, 10.1. & 16.1. King. 9.1. & 23.3 d. It was ufed in doubtful cafes, to flew that they were deputed of God to that high calling; and the God would your his Spirit upon them, and inable them to that

God wome your mes Spirite upon them, and made them to that whereunth he appointed them, and blow ye with trumpes 1 This added much to the folementy. See 2 Samt, 71,0. 1. King. 9, 13, & 11.1.5, 14.

ant lay, God fave king Solomon 1 Heb. let king Solomon live. See

v. 25.

V. 35. Then ye shall come up after him] As attendants upon him, that he may come and fit upon my throne] To be declared thereby to

be the deputed King.

be the depired King,
for he fluit he bing in in floid.] When I am taken out of the'
world, or am difabled from ruling any more,
and I lave appointed him to whie! What better warrain; couldthey have I t was before faid, v. 10. that the eyes of all I fluid
were upon David, that he flood tell them who flood fit not
throne after him. This they did the rather expect from David, beformed to the more than the fluid to the state of th cause they knew him to be a wife man; such an one as could best judge which of his foils were fittest to succeed him; and also be-cause he had before this told them that God had chosen Solomon

caule in lad object this fold them that God had chosen Solomen to fucced him, i Chron, 38, 9, over Ifrail and over Judoh I Judah is diffingly named, for exicellencies fale, and the rather, because David was of the tribe of Judah. Besides, there were enhaltened between the ten tribes and Judah, 2 Sam. 19.41. before the division of the Kingdoms, i King. 12. 19.

V. 36. And Benniah the fon of Teholadal Sec v. R. ansivered the king and faid In his own and the others name, as Ecc 2

Amen] This is an Hebrew word which importeth an approbati-tion, ratification and carnest defire of all that whereunto it is an-

tion, ratincation and cathet death of a ratin considering mescal thereupon it uferly to be added to prayers.

the Lind God of in find the king! I This is not to be taken exclusively, as if the Lord were onely the God of David, and not of others; but it is thus applyed to David, to flow that the King and all his people might be affired that. God would ratifie and litelife what he had done, because the Lord had by many evidences shew-ed himself to be in special manner the God of David; and David was one of Gods peculiar people, and special confederates.

fay fo too] These words are an exposition of that title, Amen: that God would accomplish that which the King had said. For Gods

words are deeds, Gen. 1.3. Pfal. 33.9.
V.37. As the Lord hath been with my lord the King, even fo be he with Solomon] In directing, protecting, prospering, and bestowing all kinds of bleffings.

and make his throne greater then the throne of my Lord King David]
Increase of blessing nust ever be prayed for, ver.47. And it is no
discouragement to a good Father, who hath been endowed with many excellent gifts, and hath received many speciall bleffings from God, to pray that his fon may be more excellent, and more aboundantly bleffed of God, then he.

V.38. So Zsdok, &c.] See v.8.
and the Chrethites and Pelethites went down] These were the mighty men and Kings fervants before mentioned, v.8,10,33. fuch as waited on the King to guard his person, 2 Sam. 8.18. and 15. 18. The Cherethites and Pelethites have their names from certain places, where they or their progenitors had their abode. The Cherethites were of the out-coasts of the Philistins, as appears, Ezek, 25.16. Zeph, 2.5. 1 Sam, 30. 14.16. The Pelethites also might also be of some bordering coasts. The forementioned outcoafts of the Philittins were brought into the confines of the Ifraecoatts of the Finishins were outgin misor continuous in a machines, being subdued by them. It appears that they were very valiant men, and taken to be attendants upon the Kings person, and proved alwaies faithful to him. In the insurection of Absalom they held close to David, 2 Sam. 15.18. They were fent against Sheba the fon of Bichri, another traitor that role against David, 2 Sam. 10.7. And here they leave Adonijah and remain with David. The Chaldee Paraphraft taketh the Cherethites for Bow-men or Archers, and the Pelethites for flingers, fuch as the Benjamites were, Judg. 20.16. i Chro. 12.2.

were, Jung. 20.11. (21.00.12.2.)
And caufed salomon to ride upon king Davids mule, Sec.] Sec v. 33.
V. 39. And Zadok the prieft took an born of gr] An born was a fix vessel as to hold only, so to pour it fortly on ones head, out of the Tabernacke J. To thew that it was holy oyl, as Pfal. 89.20.
Of the tabernacke, Sec dh. 34. Sec on 1 Sant. 10.1.

and anointed Solomon] See v.34. Solomonawas after this anointed again, See the reasons thereof i Chron 29.22.

again, See the reasons aftered 1.1011 29:22.
And they blev the trumped 3 See v. 34.
and all the people faid, God fave hing Solomon 3 See v. 25. This
flews that the peoples hearts were fo fer on David, as they rejoyced
in him whom he fhould appoint his furceflor.

V.40. And all the people came up after him] They would not leave him after he was anointed.

and the people piped with pipes Or, flutes.
and vejoyeed with great joy There was a special work of Gods Spisit in them, that so quickned up their spirits. See 1 Chro. 12.40.

fo that the earth rent with the found of them] This is an hyperbolical Tpeech, to amplifie the exceeding great rejoycing and loud acclamations of the people. Reports of great cannons will make mounrains shake and cleave : so will great thunderclaps. By this exceeding great rejoycing they testified that high efteem which they had of Solomon, and their good affection to David; and also, a persuasion that Solomon being proclaimed King in his Fathers lifetime, all contentions and civill warres about the crown would be prevented, and that they should live in quiet and enjoy many bleffings under Solomon, Their acclamations might be the greater, to affright Adonijah and all that took part with him the more,

V.41. And Adonijah and all the guests that were with him heard it V.4.1. And Adonyab and our regists than were winn num neuto 11/15 is an evidence of the peoples extraordinary flowtings.

as they had made are and of rating] After the forefaid acclamations, their fealts were foon ended, and their rejoycing was foon turned into terror. This found was like the land-writing which appearance.

red to Belshazzar at his riotous feast, Dan.5.5.

red to Belfhazzar a this riocous feaft, Dan.,5.7
and whus I abh head the fund of the trumper] See v.34.
be field, wherefore is this noyfe of the city, heirg in an upwar?] It belonged to Joabs office to fulprefes tumulte, as ARS 2.1.31,22. For
Joah was the General of the Army. 1 Chron. 11.6.
V.42. And while he ye flext, belodel, I contain the fig on of Misiather
the prieft easie] Jonathan was a nimble man, and of a quick fiptir,
and of it miployed to inquire after newes, and bring tidings. This
was he who together with Ahimanz the fon of Zadok was left by
fernovel. to effor Maffalons proceedings, and to determine the Enrogel, to elpy Absaloms proceedings, and to declare the same to David, 2 Sam. 17.17. Now that Abiathar is turned from Dato David, 2 Sam.7.17. Ivow that robustner is turned from David to Adonijal, it is probable that he appointed this his fon to remain about king Davids court, to effy what he could about the cafe in hand. For we may observe, how he punctually tells the particulars that passed not onely openly in the city, but also privately in Davids chamber, v.43.&c.

and Adonijah faid unto him, Come in, for thou art a valiant man Heb. a min of vertue, or, a vertuous min. The word is translated vertuous, being applied to a woman, Prov. 12.4. Such a man is

Ryled a gord man, 2 Sam. 18.27. and bringeft good tidings Adonijah herein flattereth himfelf with vain hopes,

V.43. And Jonathan answered, &c.] At the first he telleth A-donials the main substance of the matter, which was clean contrary to the good tidings which he expected, namely, that David had made Solomon king.

nau made outsides the first with law z idolg, &c.] See v.34.&c. V.45. And Zidolg the priefl, &c.] See v.34.

V.45. And Zidolg the priefl, &c.] See v.34.

and they are come up from thence reingring,] Both those whom king David imployed about setting Solomon on the throne, and the people alfo that were present thereat gave apparent evidences of their joy therein, which could not but much damp the spirit of A. donijah, and the spirits of all that took part with him.

fo that the city rang again] This is an other proverbial speech, whereby the greatness of their rejoycing is amplified. We say of

loud founds, That they make a place to ving again.

this is the noife, that ye have beard] This is a direct answer to that

question which Joah propounds, v.41.

V.46, And also Solomon sitteth on the throne of the kingdom? He hath an actual possession of the kingdome: Whereby he sheweth that their endeavours to make Solomon king were not in vain.

V.47. And moreover, the kings fervants] He means hereby those who had great offices and commands under the king, and were imployed about crowning king Solomon.

came to bleffe our lord king David] i.e. to falute him, to pray for him, and to praife God for the successor who was appoint ted to raign after him, See v.37.

God make the name of Solomon better then thy name] This was the fubflance of the bleffing wherewith they bleffed David. By name they mean fuch vertues and graces as had made David famous; and fuch an increase of them in Solomon, as might make him more And make his throne greater then thy throne] By throne is here means

And maye no some greater too any toward by towards to the meant royal pomp and glory, together with dominion. See v. 37.

And the hing bowed himfelf upon the bed] This he did in a religious manner, worthipping God, even in his bed, and praising him,

as Gen.47.31. V.48. And also thus faid the king, Bleffed be the Lord] This showes that he bowed to God.

God of Ifrael,] See ch. 8.15. which hath given one to fir on my throne this day.] Though Nathan plotted what was done, and David gave advise for the doing of it, yet David ascribeth both plotting and asting all to God : For mens purpoles and performances are ordered by God.

mine eyes even feeing it] This phrase implyeth the afting of what was done in his life time; though it is also probable, that they David may be faid to see it with his eyes. Seeing with eyes is an Hebrew pleonaim, and importeth emphasis.
V.49. And all the guels that were with Adonijah were afraid]

Joy may foon be turned into fear, which quickly feizeth on tray-

and role up This phrase importeth speed and diligence. and went every man his way] To his own house and affairs, leaving Adonijah and his cause,

V.50. Then Adonijah feared because of Solomon] By reason of a guilty conscience he feared lest Solomon should take away his life; knowing that he had sinned against God, who appointed Solomon to beking; and had gone against Davids minde, who had manifested the will of God therein.

ed the will of Cook therein; and arofe, and went] See v. 49. and caught hold on the hours] The altar was made with four horns, Exod. 38.2. To them they used to tye the facrifices, Pfal. 118.27. On them a man might lay fast hold.

of the altar] They supposed that the altar was a place of resuge, Exod. 21.14. and that it had a priviledg of immunity from punishment. At least Adonijah thought that he might gain time thereby to pacific his brothers wrath (which he did, v.52,53.) and feek mer-

cy of God, as Joab, ch. 2.30.

V. 51. And it was told Solomon, faying Solomon had those that espied what was done on Adonijalis part, as well as Adonijali on

Solomons part. See v. 42.

Rebold, Adoniab ferreth king Solomon] See v. 42.

for lo, be hath caught hold on the horns of the Alian] This was an apparent evidence of fear.

faving, Let hing Solomon Here he acknowledgeth Solomon to be king, and thereby beareth witness against himself, that he was a traytor in aspiring to the kingdom.

[wear unto me to day] His guilty conscience could be satisfied with nothing but an oath.

that he will not flay] Herein he acknowledgeth himfelf guilty of his fervant with the (word] This title fervant is an acknowledge-

ment of subjection. But this acknowledgement arose from sear-

pears by the request that Adonijah made to Solomons mother, ch. 2.13, &c. That he ftill retained a turbulent mind and a tray-terous heart, affecting the crown; though at this time he faw that in his fathers life time there was no hope of obtaining it.

Chap.ij.

V.52. And Solomon [aid] Solomon was ready to forgive his brother.

If he will show himself a worthy min] Heb. a son of vertue. If he will carry himself so as becomes his place, and show himself a loyal subject, he is pardoned upon his future good behaviours.

there shall not an hair of him fall to the earth] This is a proverbial speech. The loss of an hair is the smallest loss that a man can have: Hereby is implyed, That the least evil should not befall him for what he had done before. See I Sam. 14.45. 2 Sam. 14.

11. Acts 27.34.
but if wie kedueffe [hill be found in him, he [hall die] No hope of efcaping hereafter shall be given him, See ch. 2.3.

V. 53. Po king Solomn fent] A mellage of pardon, and they brought bim down from the altar] Into the prefence of So-lomon. There were afcents up to the altar, and therefore he is faid to be brought down from it.

lad to be trongen caren from it.

and be came and bowed himfelf to king Solomon] By an external
complemental behaviour he verified that subjection whereof the
made acknowledgment under this title forwant, v.51. Hypocrites in outward shew can carry themselves as those who are indeed true-

and Solomon faid unto him] He graciously accepts his person. Go to thy house Attend on thy own affairs, and meddle not with the affairs of the kingdom.

CHAP. 11.

V.I. Now the dayer of David drew nigh] Life is in Scripture very frequently fet out by dayes, to note out the brevity and

incertainty thereof. Gen. 314-17. & 54.5. Seo n Ecd. 8.8. that he fhould die! Words of dying men make deeped: imprefitions, Gen.491. Deut.331. John.33.2. John.19.427. 2 Per. 114.115. and he charged Solomon! He appointed fundry particular things to be done by Solomon after he should succeed him on the throne; and and withall laid a fatherly command upon him, not to fail in the performance thereof. The generals of this charge are expressed v.3. and fundry particulars v. 5,&c.

his fon] Being designed to succeed him in the kingdom, ch. 1. 39.

and by vertue thereof he had power to perform what was given him in charge.

V.2. Igothe way of all the earth] Of all men living on the earth, Joh. 23, 14. For it is appointed unto men once to die, Heb. 9.27, be those frong therefore] Heb. be a man. Of a valiant mind, couragi-

ous; not fearing any opposition that should be made for doing the things that were given in charge. See Jam. 1.6,8cc.

and shew thy self a man. Though thou be young in yeers, ch. 3 7.

1 Chron. 22.5, yet shew thy self a man in understanding, 1 Cor.

14.20.
V.3. and keep] This implyeth faithfulness: Now faithfulness to God makes valiant.

the charge of the Lord] That which God hath given in charge to be kept. This is a general duty, under which the particulars following are compriled. That it is so, is evident by the manner of inferring the duties following, thus, to walk, &c.

thy God] The Lord by choosing Solomon before all his brethren to be king, 1 Chron. 28.435. flewed himfelf to be in special manner his God. This therefore doth David presse as a forcible mo-

to walk in his wayes] To observe that course of life which he hath

preferribed, See ch. 3.14.

to beep his flatures] Such rites and ceremonies as he hath enjoy-

and his commandments] Contained in the moral law.

and his judgments] For governing the state, and his judgments] For governing the state, and his testimonies] These were signs of the covenant betwirt God and them. Notwithstanding this distinction of the forementioned and the mitten in the law of Moses Deut. 17.18,19. It is called the

law of Moses, because God used his ministry in delivering the law to the people. that thou mayest prasper] Oc, do wifely. Deut. 29.9. John 1.7. To

observe the forementioned charge, was the ready way to blefling, See 1 Chro, 12, 11. in all that thou doeft] Gods bleffing extends it felf to all good

things that a man takes in hand. and whithersoever thou turnest thy selfe] Whether to worship God, or to exercise thy kingly office.

V.4. That the Lord may confirm To thee and thy posterity, age after age.

this world Or, promife. Gods word is oft limited to his promife, especially when his word is of sente good thing to come.

which he space concerning me] Or, unto me. That good which is promifted to one for the benefit of his posterity, doth much concern is the content of the space of similest; especially when it is made as a recompense of reward unto fajing, If thy children] Promiles of reward extended to children upon Gods accepting and approving their parents, are limited to childrens answerable disposition and convertation, cl. 8. 25. & 9.4. Pfal.132.12. It was Gods promife with such a limitation, that Hezekiah pleaded, 2 King 20.3.

take heed.] So prone are men to swerve into by-courses, as there is great need of much circumspection to keep them in the right

to their wayes] By a way the course of ones life is set forth; and that course which properly belongs to men by vertue of their calling, is their way.

to walk] To walk is a natural action of the body; it intendeth motion and progresse therein : For they who walk goe on step afmotion and progreme therein a rot they who wask goe on step atter step. It stee our a continual doing of a thing,
before me. As in my presence, setting me in their sight, and considering that I behold and take notice of them within and with-

out; and thereupon not daring to do any thing that may displease

in truth] Sincerely, uprightly; not deceitfully, not hypocriti-

with all their heart, and with all their foul By heart and foul the several and distinct inward faculties of a man are meant, as understanding, will, and affections. All and every part of these must wholly be given to God, and no part of them to any other thing,

Deut. 6.5. Josh. 22.5. 2 Kings 23.3,25.
there shall not fail thee (said he) a min on the throne of Israel Heb. be cut off from thee, from the throne, 2 Sam 7.12. Thy children shall by a lineal descent one after another succeed thee in thy kingdome. This fuccession long continued in his posterity after the flesh : But in that Christ, who also descended from him, had given unto him the throne of David, Luke 1.32, most properly and fully was this promife accomplished. Solomon Davids immediate fon reigned over Ifrael and Judah both 3 but the posterity of Solomon reigned onely over Judah, ch. 12. 19,20.
V.5. Moreover thou knowest also] Here begins the first particu-

lar that David gives in charge to Solomon, See v. r.

what load the fon of Zerviah] See ch. 1.7. 1 Chron, 2.16. did to m. By breaking the agreement which David made with Abner, 2 Sam.3.13. and with Amafa, 2 Sam.19.13. Joabs murdering thefe two might have tended to Davids difhonor and dan-

ger, and what he did to the two captains of the holf of Ifrael Under this word Ifrael all the tribes except Judah are comprised! for when Sauls fon held the kingdom against David, Judah held close to David, 2 Sam. 2.4,9. Judah also first brought David to his kingdom after he fled from Absalom, 2 Sam 19.40,41.

som auer ne nea from Addalom, 2 Sam. 19,42941.

unto Aburt fe fon of Net J. Sam. 2,27.

and unto Amsfa the fon of Jither] 2 Sam. 3,09, &c.

whym he few | This hath relation to them both.

and fheel] Heb. pat. This hath relation to the last clause of this

the blood of war in peace] By doing hostile actions to confederates in time of peace, even when David had entred into covenant with them; fo as there was peace betwist David and them, 2 Sam. 3.27. & 20.9,10.
and put the blood of war] A bloody fword used in war.

upon his girdle that was about his loyns Into the scabbard that was on his thigh.

and in his shoes that were on his feet While he, embraced the two captains aforesaid, he slew them, so as their blood ran into his thoes. His infolency is further fet out by these phrases, in that he carried a bloody fword, and walked with blood in his shoes, as if he had done a worthy deed.

V.6. Do therefore according to thy wifdome] Wifely observe him; he is of a stirring spirit; so as thou mayest some time or other take

he is of a fitring fight; is on as thou mayeft fome time or other rake juft advantage againft him, see v.g., and let not his loos bread? This phrafe implyed old age; and Joah muft now need be very old, having been a General all Dadi time, 2 Sam. 1.13. Yet would not David have him fipared for his old age fake. Old age gives no dispendation or immunity from panishment to those that justly deferve it. David himselft gives the reason why he himself executed one vengeance upon him, 2 Sam. 3.39. David at the times wherein toloc murdess were committed, was in oreast troubles: and load being General of the both. had a 3.39. Qayin at the times wherein those mutaces were committed, was in great troubles; and Joab being General of the holf, had a great command over many fouldiers. Befides his brother Abifhai was also a great man in those dayes: so as prudence kept David from executing that vengeance in his own time, which now he faw might feafonably be done by his fon. Joab had also now given another just occasion for Solomon to take away his life, namely, his conspiring with Adonijah.

goe down to the grave in peace] By a natural death without revenge that cut him off by the fword of justice, See v. 5. See also Gen.42.38

V.7. Eu: (hew kindnesse to the sons of Eureilla: the Gileadite] As Barzilla: desired, and David promised, 2 Sam. 19. 37.38. and let them be of those that cat at the thiel. This was a testimony of great kindnesse, especially when it was done by Kings, See 2 Sam.

for fo they came to me] They brought all manner of provision to

David, 2 Sam. 17.28,29. & 19.32. Therefore David thinks it not enough that he h mfelf had thewed kindnels to Barzillai's fons, but he requires his fon Solomon also to continue the like. A grateful heart is never fatisfied in recompenfing good turns,

when I fled because of Absalom thy brother] Heb, from the face of Absalom had raised such a conspiracy against David, as he durst not abide at Jerusalem, where his rebellious son was, but was forced to fly from him, and that for feat of his life, 2 Sam.15.

12,14. & 17.2. V. 8. And behold, thou hast with thee Shimei the fon of Gerah, a Ben jamite of Bahurim] 2 Sam. 16.5. His name, parentage, tribe, and place of abode are expresly mentioned, as for distinction, so for aggravation. For by that terrible fact of his he brought shume and difference upon his name, upon his father, upon his tribe, and upon the place of his abode. Bahurim was a city in the tribe of Benjamin, about the out-coafts thereof, 2 Sam. 3.16. & 17,18.

which curfed me with a grievous curfe] Heb. ftrong curfe. The curfe wherewith Shimei curfed David, may justly be faid to be grievous or frong: for therein most horrible and most detestable crimes were laid to the charge of a most innocent person, 2 Sam. 16.7,8.

in the day when I went to Mahanaim] A city in the tribe of Gad beyond Jordan, John. 13.26. The first reason and ground of this name is rendred, Gen. 32.2. See the notes there.

but be came down to meet me at Iordan] This he did after Abfalon was flain; fo as it m'ght be fear that moved him to come in and ac

was 1131, 3103 ti migan to teat in an Amarian American Amounted point founds of the Amounted point founds of the Amounted for derstood, Gen.14.23.2 Sam.19.23. Hereby we are given to under-fland, that men should be very tender of making imprecations against themselves.

gaint tremieres. V.9, Now therefore hold him not guiltl.[f] Though I for my time pardoned him, yet thou mayft take some occasion of punishing him; and then put him in mind of what he hath done to me. So did So-

lomon, v.41,44.

thou art a wife man Though God had not yet given unto Solothou art a wife man. I Honigh You had not yet green into 300, mon fuch an extraordinary measure of wisedom as he did afterwards,ch. 3.12. yet David observed in him much understanding and wisedom, even above the ordinary sort of young men, and thereupon gave him this commendation, and referred the managing of the cases propounded to him, unto his own discretion.

and morvest robat thou oughtest to do unto him]. David would not

have him do any thing against his own judgment and confeience.

but his bear head] See v.6.

bring thou down to the grave with bloud] David supposed that So lomon might finde, if he narrowly observed the carriage of Shimai fome other just cause to take his life, and then add his cursing of David, as an aggravation of his fault. By blood he means the fword

of justice.

Val. So David Slept with his fathers He died. Death is a kind of fleep, Deut. 31.16. Compare Ad: 2.2.2, with 13.36. And it: is fully refembled unto fleep in fundry respects. 1, Sleep hath power on the body onely and outward senses. 2. It freeth a man from labour, trouble and care. 3. It refreshesh the body. 4. It doth not alwaies keep the body under the bonds thereof: for they that are onely afleep use to wake again. Thus death seizeth on the body onely the foul is immortal; and the dead reft from their labours, and are freed from all worldly troubles and cares : and they shall rife again, and being railed, become incorruptible and glorious. By reason of this fit refemblance, the grave, whereinto dead bodies use to be put, is ftiled a bed, Ifai.57.2.

and was buried in the city of David] This city was called Zion David won it and built it, 2 Sam, 5, 7,9. Zion was a ftrong hold. Fort or Castle, which the Jebusites held till Davids time, 1 Chro. 111.6. David having won it from them 6 inlarged it and brill a-bout it, as he made a fair city there, and there built a palace for himself, 2 Sam, 7.1.2. In these respects was called the city of David, 2 Sam, 5.7. Thicher he caused the ark to be brought, and there pitched a cabernacle for it, 1 Chron. 16.1. where it abode till So-lomon had built the Temple, and therein he fet the ark, ch. 8.1. By reason of the ark being in this city, it was stiled The city of God Go.ls holy hill: and it was a type of the Church of Chrift, Pfal. 2. 6. & 48.1,2,&c. & 87.1,&c. Here was the usual royal burying-place, where both David and also his successors that were of any good note or name, were buried, ch. 11.43. 2 Chron. 12.16. & 14.1. & 16.14. & 21.1. Davids sepulchre was made of such durable materials, and fo well kept and repaired time after time by his posterity, as it con-tinued till the Apostles dayes, Act. 2.29. which was for the space of above a thousand years.

V.11. And the dayes that David reigned over I fract] Here I fract is put for all the tribes.

were forty years] 2 Sam. 5.4. 1 Chro. 29. 26,27.
feven years] The word fiven, and thirty three following are to the full thus expressed for round reckonings lake : for Divid reigned feven yeares and fix moneths in Hebron, 2. Sam. 5. 5.

reigned he in Hebron] Hebron was an ancient City. In it Abraham had his abode when he came first into the land of Canaans

and there erected an altar to the Lord, Gen. 13.18. There was and there ercêted an altar to the Lord, Gen. 13. 18. There was interfamous buying-place, wherein the three great Patriarchs and their Wires were buried, Gen. 23. 2. & 49. 31. This being concered, and fortaken from the Cananines; John. 10. 36. it effects to the lor of the trib of Judah, and was given to Caleb, John. 14.13; & 15. 48. 15. 48. It was feared on a mountain, and was an hubiciton of Ginute, before Caleb findanced them, John. 14. 14. Here David had his throne till his kingdome was throughly fetted. When all the tribes of Ifrael, sawell as Judah; came in and fubiceded them'close them closes. to him as their King, then he fet his throne in Jerusalem. In this

o min as their King, then he ter ms intone in Jermanem. In this ripedt it is faid, and thirty three yeares reigned he in Fermalem. V. 11. Their fate Solom: n upon the throne of David his Father] 1. Chron. 19. 13 Herein was Gods promife accomplished.

and his Kingdom: was eftablish agreatly] for none now durft at-tmpt any thing against him that might disturb his quiet possess. on See 2. Chron. r. r.

V. 13. And Adon'jab the fon of Hagg'tb] ch. 1. 5.

came to Bathib'ba the mother of Solomon he knew well that a mother may prevail much with her fon: thereupon he first addresser.

and she said, com: st thou peaceably? Heb. Is peace thy coming?1. Sam, 16. 4. His former practice made her still suspect him: and she could not but feare, that David his Father being dead, he might worke some new mischief against his brother Solomon: as Esau thought of killing his brother Jacob after their Father was dead.

Gen. 27. 41. and h: faid, Peaceably]Heb.Peace.This he pretends, what foever his intent was

V. 14. He faid moreover, I have somewhat to say unto thee] Heb. A word of me to thee. I have a request to make to thee, v. 16.

And [be [aid, Sayon] Shee would try what his request was, before

nice grances it.

V. S. Andhe faid, then heaveft that the Kingdome was mine] I being the eldeft fon furviving, after my Father, by birth-right the Kingdome belonged to me. See ch. 1.5. Yea, it was mine also by she granted it.

the Peoples approbation, ch. 1. 25.

and that all Ifrael fet their faces on me] That I should reign: They expected, and that with a desire, that I should be their King, When men have an earnest defire after any thing, they use to turne their

faces towards it, and to fix their countenance upon it, Luk. 9. 53. Jer. 42. 15.

Howbeit the Kingdom is turned about] It is diverted another way.

and is become my brothers] My younger brother is now fet and efta-

for it was his from the Lord] by Gods appointment, 1. Chro. 22, 10. & 28. 5. That which he here acknowledgeth, was a certain truth; and questionlesse it was known by him to be a truth; yet it is much to be doubted whether he in truth and fincerity made this acknowledgement or no. Solomons answer to his mother, y. 22. seemeth to imply the contrary. Certainly Adonijah in feeking the crown before, v. s. finned against his knowledge.

V. 16. And now I ask one petition of thee] This was it that he intended, v. 14.

tended, v. 14.

dn nm na] Heb. turn not away my face. For when one srequest is denied, he is made assamed; and in shame turnests away his face. See v. 10. When ones request is granted, his face is said to be asset.

and she faid unto him, Say on] Plainly make known thy Petition. V. 17. And he faid, Speak I pray thee, unto Solomon] without his consent he durst not attempt such a matter.

for he will not fay thee nay] Heb. not turn away thy face, See v.8,16, 20. 2. Chro. 6. 42. Pfal. 132. 10.

that he give me Abishag the Shunamite] See ch. 1. 3. to wife | See v. 22.

V. 18. And Bath heba faid, well, I will fpeak for thee unto the King She was herein too forward to gratifie hin. Though the were a wife woman, Pro. 31. 1. &c. yet the dived not into the bottom of Adoni-jahs heart, nor diferenced the depth of his intention, as her fon So-

V. 19. Bathfh:ba therefore went unto King Solomon to Speake unto him for Adonijah] this was to make good her promife.

and the King rofe up to meet ber] he was fitting on his throne, and from thence he rose so soon as he espied his mother coming to him. and bowed himfelfe unto her] To testifie his reverent respect to his mother, as she had done to David, ch. 1. 16.

and (at down on his throne) This he did, having conducted his mother thither. Of Solomons throne, See ch. 10, 18, &c. and caused a feat to be fet for the Kings mother] this he did to honour

his morher And she fat on his right hand] Th's was the highest place next to the King, who fat in the midft, a Chro. 18. 18. Neh. 8. 4. Pfal.45.

9. & 110 1. Mat. 20.21. V. 20. Then [he faid] being fat down.

I defire one small petition of thee | being ignorant of the importance of the thing, and dangerous consequences that might have followed thereupon; the cals it [m.ill.

I pray thee, fay me not nay] Heb. turn no: away my face. For men ule to make those turn their faces from them whose requests they diflike. Sec v. 17.

readiness to gratifie her.

readinets to gratine ner, for I will not fay thee nay] Suppoling that that which his mother defired, had been just and fate, and but finall, as since faid. So as even Solomon himselfe was so forward and rash in binding himself by promile, to grant his mothers request, before he knew what it

V. 21. And she said, Let Abish g the Shunamite be given to Adanijab thy brother] They were brothers by Father, but not by mother.

to wife] Abishag had been as his Fathers wife, and lain in his bolom. This was one thing which incenfed Solomon ! for it was an incestuous desire that Adonijah had. V. 22. And hing Soloman answered, and said unto his mother] This he did in displeasure.

And why doft thou ask Abifbag the Shunamite for Adonijab ?] This

Annually with the angular and annually for annually 11 this interrogation implies an aggravation of Solomons difficature, ask for him the hingdom alfo] It might have been a meanes for Adontiah to have gained many of the people if Abithag (much admired for beauty and feemly beliaviour in ministring to David, and fo honoured as to be Davids bed-fellow) had been his wife. Solomon difeerned an intended plot to get the Kingdom by the motion which Adoni jah had made to Bathsheba, v. 17. & she to Solo-

for he is mine elder brother] See ch .1.5. This may give him a show of title.

even for him] This doubling of the perfon sheweth that Solomon

deeply apprehended the plot.
and for Abiathar the Preift, and for Joab the fon of Zerviah] See ch. and for Administ the Profit, this for Jose one for of activated Section 1, 7, 8.1 Chron, 14.6 By Joyning of those thince together, is implied, that Adonijah, Abiathar, and Joab were all as one; all intending and plotting the fame thing. This fittered up Soloation the more to execute the feverall judgements following on them ally. 2, 5,27.

V. 23. And fing Solomon frace by the Lord] His deep apprehension of the plot, made him bind himielse by oath to cut them off who first made the motion. See ch. 1. 27.

faying, God do foto me and more alfo] Heb. And fo add. A form of

[apara, Grad do fete mis and more also] Heb. And so ded. A form of imprecation, whereby more fevere vengence is withed for, if the thing fovorn be not performed. See on Runh 1.17, if the state of the

1 Kings 19. 3.
V. 24. Now therefore as the Lord liverb.] See ch. 1, 29. main bath playliples are in my biggeone.] See v. 12.
main bath playliples are in my biggeone.] See v. 12.
mad from on the throne of Dayla my father.] Made me King In flead of Dayla, who is dead. Atturne is the proper least of a King, Gen. 41, 40. Date. 27, 18. a King, 10. 3. a Clayon. 23. 20.
mad who kelt made me as hopping. In faire and royal family, 1 Sann.
2.35. & 29. 28. a Sann. 7: 27. Exod., 22.
a the normalical. 3 Sann. 3. 23. 25. Co. Gold is faithfull with one of the most of the same for the s

35; 0c 29; 88. a 32m, 7; 47; exconission as be presided a Sum, 7 + 26; 136; 150; God is faithfull who pro-toffeth, Helps, 10, 25; 4don; job flaul be put to death this day.] Because Solomon observed Adon; job flaul be put to death this day.] Because Solomon observed Adon; job flaul be put to death this day.] Because Solomon observed Adon; job flaul be put to death this day.] Because Solomon observed to remain xeddless, he rhoughs it not meet to put off his judgement

on day, or to fifter him any longer to live.

V. 23. And sing Solomon sens by the hand of Benassh the son of Je-bandel See Cit. 18. He gave charge and power to Bonasah to flay.

business acceptance are gardenessed.

Adon; jah...

and he fell upon him that he dyed.] Is was of old the cultomator

Captained and grean Officers, in cales of apparent treasons and or

Captained and grean Officers, in cales of apparent Octobers, at he ther capitallicrimes, upon the kings word to flay malefactors, as a

Sam. 1. 15. & 4. 12. V. 26. Aud unto Abimbarthe Prieft] Sec cis 1. 7. [aid the hing] Solomon observing a new plot; begins to restrain

Get thee to Anathoth unto thine own fields] Anathoth was one of the cities in the tribe of Benjamin that belonged to the Priefts; and cities in the tribe or Benjamin case belonged to the private same the fields thereabouts were in that respect the priests fields, Solo-mon commands. Abiathar to get himselfo thicker, that there he might live a private life, and meddle no more with the priests of fice. By this meanes was ho kept from intermedling; as with coele-fiallicall matters, so with all publick affaires: and that because

naurant matters, to with all publics arraires: a mat in a cocame lie had fallen into apparent: readon by joyning with others, for thus you worths of leasth] Heb. a man of death. Because he combined with other last public death Adonjiah, ch. 1. 7. 82. 2. 2. 2. But I will not put these to death! Here Solomon mixeth mixey with justice, and dealeth more favourably, with him then with the reft: The reasslands of fallow. The reasons hereof follow.

Because thou barest the arbe of the Lord God before David my father accauje took outpet ine arge of the Lone Come acque and the more of the Lone Come of the Lone of the arge of the Lone Come of the ark, see a. 6. 1. 5. 8.8. 4. 4nd because thou has been affilisted Heb. thou hast affisted thy

in all wherein my father was afflicted] Thou halt had a part and share in allow fathers troubles, by thine own voluntary following of

And the hing faid unto ber, Ash as, mymother] This sliewes his to God and to his Father Davidanoves, him to spare Absachat To God, in that he was Gods Priest: To David, in that he was a garcient follower of kim above forty yeares, 1 Sam. 22.23 He might have also respect to Davids promise, 1 Sam. 22,23. Solomon in mi-tigating Abiathars punishment, did as God himself of doth to such

capitall or other crimes contrary to the good lawes of the kingdome where they live, they make themselves liable to the proalties done where they they make the mersys hape to the praktice of thiel lawes and to centures of civil Magistrates. Of parties biashar from his place see, 35, that he might fulfilthe world the lamd 1 same 3, 3, 3, 3, 6, oft in his wife and secret providence causeth his works by this lamd.

led by many that aym at no luch thing, as Gen. 41, 9 & 40, 40.

mich! fache concreaing the house of Eli] Abiathar was the fouriff from Eli! for he was the son of Ahimelech, the ton of Ahimeles is Sam. 22. 20. the son of Phinelas, the son of Eli, I Sam. 21. 20. There is a Metongunie in the word house! for house is of put tog them that dwell in the house, or apperrain thereunto: as for a mans family; flock, or posterity, Gen. 39. 5. & 45. 2. Judg. 4. 17. Psal. 115.12.
in Shilot Shilot was a city. of Ephraim, where the tabernacle was for many yeares, and where the tribes were wont to allomble together in Joshua's and the Judges times, Josh. 18. r. Judg. 21.

5, a Sant 4, 3, 4 V. 4.8; Thu tidage come! Things of what befell Adontialt and Abstitute For the publick affaires from preed fare and near. 10 July For Jeab lived not at the Court. Infome copiest is

read, to Salomon: but corruptly.

for Jaab bad turned after Adonijab] This was attrairerous turning;

ch. 5.

though to turned not after Ahlalom] Vulg. Lat, after Solomon, So the Septuagiat and Folcabus, but all corruptly. It is true indeed, that Joah unned not after Solomon. But that is too to persimant to So the Septuagius and Josephus, but all commely. It is true indiced, that Jose burned por after Schapes. But that is 1906 to persinent to the precipit point, for there are two money of the review precipit point, for there are two money of the review precipit point, for there are two money of the review of the property of the precipit point, for the precipit point, for the precipit point, for the precipit point, for the precipit point, and the precipit point of the precipit point, and the precipit point of the precipit point of the precipit point, and the precipit point point of the precipit point, and the precipit point poin

to that the sample means that the concerning load, w. c. and Josh fled unto the tabemetta of the Load Jelius was coursed a place of refuge. It is failed in a 149. of the doublingers, there every the confidence of the load place man ment his way, namely, to his outer house. And Josh might think eliae as David had paffe hby his murdets, fo solomon might paffe by that resease a near peacency, its impreces, one segment mean passe or this configures; the quietly dive a privatellier. But when he heard that Adoni jali was flain, and Abianhar pue from this priefly flowed on, he thought its high time to this for Minifeline; it comes the knew not where to fecure himfelf either in or out of the land. Merefore hechies to che after the rather becaus Adom jah had there found favor, c. 1, 52. Other reasons see ch. 1, 50. Other laboracle see ch. 1, 40.

and any bold on the harry of the Army Sech. 1, 50. Annual Sec. 1, 50.

Then Solomon fent Braish, Sec.] See v. 25. V. 30. And Binaidh came to the tabernacie of the Lord] He was fent children by the King.

and find, and him, thus faith the king! No gradg' of his own, but the Kings charge put him onto do what he did.

Come forth! Namely, from the tabernacle. Though it be not exe

prefied in the kings speech that he thould call himforth, yet the king might (ay as much, or at least intend as much, to keep the alarmy might lay as much, or at least intend as much, to keep the al-tar, if it might be, from being polluted, See Exod. 21. 14. And be faid, Nay] Ho feared that if he came forth, he should not

be spared.

but 1 will deplore] He said this, either in hope that they would

nor slay him there, or in a superstriction conceit of the place, that it

singht be some advantage to his soul to dye there.

And Benside brought he high growd again, spring] For he was loath

of his own head to shed bloud at the altar.

ot his own head to fined bloud at the alear.

Thue faid Josh, and thus le anywared me! This intends the same words that 100 buttered.

V.31. And the hing faid unto him, Do as be halb faid, and full upon him! These words may have a general reference onely to the taking away of his life. In this sense do many take Solomons charge, and Benjahen sensition thereof because it are general, this life. ung away of na ine. In this feme on many taxe solomons charge, and Benalah execution thereof, beaudit it is not experfy faid he was flain ar the alter; and becaule they might pull him thence by five. For it was counted a kind of pollution of the alter, to fled some blood thereas. The law commands to take from the alter datas blood thereas. The law commands to take from the alter isaans bloud thereat. The law commands to take from the alrahmather is to be put to death; Esod.a.1.1.4, So they deal with Athalia, a Chron. 3.1.4.15. Christ aggravatest the murdering of Zacharia by this circumflance, that he was falinat the allowaters and the commanders, that he was falinat the alrahmather. 3.1. If joab were falin at the altar, it was because it is better abloud be there shed (which was but a cremony) then murder bloud be the commended.

and treason be not punished, which is a moral matter,
and bury lim] For the honour of his place, 2 King. 9.34. and for his former service. Decent burial may be allowed to such as are

not wortly to live. that thou mayst take away This is an especial reason why Solomon took advantage from Joabs late conspiracy to cut him off. For bloud defileth the land: and the land cannot be cleansed of the ror Dioua armient nie lana and me tana canno ve ceanitea of the bload that is fleet therein, but by the bload of him that fleet it, Numb. 35,33. Certainly, David had it in his mind to revenge the bloud of Abner and Amasa, whom Joab slew, The reasons why he did it

not are rendred v.6.
the innocent bloud which food [hed] Abners and Amasa's bloud ree innecess usea wears you press and America and America should be filled innecess, because they were now worthy of death in that cause for which Joab slew them. If it be objected, that Anner had flain Afahel Joabs brother, a Sam. 2.3.1 answers, I. He killed him in war, and that provoked thereupro by Afahel, 2. Sam. 2. 3-9, 8c. 2. Josh did it not in a right and legal way, 2 Sam. 3.27.

3. It was another matter for which Joab flew him; namely, fear that David would prefer Ahner before him, and make him General of the army. Upon the like ground Joab flew AmaS, 2 Sam.20, 10.

from me, and from the bouse of my father By this phrase he meaneth all that came from his father, or should come from him, the poste-

sky of both.

V. 32. And the Lord [ball return his bloud upon his own head] Theven geance of the bloud which he shed shall fall even upon himself. See ferved that his bloud be shed. Because the head is the principal part rerven mar no source ince. Decause one nean some principal part of man, it is by a Synecdoche put for the whole man. The phrase is used in conferring beliftings, as Gen. 49.46. Deut. 33.46. Prov. 10.6. and infilling hadgements, as ch. 3.3. 1. Sama. 7.3. p. Ph. 11. A. who fell upon two men wave rightense and better then by I in that cause they were more rightenso and better then het. For he was a

mirderer; and they innocent; for they were unjuftly flain. That may be comparatively true which is not fimply. Abner and Amasa were more righteous then Joab, though they themselves were in many things unrighteous. Abner knew that God had appointed many things unrighteous. Abner knew that God had appointed David to be King, a Sam, 3, p.i. Ver the did what he could to fet up Hibofineth the fon of Saul to be king, a Sam, a.8.9, & 3. 6. And Amaße took par with Abdialom againth David, a Sam, 17, 35. and flow them with the frowfil a Sam, 3.7, 8.2.0.10.

my father David not havening threef] David knew nothing of Joahs puspoles in those cases till Joah had executed the fame; a

Sam.3.26.37.

Sam. 3.46.37.

to wit Almer the fas of Ner] a Sam. 3. 27.
esptain of the half of I frant.] As Joan was the General over the
army of Judah, to Abner over the amy of I frant. a Sam. 1.8.
and Amil the fas of Jether] a Sam. 1.00. He is faid to be
Captain for that time, because David had made him General over the army of Judah, 2 Sam. 10.4,386.

V. 33. Their bload fault therefore return upon the head of Joah]
is, the vengeance of their bload, as v. 32.
and upon the head of his feed for ever] i.e. his posterity, a Sam. 3.
See th. 8. 12. 8. 2 king. 4.

all manner of bleffings. By executing judgement on the murderer

the gulle is taken from the Magistrate.

V. 34. So Benaiab the son of Feborada went up] Benaiah being stow the General of the army, is used as an instrument to execute just vengeance, v.a... He is said to go up, because the alter whisher ac fled was on the fide of an hill,

Andotations on the first book of the Kings

and fell upon him and flew him] See v.1;
and he was buried in his come house? See v.11;
in the midenself? A place in which there are but few inhishitants is called a windersoff, Mat.3:1. Act.8.16. In this respect Joab might suppose that he could not be fafe in his own house, the
therefore fleed, as v.18.

V.35. And the hing put Benaiah the fon of Feboiada] Sec ch.1,8.& Chron. 11.13.

in his roome over the hoff] He made him General.

of prietthood for ever was confirmed, Numb. 15, 15, 15, 13, 15. Sec Zi-doks pedigree, I Chon. 6.3, 8c. Ces this followm imaguration, t Chron. 59. 41. Zadok had a double right to be high prieft, one by birth, another by [pecial promite. By birth the was in a lineal defenet the dirriving heir to Aaron, as appears by the genealogy monitoned, I Chr. 6.3, 8c. The feptical promite was made to Prin-nehas and his feed, Numb. 15, 13. But Zadok was the eldeft furvi-ing feed, or fono F Phineths. A Bisthat came from Elia say the How Eli came to be chief Prieft is not recorded in feriture. Solo-ther than the control of the prieft is not recorded in feriture. mon therefore had just cause to take the advantage that was given him by Abiathars conspiracy with Adonijah, to put him down, and

num of Administration Suprany with the administration of the India work, and the place Zadok in the picifes office.

V. 3.6. And the king fran, and called for Shimil.] This is that Shimil of Whom David had given to Solomon a strait charge, v. 8. This questionless was the caule that moved Solomon to leek administration. vantage against him. It is the part of a child's piety to be very carefull in observing his parents charge; especially when it is his last charge upon his death-bed.

last charge upon his death-bed.

and faid unto bins, Build the on boule in Jerufalem, and dwell there.

Solomon gave this charge, that Shimei m ght be the more in his
eye, and kept within compass. Though Shimei were not among
those that conspired with Adonijah, but among those that abode faithfull to David, ch. 1.8. Yet Solomon might well restrain him faithfull to David, ch. 1.8. Yet Solomon might well reftrain him from abiding at his own house, because it was in the tribe of Benjamin, of which Saul was; and thereupon many of that tribe might bear no good will to Barids house, but fift up Shimeis gainst the king. Or the Phillithin bordering thereupon, he might by them be firred up against Solomon, and thuse that took par with him. Kings use to be jealous over all perfores that sink in the least degree be inspected.

and gee not from thether any whither! This inhibition was that since wherewish he was taken.

V.37. For it [hall be, that on the day thou go:ft out] The inhibi-

tion is aboute, no limitation or exception granted.

and paffelf over the brook Kidron] Kidron was a river betwire Jerufalem and Bahurim, which was the inheritance of Shimei, (See natem and Banarim, which was the inheritance of Shime, (See a Sam. 16.5.) whereunto he could not go but over that river, a Sam. 15.13. Jer. 37.40. Jo. 18.1. This river Kidron was by that place where good kings did the to burn idolations monuments, a Chron. 15. 16.8 29.16.1 K. 23.6.It is faid to be about a mile from Jerusalem. So as Shimei had space enough to walk abroad for his recreation

So as Shimei had ipace enoughto waik abroad for his recreation and health: He was not confined to close imperionment: theufbat knowfor certain] Heb, knowing theufbat know. In that though the first day of Heb, days they hebst day. Of this Meibraiffin in doubling words fee ch. 6.7.3; the boad flat be spon this norm head]. None but thy felf shall be accounted guilty of thy death; thou wite be the cause thereof, 10fn. 1.9, Mar. 2.7.1; Ekck. 18.1-3; V. 28. And Shimi; fidd ann to the know, The feying it goad] It is that and cual. A King, 10.10 ell be bing, conficious of the wrongle

just and equal, 1 King. 10.19 He being conficious of the wrong he had done to David. could no but acknowledge his confinement to be meet in its felf, and leffe then his defert.

as my lord the king bath faid, fo will thy fervant do] Little did he think that he should have occasion to trangresse the foresaid

think that he indula have occasion to transport and charge. He binds himleft frierco by oathy. 34 carefully observed the charge, till an occasion was offered of breaking it. V. 39. And it cases to pifs at the end of three year; 350 long Shi-me had keep thinleft free from danger.

that two of the servants of Shimci ran away] Those two servants had agreed in some evil, that made them to siye away, unto Achish] It is probable that this Achish was he to whom

David went, I Sam. 2.10. and with whom he abode a year and four moneths, 1 Sam. 19.9. Or he might be fome other king of Cath. For kings use to hold their predecessors names. Thus kings Carth. For kings use to noted their presectedors names. A sink hing-of Egyption, eafer another, were called Phienoshyof the Annalektio-Ages; of Tyre, Birtim; of Syria, Anliebbus; and of Ponuss, Si-lindate: and Emperors of Rome, Cafer. See ch. 11.4,06.87. In few of Maacha Margo (Gabl) See on 1 Sams, 28. There was then peace berwise the Israelites and the Phillithines; 16 as one might

freely passe to the other. and they told Shines, faving, Behold, thy fervants bein Gath] This might be told by fuch as knew the danger of Shimei's passing over Kidron; and so it was an act of envytor else by such as were willing. to help Shimei to his fervants again; & fo it was an act of good will V. A. And Shimi arofe] This implies his diligence and speed in following control of the state of the sta

in following after his fervants.

and fadled his affe]This was a means of greater speed in going and returning.

and went to Guth to Achifh to feet his fervan's] His coverous mind mide him veneure his life tat leaft much raffinels and unadvifedness was manifested herein. Shimei might well have suspected that Solomon had some cause or other to confine him; and that upon fo great a penalty as death : and withal he himself had cause to fear that fome or other observing his passing over the river Kidron, might inform Solomon thereof. They of whom a king hath any sufficien, should be very watchful over themselves lest they give him any advantage.

and Shimi: went and brought his fervants from Gath] He had what he went for, but it cost him dear, even his own life.

V.41 And it was told Solomon, that Shim i was gon from Ferufalento Gathand was come again] Kings have more eyes then their own. This should have made Shimei the more circumspect. But furely all this was ordered by a Divine providence ! For howfoever David, upon Shimei's acknowledgment of his fault, did not onely spare him for the present, but also sware that he should not dye, namely by him at that time, 2 Sam. 19.16, &c. Yet God so brought it to pals, that fo hainous a fact as Shimei committed, 2 Sam. 16. 5, &c. should not remain unrevenged. Though notorious offenders may for some time escape, yet vengeance will follow and overtake them, fooner or later.

them, sooner or sacer.

V.4. And the king fent and called for Shimei, and faid unto him?

The justice and prudence of Solomon doth clearly appear in this, that he fends for Shimei, and so reasoneth and expositulateth the case with him, as he makes him discern the equity of the kings proceeding against him: so as he is thereby put to silence, and

hath nothing to object against what Solomon said.

Did not I make thee to swear by the Lord, See ch. 1.17.

and protested unco thee, saying This phrase implyeth a serious carriage of the matter.

Know for a certain, that on the day, &c.] This was the very charge

Know for a certain, mas water mp. 2007.

And thou faidf unto me. The word that I bave beend is good This was Shimei's express answer v. 38. Solomon produceth three evitains the state of the fault. was Shimei's exprefs answer, v.38. Solomon produces three evidences against Shimei, the more vo convince him of the full, and of the juthels of his punishment. One was his oath whereby the bound himself to God, for performing what Solomon injoyned. Another, the kings strict charge and foleran procession thereabour. A third, his own consession of the tondy of the case, v. v. y. why then held thou not kept the oath of the Lord He earlies, the Lord the was the strict of the Lord the was the strict of the Lord the was the North Solomon and the was the Solomon and Shimed nor another the Consession of the Lord the was the Solomon and the Solomon and Shimed nor and wother creature could free him

Nor Solomon, nor Shimel, nor any other creature could free him from that oath. Thus mens vows are faid to be Gods, Pf. 56.12. See Gods indignation and vengeance on the breaking of an oath, Ezek. 17, 18, 19. Compare Josh. 9, 15, 19. with 2 Sam. 27. 1. &c. Saul in such a case thought himself bound to put his son to death, 1 Sam. 14, 24, 27, 28, 43. &c.

1 3dm, 14,24,27,329,43,000.

and the commendment that I have charged thee wirld] Express cliarges of Kings in lawful matters strongly binde subjects.

V.4.4 The king said movement to Shimid] The king herein declareth the true and july ground of his proceedings against Shimei,

ten me time and pur ground or mis proceedings against Shimei, from the beginning to the échd.

Thou howelf all the wickedness which thy heart is privy to] He implyeth hereby, that he need no other witness against him then the testimony of his own conscience:

that thou didft to David my father] Pious children are as zealous

that the angle to Device my father I Plans schuleren are as zeaious against injuries done to their parents as to themselves, therefore the Lord shall vetura Bolomon puts him in mind of Gods just dealing with him; to justifie himself therein, and to bring Shimei to a more serious consideration of the offence, to deeper humiliation for it, and to more thorough repentance.

thy wickedness upon thine own head] i. e. the punishment of his

wicecanes, V.45. And hing Solomon Bull be bleffed] Solomon is fo far from fearing any curie to fall upon him for executing jult judgment on a malefactor, as he rather accounts himself bleffed therein. Such as execute vengeance on transgressors, shall in that respect be bleffed of the Lord, Numb. 25.11,12.

and the throne of David That is the kingdom which David for his life time held, and was after continued to his posterity. A throne being the proper sear of a king, is here Synecdochically put for the whole kingdom.

[hall be established] Execution of justice establisheth a kingdom, Plat. 106.30.

before the Lord] i. c. to remain firm and stable in the fight of the Lord, and through his watchful care and providence over it. for ever Both in Solomons time and in future ages, generation for every Duan in orientons time and differ generation, Sec els, 213 v. 46. And the king commanded Benziah] See v. 25. which vent out and fell upon him] For it was not usual to fall upon him.

on malefactors in the kings presence.

that he dyed] See v.25. Herein Solomon accomplished his fathers charge v.9.

and the hingdo n was established in the hand of Solomon] 2 Chro.i.

i. For now the contrary faction was destroyed, and there were none left to raise head against him:

CHAP. III.

V.1. Ms Salamon made affinity] This affinity was by Solomon matering Planaohs daughter. See 2 Chr. 18.1.1.1.1.1. more then probable; that Planaohs daughter poofelied the faith of 11-tael, was made a profelyer and taken into the Church, as Zipope 24/2 Ex. 18.1.1.8.1.1.1.1. [Auth, Ruth 1.1.6. Maachaly, 2 San, 3.3. and fundry others.]

San, 3.3. and fundry others.

print Variant) See ch. 11.4.0. S. Gen. 12.1.7.

What of Egyp Teypt bordered on the fouth of Ifrael, Numb. 34/3-45.7. To se the king of Ifrael and the king of Egype might have the greater familiarity one with another. And thefe two being the moft renowned kings of all the world at that time, might thereupon lie then in the forward to make a faining one with the other.

most renowned sings of all the world acting time, might thereupon be the mire forward to make affinity one with the other, and took Pharashs duspher] He took her to wife and married head to is this word wied 2 Chr. 11.20. Sometimes the word wife is added, as 1 King. 4.15. Gen. 6.2. Ruth 1. 4. In this, as in many other things, Solomon was a type of Christ. As Solomon married Pharaohs daughter, an alien, so Christ esponsed the Gentiles to

and brought her into the city of David | See ch. 2. 10. In this city was Solomons court. David built this city, and in it his palace, I Chr. 11.7.

ruil h: had made an end of building his own house For this place was too itrait for just a Princels and her retinue. See ch. 7.8. There is in cumation of a very fair impressions house for the Queen, difting from his own. This he joyned to his own, and therefore first finished his

and the house of the Lord] Chap. 6.37,38, By the house of the Lord is meant the Temple, which was like an house, with foundation. walls participanced see an only, which roundstonn, walls participanced see and the working, ferdense bonour of the Lord: and there the Lord is faid to dwell,
the 3-13 bonour of the Lord: and there the Lord is faid to dwell,
the 3-13 bonour of the Lord: and there the Lord is faid to dwell,
the 3-13 bonour of the Lord: and there the Lord is faid to dwell,
the 3-13 bonour of the Lord: and the Lord: a lord the Lord:
Sold the Lord: a lord the Lord:
Sold the Lord: a lord the Lord:
Lord: a lord: a lord:
Lord: a lord: a lord:
Lord:
Lord: a lord:
Lord:
Lord: a lord

Perfecting this found, as ne would not think of a special house for the Queen till this were perfected, and the wall of ferufatur round about Chap.p.15. This wall was of publick concernment, tending to the safety and security of the people. This therefore he prefers before the Queens pomp and

people. This therefore he prefers before the Queens pottp and royalty. Of I pruidam fee, v.j. v. v. outp] Of, w. ys. Then, and hefore, the topole familied an interpole familied an interpole familied an interpole familied an interpole familied and an interpole familied familied it to the the firegarded: informuch as Solomien himfelf (notwithfanding the regarded: informuch as Solomien himfelf (notwithfanding the familied f

regarded: infomuch as Solomon himselt (now, whithanding the commendation given him, yet, 3.) was brought into that common derivour, as Jacob, David, and others, into polygamie, becalf there were no bough built, &c.] This reason (though it id not wholly free from all blame, yet) in part excited their fast; for it intimated that they used the high places for more and better consultations that when the places for more and better consultations that when the places for more and better consultations that when the places for more and better consultations that when the places for more and better consultations that when the places for more and better consultations that when the places for more and better consultations that when the places for more and better consultations that when the places for more and better consultations that the places for more and better consultations.

conveniences, as they thought,
unto the Name of the Lord | See ch. 1, 3,
until those days | This phrase shows that by the house before meritioned was meant the temple which Solomon built, and not the tabernacle made by Mofes.

tabernacle made by Mofes.

V. 3. Add Shoma loved the Loyal This is the ground of all duty; and it comprifers all dury under it, Man. 1. 2. 5. 3. 7. Rom. 13. 10. It also puters a major not all duty, 2. Cor. 5. 14. This evidence the fineerity and ardency of his heart to God.

walking is the flatter of David bid father] Those wherein David hundler walked. ch. 11. 34. and commanded his fish to walk ing th. 2. Of this relation of his father fee ch. 8. 15.

oxely] See v. 2:

he [acrificed] He offered facrifices by the ministry of prietts. and burnt incense] See ch. 9.25. in high plates] See v.4.

in map paters see v.4.

V.4. And the hing ment to Gibeon J Gibeon Was that great city which yielded to the Inaclites, John 3, &c. and fell to Benjamins 10, John 82.25, but was given to the Levites to dwell in. John 21.17. There was the cabernacle of the Lord, I Chr. 18.39. and the alrar of burnt-offering, I Chr. 11.29.

and the aften of burne-offering; Chr.3.1.3.6.

10 facifiet their] See v. 2.

10 facifiet their See v. 2.

11 facifiet their See v. 2.

12 facifiet their See v. 2.

13 facifiet their See v. 2.

14 facifiet their See v. 2.

15 facifiet the see v. 2.

16 facifiet their See v. 2.

16 facifiet the see v. 2.

17 facifiet the see v. 2.

18 facifiet the see v. 3.

18 facifiet the see v. lation to that tabernacle and altar which Moles built, and was there pitcht, I Chr. 21.29, OP groves lee thap 16.33.

a thoufand] See ch.8.63.

a thrussind See ch. 8.63. Ite also Gen. 8.10. & Levit. 1.4. did Salmon offer on that diars See ch. 8.64. V. 1.14. globar offer on that diars See ch. 8.64. V. 1.14. globar on the Lard appeared to Salmon He evidently manifested that it was God handlef that spake to the King. 1.64. See v. 11. Among the manifold waite where the God of old manifest hand with gind to his people, dreams were one. In dream oretimes men who gind the god of the spake to the spake of the spake of the spake of the spake to the spake to the King. 1.64. See v. 11. Among the manifold waite where the God of old manifold waite where the God of old manifold waite where the god of the spake of t heard a voice; and conceiving the fense thereof, returned an anneard a voice 3 and conceiving the Ienic thereof, returned an aft-few thereo, a ver. 6. Sometimes vifous and reprefentations of things were fee before their eyes, as Gen. 28.11. Yea, forectimes true, real objects, as Gen. 31.10. Hereby God fleweith that he can to admiration infunct men, even when they are least capable of infunction, they being affecp, and all their fenies bound from exe-cuting their functions. Though in dreams men of tancy and injur-gine things which are not, as 16.29.8 and though the devil makes true in dreams conceive file thinss. Zech. 10.2, we the high men in dreams to conceive falle things, Zech. 10.2. yet the things made known by God in dreams were most true: and his servants to whom he made them known were assured thereof, Job 33. 15,16.

So here in this dream.

by night In that night, 2 Chro. 1.7. after he had offered up his faerifices. Hereby God thewed how acceptable Solomons facrifices.

were. So Gen. 3.20.11.

And God faid, All what I shall give thee God propounded this question to Solomon, to try and manifest his disposition. The like,

And God Jaid, Att what I Joid goe their God propagated trist question to Solomon, not yn and manifeth his disposition. The like, though not in such as extraordinary mannes, is propounded to every believer, Mar. 7.7, Joh. 16-13, Jam. 7.7.

V. 6., and I Presently, without surther demur upon the matter.

Solomon Jaid In this sleep and dream, v. 15. For hereupon he had high thoughts when he was awake, and Solomon had oft before defired litch things as here he did of God! whereupon the answer was for ready in his dream, which will happened Heb. Johns, was they be the Japaned Heb. Johns and the Japaned Heb. Johns and the Japaned Heb. Johns and Japaned Heb. Japa

God furth men for reward. In make the foreign for the maked beginning see that a supply that foreign foreign for its properties and retting the foreign foreign foreign foreign foreign foreign the foreign fo

neft, Ifa, 48,1.

makin nynjishnesh of, heart with choic! This hash, respect, on animizard innecer manner of performing that which, wo don, Chang, to a compared to the control of the con

there lake, may be accounted to be kept for the father, Pfal. 89,20.

tiggs mess, mayor, more those with a state of the state o

kiningk that Solomon means, at it allsi day) for even then, David being dead, Solomon his belowed from whom he defined to increed hims as king. V.7. And how O and my Gad Jose ch. 8.28. thou halp made thy fervant. This title he afferhely to himself for honours lake, for it is a great honour to be Tody ferrancy and so bind hungelf; so, layalty, and frishfulneskunto God.

April He ruly acknowledgeth, that God had confirmed that roy, at a dignity upon him.

an agency upon non-influed of David ma [attoy] See ch. 8, 15, and an but a titletchiell its had popy a lonech. 2a, 2 . This there-tor, is here. Poptero, figurately-ja, in relation to the great charge, which was committed a much limit to way loss a little child to flowy to great a Septengal was put into hishand! 6 . Octopo. 2a, 5, 2, p. 1.

1. hopen not hard to go out or comin.] To order and govern the people. This is a comparison taken from Captains or Shepherds, See, Numb. 27.17. Daug-312. Josh 14.11. 1 Chro. 1/10.

V.8. And the ferunat] See N.7.
Is in the midfl of the popula] A Supremin governor, about whom they

which then half chosen To be, thy church, thy peculiar people,

Exod. 19.4,5. Deut. 7.6. & 10. 14,15. Magiftrates fet over Gods

church need in that respect the more wildom.

a great people In number, as the words following shew, Nu. 20, 20, that cannot be numbred] This shews the accomplishment of Gods promile, Gen. 15.5.832.12. The phrase is hyperbolicalisee 2 Chr. 1.9. nor counted for multitude] A pleonaim. By how much greater ones

charge is, by so much the greater ought his care to be.
V.9. Give Well he knew that every good gift is from above, and cometh down from the Father of lights, Jam. 1.17.

counts dawn from the Father of lights, Jam. 1.17.
https://github.comule hum as a governor over a preat people, therefore he defireth ability well to govern them: so as governors are fet over for peoples good, Pså. 78.71.
http://github.com.ini.com

on your journey to the mount is knowledg and wildon's Chor, 10. So an independing hear is to under knowledg and wildon's Chor, 10. So an independing hear is to under the mount of the
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V.II. And God faid unto him] God foon manifesteth his appro-

V. 1.1. And God faid anto him] God foon unanticfleth, is aggre-bacion of fisch chings aspleafe him.

Becough thou hast aspled his time. I hat which is mentioned u. 9.

and hast neight for thy felf.] Such things as might, feen most
pleafing and profitable to day left; such as mean hears, by natura

are feet upon, Plat. 4.6. Such particulars as follow.

long lift, I het, nany days. Long lift simply-considered, in its felf,

without, the understanding here destroad, is no blessing, Prov. 16. 13.

meither hast harder than the plat Plat here withous, understanding

well toulk them, may, bekept for the owners of them. to their hur,

Perfect at 2.

Recl. 5, 13, 19 mg fall asked the life of thine entmies! Help the foul. Their, ruing and neter definition, Ruine of enemies may make men, too infa-

ienis, jestica, and estepeles but hilf asked fonthy fiff understanding Sec. v. 9. to alifern sudgents! Rieb, to here. By hearing caules on both sides men may the better know what judgment to give. By, this, God sheys, how he taketh, distinct notice of that which men most desire. negy, poyne; action in the control of the control o

thous word may move perievers to rete on the octor opening, what they define according to his wills. I John 5.14-1 lost however when I there was words, Rebold 105 are the fame in the Hebrew. The repeasing of them shows that this matter, is green to

markable.

a wife and an induffunding bear! Sec. 9,
for that there was now his the sec. 2. Herein God went beyond Sologians experte delice, whereby he, verifieth, that he gives above
what we ask, Eph. 3-20, Sec. an exemplification hereoft, he spoke.
V.13. And I have diffe given the that which then with men and blee.
6-33. I have determined to give thee, fush, and such things. That
may the a fillier of in due time to have all.

mayir to a murea in our time to nave a but on their, things which care in-built other and burget [The let are those other, things which care in-cluded, in this promite, Field feet, the hingdom of God, and his right-night; and all they things [Ind. he added unto you. Mart. 6.33. God granted in the former parts a gener nealure, of the thing, which Solomon defined then he delited; and ju this latter parthe, grant other things then he defired.

fo that there Shall not be] Or, bath not been. The Hebrew word may be applyed both to time past and time to come

any among the hings like unto thee all thy days Nor before nor fince Solomons time was there anyking in Ifrael that exceeded him in the things here promifed, namely, riches and honor. As for heathen Monarchs who may be thought to have exceeded him in riches and honor, they wanted that true wildom which Solomo a had, and whereby his riches and honor were fo ordered, as they exceeded

theirs.

V. 14. And if they will made, in my away? See ch. 2.3 A. God addeh conditions to his promiles, that men thereby may know how far the promiles to being mro them.

a. My intro. David, id. M. 2015. Gha. 15.7. A pproved c stamples are directions and incitations, which thew what muft or may be done. They are as "guides, before us, effecially approved! examples of pacents, which, being imitaced by children, the more stry of worthy areas will remain precious and blaffed, and the bl. gling on children will thereby be multiplyed, Exod. 29.6.

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Chap!ii].

V.15. And Solomon awole | God would have him fenfibly difeernthe truth of what was promiled.

and behold, it was a dream] A dream worth the liceding more

then ordinary, Gen, 41.7. and he came to Ferufalem] Of Jerufalemice John 15.8 & 18:28.

Judg. 1.8. 2 Sam. 5.6. Zion called the city of David ch. 2.10. was

within the compass of Jerusalem; so as the ark being in Zion, must also needs be in Jerusalem: in which respect Jerusalem is must also needs be in Jerusalem: in which respect Jerusalem is called the bly ity, Neh. 11.1,18. [siaj.5:1.4 And it was an especial type of the church, Poll. 5.1.78. [siaj.5:1.4 And it was an especial type of the notation of Jerusalem, see : Chron. 11.4. and sload before the arby it be evenemed in the Lord | See Exod. 4.0. 31.0. Numb. 10.33. In the ark was the Law kept, Deut. 10.5, which is filled the comment. See ch. 6.79.

and officed up | In way of thankfulness to God for the kindness of the Food thought on him.

of the Lord thewed to him;

burnt-offerings] The Hebrew word Uranflated burnt-offer binar-ogening) in the defendents, because it was all lift up upon the altar; and there being burnt, it ascended in the vapor or shoke thereof unto heaven. There is another word also used for the fame; thing, that which is whole, or, all of it. It is in our English translated whole-burnt-offering, Pfal. 31.19. and whole-burnt-facrifice, Deut. 33.10. The Greek translations turn both words SANKATPURE DE MAN STATE CONTROLL WORD THE MENTAL THE MAN STATE OF THE WHOLE BEAR'S BEING HAVE A THE MAN STATE OF THE WORD BEAR'S BEING HAVE A THE MAN STATE OF THE WAS OFFICE OF THE MAN STATE OF Dirnt, Levit. 1.8,9413, it was onered up to make atometican our me offerer, Ievit. 1.4, and to procure reconciliation for him with God, It typified Christs offering up of his whole felf, and that to, make atometical for us with God, Heb. 10, 5, &c. In this respect. God is atonémète for us with Ood, Heb. 10.5, Se. In this respect God is fail to finell a sweet favor thereas, Gen. 8.21, Levit. 19. It did also morally fee one the perfeating of our bodies wholly to God service, Roin I. 1. Thro offering which was filled a sweet ground of the did to finelly fixed point of the sweet growth of the finelest fixed 30-10. Nell. 10. 33.0 ff treewil-offerings See Ez. 35. "Intelligence and to make the concellation betweet God and the finitely fixed 30-10. Nell. 10. 33.0 ff treewil-offerings See Ez. 35. "Intelligence and the finitely fixed 30-10. Nell. 10. 33.0 ff treewil-offerings See Ez. 35. "Intelligence and fixed tering was onely or the male, Lev.1.3, and that was an outlier, whereas the fat onely of the peace-offering was burnt, Lev.3.5.34. All the flesh was for the Priefts, Levites, and people, Lev.7.1.5.19, The piece-offerings being of beatts stain, typisfied Christ, who by his The peace-growing occurs on ocats management of min, who by madeath became our peace, Eph. 2.13,14,8c. They did also morally fee out our duty of giving thanks and yielding praife to God, Heb. 13, 14, With facrifices which were of living creatures, there used to be 15. With factiness which were to alving treatments and trink-offerings, Chap. 8.64. 1 Chro.29, 21. These were so called because they were to be eaten and drunken. Por as the priefts had a part of the flesh of the facrifices to eat, fo they had also of the meat-offerings for bread, and of the drink-ofthey had allo of the meat-offerings for occas, and of the arms-of-ferings for drink. The meat-offerings were of fine flowre and oyl kned together, and thereof were made loaves, or cakes, or wafers, Ex. knedrogether, and thereof were made loaves, or cakes, or waters, Ex. 19, 23, 41 db en pleafoned with fall, were baked, or fryed, or boyled, and with incenfe were offered up to God, Lev. 3, 35c. The meas-of-tring was a feel up or G Chrift, the bread of life, Joh. 6, 37, and offered with the Spirit, Lu. 4, 18, whole increeffion is a Sweat offering to enfe, Rev. 8, 3, 11 allo for forth Saines, brought as a mean-offering to be Tod. 10 & 20 shows filled from this brand of corruntions, and cene, Rev. 3, 1,1 alfo fer forth Saints, brought as a meat-offering to the Lord, Ila. 64. 20. being fifted from the bran of corruptions, and made as fine flowre, by faith and repentance; being allo anopmed and feafoned with the graces of Gods Spirit, offering up unto God the incentio of their prayers in the mediation of Chrift, Pfal. 141.3.

Mal. 1. it. Drink-offerings were of wine, or other firong liquor, Ex. 29.40.94. This uled to be poured out upon the altary, Numb. 17.5. This was a type of Chrifts blood poured out for us, which was dript in deed, Joh. 6.7.5. In that our dry this dry foot are through faith refreshed therewish; which is also represented in the Garamental wine of the Lords fupper, it also fixewed that Saines should be willing to be poured out in Chrifts easile, Phil. 2.17. Of the should be willing to be poured out in Chrifts easile, Phil. 2.17. he many wine or the Lorda hupper, it also inewed that Saints inolid be willing to be poured out in Christs cause, Phil. 2.17. Of these meat and drink-offerings there was referved for the priests to eat and drink. For howover they were forbidden to drink wine and and arms. For however they were torologicated arms, while aim firing drink when they went about their fervice, Lev. 1.0-9. Ez., 44. 21. yet at other times they might drink both! Jewish Expositiors lay that they were not simply forbid to drink wine or strong drink, but rather sinch a mediure of the one or the other as might make them unfire for their fervice. This messission which the Lord made for the

tather fuch a measure of the one or the other as might make them unft for their fervice. This provision which the Lord made for the minititers of the Law, did finew that they which preached the Go-fled flood live to cospel, it Cor. 9.7 fsc.

and made a fast to all be forwards: By forward are here meant bigged, among it whom officers of feveral tribes, and all others that came to this distinguishess committed. This he delet is credited. came to this folemnity; are comprifed. This he did to testifie his refeet to his Subjects, and to quicken their spirits, See ch. 8.64. Solopect onto suspects, and to quicken their ipirits, see en. 8.69, 3010-mons fullyects had the greatest benefit of that wildom which God bestowed upon him. He doth therefore most prudently quicken up

thin will I length in thy days | Long life in the way of righteoaf-nefs is a bleffing, Pfal. 91,16.

V.16: Then came there two mains | After the forefail decame the came, that God in fight give a flux access to Solomon of the V.1.6. Torse constitute two moneys. Attentine toreista aream that came, that God inight give affarance to Solomon of the accomplishment of his pounday, v.1.2, and allog yet evidence to his fath jests, yea, and to fuch of other nations as though hear thereof, o that extraordinary measure of wisdom which he had wrought in.

that extraordinary means thin, ch. 43,134,55c v.38.
that were harders Either the law Deut. 23,177, was neglected, or these were concabilities, or virtualers, as some take Rahab to have been, Jofh.2.1. If they were wives or concubines, their husbands might be from home about fome special affairs. If harlots, they had magne be from nome about tome special arrains, it nariots, they had better affections to their children then for the most part harlors now have : For in these days they use all the means they can to make away their children.

unto the king, and flood before him The king was now on his throne. ready to hear complaints; they therefore come before him to have their case decided. The persons were mean, but the case very difficult, and they knew not to whom elfe they might fly for judgement

V.17. And ih: on: woman faid] Nant: ly, the true mother of the living childe. O my lord] A phrase of complaint, So v. 26. & Gen. 43, 20.

I and this woman dwell in one bonfe] This was the ground of the eccit, and of the m stake,

and I was a livered of a child, with her in the houfe] So ds the other and 1 was a truered a conta, we need to the wonter too as the other woman was with this at her travel, and knew that the had a child? Ve18, and it came to p.15 the third day ofter). There were but three days difference, so as the children could hardly be diffinguished in

that this womin was delivered also]. Namely, in sheety; the child

coming out of her womb alive and well.

and we were together] In the fame house, if nor in the same chamber? there was no stranger with us in the house] She means no other woother; fo as there were no witnesses prove or disprove the marter in difference.

fave watwoin the house This made the case fo difficult as it was and was the reason why Solomon took such an unusual way to find

out the truth ashe did.

V.19ndnd this womans child died in the night. This circumstance made, the, safe the more difficult; for there was no hope of any ones coming to them in the night.

because spe overlaid it] By her arms, or some other part of her body lying upon the mouth of the child, the fmothered it. Many children by the carelefness of heavy and droute women have in all

children by the careteness of usary ages been thus made away.

Y. a. dold be unde away.

Y. a. dold be unde a midnight] The datheft time of the highly and the time of deepelt, fleep, when fewest are stirring. Thus she takes her freef apportunity to accomplish her missine would be a free free programmer.

Job 24, 15,16,17, and took my for me befold my] Though the child my he feet fait in the methers bolome, yet unawares in was folh away. Mile things beam and feet ji they againth whom he faith is it hend edgottern, imes fleep fecurely, while they who work the every law the faith and taid thin his who flow, and think the ords of their ji my bolom? She had rather have a living child shough a nonbest, then he was the faith who will be shown that the whole the faith of the death of the she who was the faith of the she when the faith of the she who when the she was the she was the faith of the she was the

V.21. And roben I rose in the morning to give my covid such 3 Shd calls it her child, because she supposed it had been her own, knowing nothing at that time to the contrary. Whether the were an harlot of

norming at that time to the contrary, whether his were an narroe moyer to give link was a mothers proper duty, See on Gen. 12 ye bebold, it was dead] she means the child that was laid by her. but when I had confidered it in the meaning! When the day-light appeared, the throughly viewed it. So much doth this word conf. appeared, the throughly viewed at 150 mach quoteths were compared of import Palls, 1159 ps. 106.371.1, 116.143.18.

behold, it was not my for which I did bear! A mother can foon efpy and well differen her own child.

V. 2. And the other woman faid, May! The falls mother contradicts the other, because there was no winness to disprove, here, the state that the dish was found to dish the dish who was the state of the sta

outes me camer, peccame energy was no wants to authorse, her, but the living it my fon, and the dead is thy fon! She is as peremptory in her affeveration as if it had been a truth.

And this faid, Nasybut the dead is thy fon. Sec. 15he that had the truth

Thus they fake before the king They contended one against ano-

V.23. Then faid the king, The one faith, Sec. 1 The king repeats what the one and the other woman had alleaged to shew that there what the one and the other woman mad an eaged to mew that there was no apparent evidence to discover which party spake truth, but that there was a necessity of putting it to such a trial as he intended.

that there was a necessity of putting it to men a trial as ic intended. V.14. And the king find, firm, one a fivoral. This he called for theerly for tryal, as Gen. 21.2. See v. 44. And they howards a fivoral before the king. They could not know the kings end in calling for a flower, by they yield obedience to his command, which subjects thay and ought to do in civil matters.

V.25. And the king faid, Divide the living child in two]The sequel spews that he intended not to slay the living child, but to discover the true mother, as he did.

and give half to the one and half to the other] His charge being fo wherice arofe another contention be tweet the women.

V:28

for her bowels yerned upon ber fon] Heb. were hot. Such compaffion in such a phrase is attributed to God, Jer. 31. 10.

and the faid, 0 my lord,] See v.17.
give try the fiving thid] She had rather her advertary should have the comfort of her child then it should be stain. This shews her motherly affection.

and in no wife flay it] See ch. 8.13.
but the other faid, Let it neither be mine nor thine, but divide it] This bewrayeth an envious disposition : for all that she cared for, was,

that her neighbor on hould not enjoy what the wanted to was, that her neighbor hould not enjoy what the wanted V 1.7. The he king anjuved and faid By the different affection of the two women he well different the truth of the cafe, and

answerably gives judgement.
Give her the living child] Her that would not have it flain, and

wive one is using costa, pare time would not have it many and thereby declared her felf to be the time mother, and in so wife flay it] Heb. flaying do not flay it. See ch. 8.13. This shows that he intended notto flay the child when he called

fire is the mother thereof] She hath plainly declared by her affe-tion to the child, that the is the true mother thereof. V.28. And all Ifrael All fores of people in that nation, great

V.3.8. And all Ifstal Intiotists people in times.

John Markett State of the interest people in times. See an and means, good and had, heard of the judgment which the him had judged! For it was a just and righteen bedgement, given upon good evidence, and they feared the king! Heb. before the king. Open and just men reverenced the kings upon expectation of righteous judgment to be executed by him; but wrong-does feated left their fartify devices flouid be discovered by him. Thus respectively all feared him.

respectively all reared nim.

for the fare that the wifdom of God.] Most excellent and extraordinary widom is filled the wifdom of God, as Gen. 23.6, & 30.8.

Pfal. 36. 6. & \$0.10.1 Chron. 12.22, Ezek. 10.5. It was all challed the wission of God, because it was given and inspired by God; Jam. 1.5.

was in bim] Heb. in the midft of him. Job 20.14.
to do indemined This is the most eminem grace that can be in a governor as he is a governor, Deut. 1.16. 2 Sam. 8.15. Jer. 21. 12.

CHAP. 1 V.

V.1. So hing Subman was hing over all Ifnat] 1, e. all the twelve tribes; over which no king after him did reign; no, not David his father in the beginning of his reign, a Sam, 5, At fath onely the men of Judah anoinced David over the loutle of Judah, 2 Sam. 2.4. And there was long wat betwirt the house of David and the house of Saul, 2 Sam. 3.1. whereby David was kept from reigning over other rribes. When Abner and Ishbosheth were both flain, then, and not before, came all the tribes, and anointed David king over first. 18 am., 1.13. Solomos fon, who fucceded him, in the throne, loft ten whee, ch. 12.16. fo as he and all his poficity regioned over two cribes onely, ch. 12.12.

V. 2. dad inch where the princer which he had! By whose ministery

v. 2. And mete were the princer work on so all Dy whole infinitely be governed the kingdom, according to Jethro's advice, Ex. 18.21. The number and order of the following governors are recorded, see onely to fee our Solomons riches and glory, but also his widom. See ch. 20.45. If the variety of diffinct functions and nenfus who the redound to king and flate thereby be duly observed, admirable wifdom in ordering them may clearly be differred.

Azatiabele fon of Zadok] If Zadok the prieft, ch. 2.35. be here meant, Azariah was his grand-child, t Chron.6.8,9. But the Hebrew word ? Bu fignificth a fecular prince, as well as an ecclefiaftical prieft, This ritle is given to Davids fons, 2 Sam. 8.18. who are said to be chief, about the king, 1 Chro. 18.17. It is also given to Ira Davids chief officer, 2 Sam. 20.26. And so Zabud Solomons principal officer, v.y. and to Josephs father in law, Gen. 41. 45. and to Moses his father in law, Exod. 2.16. It is therefore most probable that another Zadok is here meant ; and that this Azariah was a vice-roy under Solomon, as Dan. 6.2,3. & Gen. 41.44.

the prief! Or, the chief officer.

V.3. Eliphorch and Abiah, the fons of Shifha! Shifha the father of these two is supposed to be the same that is stilled Sheva, 2 Sam. 10.25, and that he trained up his two fons in his own calling, and made them fo expert therein, as moved Solomon to chule them to be his feribes. As Solomon recained many of his fathers officers in their places, so might he chuse such lons as were fit to succeed in their fathers room

Stribes | Or, fevretaries, 2 Sam. 8.17. Efth. 3.12. Such as our kings ferretarles are. Three forts of fcribes are mentioned in Scripture 1.Kings ferretaries, as here; 2. Publike noraries, Jer. 32.26.3. Teachers of the law of God, Egr. 7.6. Mar. 25.2. David had but one firthe 1, San. 20.24, Solomon, whole dominion was larger, had two. finishaphar the son of Abilad This man held the same office all

Davids time, 2 Sam. 8.16. & 20.24. fo as he must needs be an old

man. Sec. 1.1.

The recorder Or, remimbrancer, 2 Sam. 8.16. 2 King, 18.18. According to the derivation of the Hebrew word, it fignifical a re-

V.1.6. Then spake the remain whose the living child was unto the hing.] She knowing the child to be her own, could not in this case masters of reputs, whose office is to put the king in mind of petitions, and other like things. Some still them chroniclers, inch as hold her peace. Efth. 2. 13. & 6. 1. V.4. And Benaiabthe fon of Febojada] See ch. 1. 8.

was overthe boff That is, as now such an one is stiled, generaliss, mo. This place Joab held all Davids time, a Sam. 8.16. Bue Solomon putting Joab to death, placed Benaish in his room, ch. 2.33* Benaish was a colonel overcertain troups in Davids time, 2 Saiti,

and Zadol and Abiathar were the priefts Abiathar was a chief priest when Solomon came first to the crown; and so is he here joyned with Zadok i for David fo joyned him, 2 Sam. 20. 24. because he was an occasion of the death of Abiathars fathers house, 1 Sam. 22.22,23. and because Abiathar ftill followed him, ch. 2.26. Besides, though Abiathar was removed from the superior place, yet he remained a prieft. See Mark 2.26. He might retain the title. though he executed not the function; from which he was removed.

V. 5. And Agariab the fon of Nathan was over the officers i.e. those that are mentioned v.7. & 2 Chron. 8.10. The Hebrew word 21-32) translated officers, according to the notation of it, fignifieth fuch as are fet apart or deputed to Ger imployments,ch. \$, 16. It is translated a deputy ch, 22.47.

of the kings revenues, ch. 5.14.8.12.18. Such an office had one called of the same recruites of 1,4 (2.12, 12.00 to 30 to 10.00 ch.9.21, and from others out of other countries, v.21.ch.10.25.

V.7. And Solumn had water officers) The were for the twelve moneths; fuch as might overfee the inferiour purveyors, fo as neither the people should be opprefled, nor the king defrauded, over all I frael? Thus all that did partake of the benefit of Solomer's Market of the Benefit of the Benefi

mons prudent government, did afford of their commodities to the maintenance of his royal estate; yet not fo, but that they had fore consideration for their commodities, at least at the Kings price. Had the great store provided been gathered onely out of the places seen the Court, the people thereabout might have been overburdened

and yet the king have wanted,
which provided vittuals for the king and his boss should be fine or to
provision mentioned v. 22, 23, the west that Solomons houseloss
was very great. Under it may be comprised his wives houshold
was very great. fuch companies of fouldiers as attended about the Court; yea, and fuch foreign Princes and Ambaffadors as came to him fromother

ecountries, and their retinue, v.21,27, See v.6.
each man bis month in a year made provision. These had their treafure-houses and other places which at all times they replaished with commodities. But in their feveral moneths they couled their

flore to be brought for the kings use.

V.8. and thele are their names. They were men of note, and there fore their names are kept in memory.

the for of Hur] Or, Benhar. So are the reft described by their fa-thers names, because their fathers were men famous in Ifrael.

in mount Ephraim] The divisions are not simply made according on mount approximal and divisions are not impay made activities to the tribes (for so might some have been overpress, in that some tribes were neither so large nor so fertile as others) but activities to the commodities of the soy.

V.9. The [on of Dichar] Or, Ben-dehar. in Mahay, &c. These were cities in the tribe of Dan, Ioh. 191

V.10. The fon of Hefed] Or, Ben-lufed.
in Aruboth | This is in the cribe of Judah.

to bimpertained Sochob, &c. Thefe alfo were in Judah, John 15

V. 11. The few of Abinadah] Or, Ben-Abinadah.
in all the region of Dor] In Manallch, John 17, 11. Judg 1.27,
which had Taphath the daughter of Solomon to wife] This is here
fee down by articipation! For mention being made of the fonce
that he was the second of the fonce
that the second of the second of the fonce
that the second of the second of the fonce
that the second of the second Ablinadab, occasion is thence taken to name the wife which let married many years after ; to their that he was a man of fone

V.12. Bisnah the fon of Abilud, to him pertained Tannach and Me-giddo] These were in Manasteh too, Josh. 17.11. Judg. 1.27. and all Beth hean] John 17.11.

which is by Zartanah] Josh . 3, 16.

from Behildens to Abel-Mcholeh] Judg. 7. 21.

even unto the place that is beyond Johnsan] In Zebulom, John 19.

Chap iv.

V. 13. The fon of Geber Or, Ben-Geber, in Runsub-Gilead In Gart. This was in Gilead, Deur. 4.43. John 20.8. 1 King. 22.3. By Gilead added to it it is diftinguished from

Ramoch in Ifiachar, a Chron, 6-73.

10 hips pertained the from of fair the for of Manafith These towns were in the half-tribe of Manafith, on the other side Joedan, Numb. 3-41.

which are in Collected See ch. 17-1.

which are the Oilean 3 occ (11.17.1.) to him allo perialised the ergion of Argod] Deut. 3.4,14.
which him Rifhan 3 See 2 King. 10.33. & 1 Chro. 5.11.
threefewe great cities with walls and brazen have] The land of Ifrael was compassed about with many enemias, and thereupon in

1.14. Ahinadab the fon of Idlo had Mahanaim] Or, to Mahanaim This was in Gad, Joth. 13.26. See Gen. 32.2. Vars. Abinesa was in Napitali] He was fome great man, as that

which follows thewath.

which follows the westh, be allowed to you followed to you follow the following the first the former mentioned v.i.t.

V.1.6. Beards the foot mer mentioned v.i.t.

V.1.6. Beards the foot fields in wear is effect adds, stelly also tracken appellatively lignifiedth upper parts of plates, and implyesh high subjects. This place lay by the fea-field in the land of H. down, a Chron. 8.17. It is impreded to be the fame that it called Elath, Deut. 1.2.

V.17. Jehoshaphat the fin of Paruah in Islather] This his paren-tage doth distinguish him from that Jehoshaphat which is mentioned v. g. who was the fon of Ahilud

V. 18 . Shimei the fon of Blab in Benjamin] This diftinguisheth him from that Shimel who curfed David: both were of the tribe of Benjamin, but of different parents. That other was the fon of Gera,

2 Sam. 16.5.
V.19. Giber the fon of ari was in the countrey of Gilead] This was another part then that mentioned v.13.

in the countrey of Sihon] Of Sihon and Og, and their countries. See Numb. 21, 21, &c. Deur. 3.8, &c.

he was the onety officer which was in the land.] Over so much of that land taken from Sihon and Og, as was not mentioned before, namely, over all the refidue.

V.10. Jadah and Ifrad J Though Ifrael confifted of ten tribes (in which respect it is set for the most part before Judah) yet here, and v. 25. Judah is fet before Ifrael ; because the king was of that tribe : And in Judah was Jerulalem the chiefest city of all this tribes; and it was the place where the king had his most frequent

were many, as the fand which siby the feain multisude] This is a proverbial phrase and hyperbolical, and is not too strictly to be taken, It implies an innumerable number, Jer. 33.a2, Gen. 15.5. It hath respect to the promise, Geniti.17. & 32.12. Note, Prov.

14.88.5cc v.29, eating and drinking] This is a description of plenty and peaced Menthat have but little may eat and drink; but to be eating and drinking implyeth abundance; t Chron. 12. 39. Job 1.18.

and making merry This phrase the work that they were freed from fear of croubles, oppressions, incursions of enemies, and other like matters, that might make them eat and drink with fad hearts and

maters, that might make them ear and urink white the meants and troubled flight, See 1 Sant, 50.16.

V. 21. And Sdomon reigned over all kingdoms, 8td.] 2 Chron. 9.26.

He means all the kingdoms round about Ifrael.

from the view | Euphrates, sit was promised, Gen. 15, 18, Exod. \$3,31. Dest. 17.24, Soh. 1.4. This river was their coast Northward, Sec. on 17,2,8,8c. anti-land of the Philipher | Their coast on the West.

and unto the border of Egypt This was their could on the South, Numb, 34.3,4,7, See ch. 8.67.

stylp orough prefents.] In celtiniony of featry. See 2 King. 17.3, 2 Chron. 17.5, & 32.32, and ferved Salomon.] They did this as reibutary nations! in which

ans jeven Soomen 1 nev and this as the thing to the teleped Solomon is failed to reign over them.

all the dayer of his lift.] As the cruth of Gods promise this, 13, was herein versified, so his patience and long-suffering was exceedingly magnified, in that notwithstanding Solomons apossass. God continued his goodnels to him all his dayes. Indeed God flirred up thuse any goodness to nim all nis dayes. Indeed God itured up fome advertaries against him, ch. 11.14.33.26, bits sich at did more mischief to his posterity then to himself. The like bleffing was minimetro his potentity tien to niment, the like betting was granted to no king in Ifrael before him or after him. David his father had many troubles; lo had Ma, Jehoshaphar, Hezekiah and Josiah, the most flourishing kings that succeeded him.

worth, in that the king would be flow his daughter upon him. See V. 22. And solomons pravifum Heb. hread. The broad and other v. 15. Solomon at this time could not have daughters marriage-position which solomon had for himfelf and his Court, was for able. that which was provided for Nehemiah, Neh. 5.18. but it was nor

that which was provided the exencional reems, i.e. may it was not comparable to this, Seav. 7, for one day Breety day new providion was brought. was this presenter of pleasure, and threefore medifying of mail. The word translated measure is in H-brew Cor. One Cor conteins ed ten Ephahs: for a Cor and an Horner are the fame meafure. and an Ephah and a Bath are alfo the fame, But an fiphah or Bath is the tenth part of an Homer, Each 49.11.14. An Homer of barley was valued at fifty fiekels of filver, Lev. 17.16, Whence it may be gathered, that an Homer or Cor was a very great meafire, the greatest that is manifored in Scripture, Some take it to be an assession at a sewe count a Seam of wheat (which holds eight bushels) an horse-load. An Ephah was about the measure of our buthel i by which account, one Conwas about ton buthelst to as Solomon had every day three hundred buthels of flour, and fix hundred of meal, See Brod. 16.16. & Ifai 5.10.

V. 23. Ten fat onen] Such as were farted in ftalls. and twenty oxen out of the passures] Such choyce grounds as mado them very far.

and an hundred floor, Sec.] Under the particulars here montioned all manner of common and choyce, ordinary and extraordinary meats, are comprised. They shew, that his provision of flesh was answerable to that of bread.v.22.

V. 24. For be had dominion over all the region on this fide the siver] This is fuch a description of Solomons dominion as was bafore

from Tiphfah] 2 King 15.16. Jewish expositors take Tiphfah and Anzah for two towns on the borders of Euphrates.

even to Azzab] Azzab is ofe pur for G.124, as Gen. 10. 10. Deut. 2.83. Gaza is one of the principal circles of the Phillitines,t. Sem.
6.17. and it is called Azzab Jor. 15.10. so he those two. Liphiah
and Azzah, might set out the East and West borders of Solomons

outrall the lings on this fide the river | See v. 21.
and he had prace on all fides round about him | For there were no

and no that prace or an pair round while mm] for there were me enchies that durft oppose thin.

V. 25, And Juddu and Leval See v.Ao,
dwell felty Meb. confeasing. Or, fewers t without fear of invasion from enemies abroad, or cumults and oppositions of siny among them, or over them.

every man under his vine, and under his figtroe] In his own poffels fron, Zach.3.10. This proverblal speech is taken from such as have nont, actual 1.01 and provessional process to sevent from them as mar-inheritances of them in the countrels, where they use to plant vince yards and orchards, with vince, figretes and other functives; and in thisse of pedes quietly enjoy them, receive the finit of them, and refresh themselves under the shadow of them, a King-18.31.Mich.4.4.

from Dan even to Beer febn | From North to South ; from one coaft to another, Judg. 10.1.1. Sam. 3.10.1. Chr. 10.1.

coait to another, juug. 10,1.1. ann 3,10.1. nr.10.2.

All the days of Solombo | Seev. 21.

V. 16. And Solomon bad forn thou fead findis of horfer for his there; of the By falls he meanes divisions in stables: whereof there being ten in every of the ftables, this number of forey thousand may fland with that of four thousand, a Chron.g. 15. Solemon is the train with that or four monuancy a Carton, 9.15, solemon as the first among the Judges and Kings of first at that thraithed thintit with war-hords and charlots; and that as an evidence of Gode promile, ch.3.15, and also of his own wildome in facuring his kings, domi. In what respect God forbid a king to multiply horses, See on Deut. 17.16.

V. 27. And those officers] Montioned V. 7, &c. provided victual for Hag Solomon] For himself, and all that are

And for all that came unto hing Solomon's table] Many came out of the leveral tribes of Israel, and also out of other nations to Solo-mons table, 34.ch. to. 24. and sufficient provision was made for rhem all.

every man bis moneth] See v.y. they lacked setting By reason of the diligence and faithfulness of the many officers that were appointed in their couries to make pro-

V. 28. Barley alfo and fir aw for the borfes] Nor men, nor beath were neglected

and Dromedaries] Or, mules. Post-horfes, Efth. 8. to, 14. Swift beafts, or beafts of price, Mich. 1.13.

brought they unto the place where the officers were? To those several

fore-houses that the officers had appointed for the provisions to be

every man according to bis charge This is the ready way for great matters to be well accomplished, that every man look to his own

V. 19. And God gave Solomon wiftom and understanding Herein is accomplished Gods promile, ch. \$.12.

is a comprising Goos promise, n. 7.1.

secteding much [5] See this exemplified, v. 31.

and largent [6] Promise an heart or mind capable of what fower
thigh be known By man. The bear is here pur for the whate foul [5]
It comprises under it; Mindej Will; and Assettions. He that held
the comprises the comprise of the comprise of the comprises of the comprises of the comprises of the comprise of the comprises of the comprises of the comprise of the comprises of th

Chap.v.

finall uniderstanding, or is not capable of hearing much, is in Phoenicia, bordering upon Galilee, towards Lebanon. The peocommon Treeth faid to have a short understanding, and a narrow hearr.

even at the fand that is upon the fea-[hore] See v. 10. This comparifor may be applyed either to the large capacity of his understanding, as the fea-shoie is very large; or elle to the innumerable flatter which he understood; as the sands of the sea are innumerable

V. 20. And Solomons wildom excelled the wildom of all the children of the Eift-countrey] Men of the East were commonly reputed the wifest in the world, Mat. 1. Such were the Chaldeans (Dan. 1.1.) and other Philosophers and Aftronomers. They of the Eastrules of Aftronomy. Job and his three friends were of the Eastcountrey, Job 1.3. and they are noted to be wife men.

countrey, 100 1.3, and they are locked to be whe held, and all the wifdom of Egypt] Egyptians were also famous for wif-dom and knowledg in all sciences, 1sa; 19,11,12. Act.17, 22, Heathen Philosophers accounted them very wise men. The wisest a mong the Grecians, professed they had their grounds of philolophy from them. Many famous Philosophers went to Egypt for inerease of learning and wildom.

V. 31. For he was wifer then all men] In Ifrael, as the following infrances thew, Much more, then all men in other nations,

then Biban the Excabite, and Heman] See on I Sam. 8.2. Thefe two are mentioned r Chron. 2.6. and faid to be the fons of Zerah, and fo may be Ezrahites. These were of the tribe of Judah, and were long before Solomons time; for they were the grand-chil-dren of Judali, the fourth fon of Ifrael, i Chron. 2,3,6. Their name might continue famous for wildom, generation after generation. There were also two Levices of these names, 1 Chron. 15. 17,19, expressly stiled Expaniers, Pfal. 88.1. & 89.1. whom fome take to be the pen-men of those two Pfalms. At least these being very skilfull muficians, had fome Pfalms committed to their compo-fing or tuning. Of Heman a fingular commendation is given I Chron. 25.5. They lived in Davids time, and had a great name for wifdom. I take thefe to be liere meant.

and Chalcol, and Darda, the fons of Mahol Two of the like names are mentioned, I Chron 2.6. and fet down as brothers of Ethan and Heman. But another name is here given to the father of Chalcol and Darda: fo as it feems they were feveral persons, yea, and lived in several ages: namely, Chalcol and Darda, whose father was Zerah. But the father of these here named was Maholi And it is probable that they lived in Solomons time, or not long before him. I find no mention of them in any other place.

and his fame was in all nations round about him] Remarkable mat-

and the fame. Was in all nations round about mm 1 (Centarkau) c mar-ters, whether good or bad, are foom divulged fin; and, near. V. 32. And he shake three thousand proverby 1 Okt these form may be in the books of Solomon now extant: others, by continuance of time lost. Proverby, according to the derivation of the word, figure fieth excellent, eminent speeches; which for the approved and nseful matter of them are in high account, Prov. 1.1.2,3. &c. See the Preface before the Annotations on the Proverbs,

and his fongs were a thoufand and five] Songs were divine fenrences, accourately penned, as poems, and fitted to a melodious tune. as the Pfalms, and Canticles.

V. 33. And he spake of trees] Of all manner of plants that grow out of the earth.

from the cedar-tree that is in Lebanon, even unto the hystop that springeth out of the wall A proverbial speech compasseth all kind of plants under it, Seev.29. Exod. 11.9 Ifai 1.6. The cedar is the tallest of trees: See ch. 5.6. The herb intended under this word byfop is the leaft and loweft of plants. It may be an herb not known to us. By the wall may be meant rocky and frony places.

b: fpate alfo of the beaffs, &C. The particulars here specified shew that Solomon was a great Philosopher. His parables manifested his divine learning; these his humane.

V. 34. And there came of all people to hear the wifdom of Solomon]
See v. 2. Report of Solomons wildom filled all the world, Solomons wildom is thus fer forth r. To commend the greatness and excellency of it; 2. To show the vertue and beauty of wisdom, which allures all of all forts unto it; 3. To aggravate their per-verse disposition, who regarded not the wisdom of him that was wifer then Solomon, Matt. 12.42, Herein was Solomon a type of

Christs drawing in all nations to the Gospel.

from all hings of the earth which had heard of his wisdom] Namely,
by common report, or by their Ambassadors: for kings themselves use not to go out of their own countrey, Yet the queen of Sheba was fo taken with the report of his wildom, that the her felf came to Solomon,ch.10.1,

CHAP. V.

V. 1. And Hiram] 2 Chron. 2.3. he is stilled Haram. A name ting] This is added to distinguish him from another Hiram,

of Tyre] And Sidon too. For the Sidonians were his subjects, v.g. Tyre and Sidon are oft joyned together, as Jer. 47.4. Zach. 9.2. Mat. 11.11. & 15.2. These were two sea-towns, Isin 23.1,2. in ple of these countries came in multitudes to Jesus, Mar. 3. 8. and Jesus also went into their borders, Mar. 7. 24.

fent] To congratulate the king, and renew a league, v. 11.
bis fervanits] Ambastadours, which kings and states use to send

unto Solomon 1 It hath been usual in all ages for neighbouring Princes to congratulate each other, especially at their first coming o tho crown. David did the like to Hanun, a Sam, to. z. Hiram did this the rather to Solomon, because he had notice of that wildom which God had given him, and of the many other bleffings which God had bestowed on him, v. 7.

for he had heard that they had anointed him bing in the room of his father] Tife great affaires of a kingdom, especially about serling of a new king, are foon made known to the neighbouring kingdoms. for Hiram was ever] Heb. all dayes. All the time that they lived

a lover of David] Ready to do all good offices to lim, a Sam. 5. 11. Their amity was firm and stable; not like the league betwire Benhadad and Baafina, 2 Chron, 16:33, 4. Or betwijtel Sennacherib and Hezechials, 2 King. 18. 14, 17. It was feeled on firer grounds. For it is more then probable that Hiram believed in the God of Ifrael, v. 7. and that upon an intire, inward anti-continued his league with David; and that piety his ped on the

V. 2. And Solomon feat to Hirsm, faying] 2 Chron 2. 3. Solo-mon was many waies moved to lend to Hiram for those things he did : 1. By that love and league which had been betwirt David and Hiram; 21 By Hirams congratulatory meffage to him; 3. By that Hiram; a 1 by rivants congratuatory menage to 11113, 3, by that ability which Hiram: had to gratife him in his saic 14. By the like courtefies which Hiram had formerly done to David, a Sam, 5,17, 5, By that held which Solomon had of those things he sent for, and wherewith he could not otherwife be supplyed; 6. By that use whereunto those things should be put, namely, to build an house to the name of the Lord. A greater and better use there could not be.

V. 3. Thou knowest bow that David my father | See ch. 8, 17.

"V. 3. 1001 passwell bow that IMTOLAMY JAMES JSC 61. 8. 17. could not build an hough? By common report Higam tright know that which Soloman faith he here knew. Befide, there being inter amity betwice David and Hiram, David might construction the matter to him the trather, that Hiram might help Solomon with cedars, and fish other dungs as being requisite for Solomons with cedars, and fish other dungs as being requisite for Solomons work, were in Hirams nation.

work, were in transmission.

unto the name of the Lord To his glory, Pfal. 76. 1. The name of
God is oft put for God himfelfe, Deur. 28. 18. And becaufe God
did manifest his presence by fundry types in the temple, it is called the house of the Lord, ch. 6. 1. See ch. 8. 16.

his God] See ch. 15.3. for the wars which were about him on every fide] For, first, they af-forded him not time enough to build so magnificene a temple as Solomon did. Secondly, they occasioned him to shed much blood. 1 Chron, 22. 8. David was willing and very defirous tobuild an house to God : but God would not have him do it, 2 Sam, 7, 5, &c. Solomon therefore faith that his father could nor build the house, in way of apology and defence of his father.

untill the Lord put them] The enemies with whom he had war, mater the flore of his feet. This phrase implyes a full conquesto-ver enemies, Josh. 20. 24. Psi 120. 1. Msl. 4. 3. As they who are overcome but live, patiently fuffer, the conquerous to put their see upon their necks ; to they who are slain in the field, by on the ground to be trampled on by man and horfe, Ifa. 10. 6. & 63. 1. Zach. 10. 5. Rev. 11. 2.

V. 4. But now the Lord my God] See ch. 8. 28.

hath given me lie ascribeth not his Crown and dignity to the vietory which his father David got, nor to his own prudence, nor to the faithfulness of those that stuck close to him; but to God from whom all promotion cometh, Pfal, 75, 6, 7. and by whom Kings

reign, Pro. 8.15,
reft on every fide; From all enemies: a feeled firm peace, By reafon hereof he had more leifure to attend this great work then his father had: and he would not let flip fo fair an opportunity. How he was herein a type of Christ, See 1 Chron, 22, 8, 9,

so that there is neither adversary] Who might detain me from this

work, or hinder me therein. nor evil occurrent] The word turned occurrent is translated chance, Eccl. 9. 11. It fignifieth any thing that a man meets with, stand-ing in his way, or hindring him in that which he is about. He cals t evil occurrent, because it could be nothing but evil that should

hinder him ; yea in that it hindred him it was evil, V, 5. And behold I purpofe] Heb. fay. See 2 Chron. 2. 1. & 28.
10. A purpofe arifeth from an inward discourse of the mind, Mar. a. 6. in which respect it is turned a faying. This phrase, they faid in their beart, is frequent in sacred Scripture, Pfal. 14.1. & 74. 8. Thus horrowar, is requent in latted Scripture, via. 1, 1, 8, 74, 5. Inis purpole was grounded on Gods will and purpole, expelled indefinitely, without defigning any particular person, Deut. 11.5,111. and also determinately, expersing that son of David, whom God would have succeed him, 2 Sam. 7, 11, 13, yea also expressing So-

to build an house unto the name of the Lord my God] Sec v. 3.

so the Lord space unto David my father, signing Gods word and prosoils.

mile is a good ground and a great encouragement for one to at-

thempt a thing.
thy son whom I will set upon thy throne in thy room, he shall build, Sec.] Solomons establishment upon the throne of David, was an ewidence that he was the man deligned to build the temple,

an house unto my name] See v. 3. V. 6. Now therefore command thou] For Kings liave a power in t'eir own dominions to command their subjects and servants to do

what lawfull thing they require.

that they] Namely the servants of Hiram, fit for the worke liere intended.

intended. hrum codar-trees] These were tall, streight, large trees: the wood of them odoriferous, very durable, not knotty, not sibject to worms, every way fit for building fair. Both long & large brames, and also fair broad boards were made our of them. These thereoes, as a toyal present, doth one King send unto another, to build him a Palace, \$5 am.] \$1.1 And for these doth one King he c. fend to another, to build the fift Temple therewith. And the Jewes after the control of the anomer, to pulse the first sense therewith. And the Jewes after their captivity, by a grant from Cytus the Persian monarch, procured cedars from Lebanon, to build the second Temple. God implies, that his house was to be built by these, in this plurale, why build ye

that his houle was to oe must by titte, in this purate, vory outstyr on the sa houle of cedary > 3 San, 7, 7, out of Lebansa J An high, large and goodly mountain, Deut. 3. 3. whereon cedars grews, Pfal. 92. 11. On the North of Juda, bordering on Sidon. Geographers place this Lebanon in Syriad, to as it lyeth on the confines of the land of Iffael, and reachest for the Jan States. Presenting the State and a land of the land of the land of the state of the land from Sidon to Damascus in Syria. It appears to have been in those dayes in the dominion of the King of Tyre: because he from thence fent cedars to David, 2 Sam. 5. 11. and Solomon fent to him for cedars. There were also firr-trees and Algum-trees in Lebanon, 2 Chron, 2, 8,

Chron, 2, 8, and prevants shall be with thy servants.] This he promise help; that all the burden might not lye upon the Sidonians. Though Hirams servants had best skill about the season and man-

Though Hiraus fervants had ben' kitil about the feason and man-ner of felling, hewing, flugaring, and ordering the trees of Leba-non, yet might Solomons fervants be discontinuous and the continuous carrying, and doing other fervices about the feason to the con-carrying, and doing other fervices about the feason to the con-gate them, and to make hem the more different careful and paint, attending to all that thes fluit appoint J Hab. 19, Solomon Intelly, the weed that he was a steady to give as to receive, to recomplete at to require a kindness. Thus he kept his friend from being weary of flewing kindness.

flewing kindnels, in the rise that among well. Neighbouring King, for thus, having that there is that among well. Neighbouring king, dome commonly know what their neighbours can well do, no not, any that cas left he sew timber they must be Scholaring. The Sidonians were continually exercised in that work, and for restincted their self-thought for the continual process. The rise place is not processed using the captivity, Ezz. 3: 7. Severall countries have their facealth hillies.

versal antiques.
V. 7. shall it cans to palle when Hiram heard the words of Salomon .
Not out of the mouth of Salomon himselfe (for he spake not unto him spouth to mouth of but fent to him, v. 2, as 2 king, 18.19. Or he

him grouth to mouth) but fent to him, y. a. a. a. king. 18.19. Or he plate by tetry, a. a. king. 14.1 This is the more probable, because Hight and the surgest of the surgest form an elvisor disjoint of the surgest greatly Himsung Critica, and the surgest greatly Himsung (a. Critica, and the surgest greatly Himsung and the surgest greatly Himsung and faith surgest greatly Himsung the surgest greatly Himsung (a. g. a. g. a.

Dent, 32, 31, Joh. 2, 11, 2 King, 5, 15, Dan, 3, 28, & 6, 16,26, Besides Hiram had thus benefit by his amity with David, to know the true God, See ch. 8, 41.

this day | His hearr was even then at that present filled with the

which hash given unto Devid] The love that he did beare to his old friend thus quickned his fpirit. a wife for overthis great people] The bleffing that the Church of God received by Solomon did the more enlarge his heart with re-

joycing.
V. 8. and Hiram fent to Solomon, faving He manifestests the re-V. 6. dad Histon fron to Solomon, lasing 1 He manuscrient the re-dity of his temic affection, by granting Solomons request. Have tanglaired Heb. heard. See Ch. 3. 21. Hpon, learning a matter followed freathern It is the property of a write many bounder what he beared, the tribuge which how freight to my for Those mentioned, v. 6. and I will do all the active concevning timbes of coder? See v. 6.

the trung which hose farifit to me for] Thois mentioned, v. 6.
and vanil de all by feith case raing timize of color] Seev. 6.
and constraint timize of Pirrerroes allo given in Lebrons,
5. and the boards, Ezek. 2.7. Firrer was much used in the Temcle, ch. 6.35, 34.3 Chr. 3, 5. It was put to find use as Cedar was

le]c, ch. 6.35, 34.3 Chr. 3, 5. It was put to find uses as Cedar was

an in the color on the cach give to well with the Sidonians in fuch works as they did

and the boards, Ezek. 2.7. Firre was much used in the Tem
cle, ch. 6.35, 34.3 Chr. 3, 5. It was put to find uses as Cedar was

and the color on the sidonian in function was the sidonian with the sidonian in function was the sidonian in f

Ann. 1.17, 8 Cech. 11. 2. V.9. Ms freeast float being them down from Levenon nate the Sea or was too far to bring fuch there of thusber as Solomon had our

and I will corvey them by Set in flotes] Be meanes flat bottomed wiffels, or boords fastned together and towed with ropes? Word for word, I will put them in flotes, i. e. I will so fasten them together as they shall flote upon the water, and be rowed.

they shall some upon the water, and be rowed, who the place He meanes Joppa, a Chron, 2. 16. Ezta 3.7. This was no haven-town, Jor. 1. 3. John, 19. 46. Ad. 9. 41. that then shall appoint m: Heb. send. i. c. by message or tetter de-

natt toou pour appoint me j rich, jena. 1. c. by menage or letter de-clare the particular place.

and will cause them to be discharged there]. There my men shall leave them with thy servants, that they may be discharged of

them.

and then shalt receive them] By thy servants.

and then shalt accomplish an despre] He desires a recompense, as for
the commodities, so especially so this servants paines,
in giving soul] Heb. bread, i. e. all manner of sprovision, say,
11. See ch. 4. 21. Although Tyrus was stored with all manner of
Marchandrech beauth from other countries. Merchandizes brought from other countries, Ezek. 27. 3. &c. Yet Mecchandizes brought from other countries, Ezek, 27, 3. &c. Yet the land was but barren, and brought not forth provinen cnough for it felfe. It was nourified by Herods country, Aft 13, 20. Therefore Histma here defired food. The like recompende was given to them many hundred years after this, Ezez 2, 7. The ordinary Merchandize which from Ifrael was carried to Tyte, was wheat, honey, pyl, Ezek, 27, 17 which fibeweit that Tyte wanted these commodities, and that the Jewes were able to furnish them

therewith.

for my boulfuld] both himselfe, and his whole Court. See ch.a.7.

V. 10 So Hiram gave Solomon Cedar-trees, and Firre-trees] Things just and equall in themselves, needful and useful to him that dejust and equal in themselves, needful and uleful to him that de-fireth them, being in the power of him of whom they are desired, up-on valuable confideration and recompense, are foon granted, and that to the fill, betwirt friends. Of Cedar-trees see v. 6. and of Firre-trees, v. 8

according to all his defire So much he expressly promised, v. 8. and in performing his promile he shews himself faithfull.

V. 11. And Solomon gave Hiram | Solomon shews himselfe friend-

V. 1.1. And Solomon gave surger jouonion mews managements of an darkhul to Hiram, as well as Hiram did to him. Friends will fairly deale one with another.

1. Twenty thoughnat medium of Heb. Cors. See ch. 4. 22.

twenty tongunan menumers | rico, Lorr., Sec. cn. 4, 3, 7 of moters, for feed to his hoshbold! There is a fire greater quantity promited a Chron. 2, 10. But that might be for his houthold and workeness too, and this for his levalhold only cheen the contraction of the contraction ty thouland measures of beaten wheat. By beaten wheat he meanerth such wheat as was beaten out of the carpand severed from the chaffi luch wheat as was poaren out of the ear, and leveren from the enamy We call it eleas, wheat. This made it to be a better prefers and a lighter carriage. But fo much wheat is here given. But there is al-fo promited twenty thousand measures of butter. Here he thay comto promite a pressy tousiana measures of noster: Here he may com-prize the barloy under the wheat, and interial twenty chotsand measures of each. Or otherwise, the twenty thousand measures of barley might be for the workmen, and the wheat for the housingst. barley might be tor the workmen, and the wheat for the noutness. The like may be failed of the prosent thouland both of wint promised a Chron. 1.70 but not here microined. There also mention is made of twenty thouland both of piet, and here of but mention is made of twenty thouland both of piet, and here of but may thouland. The work one spadiure (which in Hebrew is Cor) Contained with the Chron. The twenty measures then make but two hundred barlis. These twenty measures or two hundred baths were of pure oyl, and for Hirana houshold! The rest might be of ordinary oyl, and for the worke

nen.

and twenty meefaves of pure of] Heb. beaten oft. i. e. the orl of Galives well beaten and first coming our from the presse, which useful to be the clearest and fresh from dregs or leer. These two epithets, beaten, pure, are partogether, as Exod. 17. 10. Such kind of oyl was used in lacrifices, Exod. 19. 40. Numb. 18. 5. thus gave Solomon to Hiram yeare by yeare] fo long as Hirams men ontinued to labour for Solomon.

V. 12. And the Lord gave Solomon wisdom] ch. 3. 12. See

V. 12. And the Long gave Susamon majarm J ch. 3. 12. See ch. 4. 29.

"ab be promifed him] This is an inflance of Gods faithfulnes; for faithful is the ine promifeth, Heb. 10. 28.

"and there was pace between Hiram and Solomon J Th's thewerly that that which the Pfalmitt marrianeth, Pfal. 32.7, Othe inhabitants of Type Joling members of Head, is not to betaken of Davide or Solomons time, but of faunce time. For Typus afterwards we have homeory with the production of the produc membred not the brotherly covenant, Amos 1.9, and thee faid against manura not the special occupant, amount to, and inceptua against fertilatus, Abi, files is brokes, &c. Exck. 26. 2. &c. and they two made a league together). They renewed that league that had been botwist David and Harm.

that had been betwise David and tituem.

V. 13.—Ask flips Solonor raifed Lexivi) Heb. reliate of nin. For the men yealed up the includes as a kind of tribate to the King, to be displed of by him.

out of all flied! I feruis I finelines were here means, then they might be trillegers, such as had skill in figuring instead of house; and rhight be jroyed with the Sidonian of the house as they filed.

may be taken of aliens that were dispersed up and down in Israel,

ch. 9.21. V. 14. And be fent the H to tabereon ten thou faile a Moheth by cour-fel

Chap.vi.

fee That they might have some time to be at their own liouses, and not be overwearied with continual labour.

a month they were in Lebanon, and two months at home] The time of their being at home was double to their being abroad at work: for they might have wives, children and families to tend. Of those that joyned with the Sidonians, there were but an hundred toge-

ther at once.

and Monitum was over the levie] Of this Adoniram fee ch. 4. 6.

He had the charge of making this levie of men, of providing for them, and ordering their places and tasks.

V. 15. And Solomon had threeffore and ten thousand that have bur-

dens] These were aliens, 2 Chron. 2. 17, 18. Thus forvile and toylfome works were laid on them.

and fourescore thousand hewers in the mountains.] They were hewers both of timber and stone. Of hewers of timber see Isa, 10. 15. Of hewers of flone 1 Chron, 12, 2.

V. 16. Beside the chief of Salomons officers, which were over the work, three thousand and three bundred] There is mention of three thousand and fix hundred 2 Chr. 2.2. The three hundred over-reckoned were overfeers of the officers. Or elfe there might be three thoufand and three hundred over hewers of stone, and three hundred over hewers of simber. Or there might be three hundred extraordinary, in case any of the ordinary should fail by sickness, death,

dinary, in case any of the ordinary should fail by sicknets, death, or any other works people that avought in the work-] Where there are multitudes of workmen there is great need of many overfeers to keep thent to their work, and in good order.

V. 17, and the King command! Solomon himselfe had his eyes and hands about this work to order the weighty things therein, and they bronding treat flaurt, only flaurs, and browed flaurs.] Heb. flasts of sattling. Sinch as were fire to be cut, hewed and squared. So I Chron. 21. a. Three forms of some amentioned; 1. Grant this thing hight lie more fure. For small stones are ready to fall the stone of the sattle stone. one from another. 2. Colly, or pretious: for the Hebrew word fig-nifieth pretious, and so is translated Isa. 28.16. 3. Hered, i. c, squared, and every way fitted to lie close and firm. And hence iquared, and every way fitted to lie ciole and nrm. And nence it is that neither hammer, nor an, nor any tool of Iron was heard in the house while it was in building, ch. 6. 7.

to lay the foundation of the house] Though these stones were hid in

the earth, yet Solomon would spare no cost, but have them every way of the best fort, & every way fit for such a glorious fabrick as was to be erected. Thus as the whole Temple didlet out the whole mystical body of Christ, which is his Church; So the foundation here mentioned did firly typific the foundation of the Church, which is Christ, one un truy years of the control which the Apolle fetter to us in the Apolle and Projekts, Jedia chiff hinglife being the third containing the Apolle wing the third content function is the Control function in the Apolle wing the third content function is the Control function in the Apolle wind the Apolle function in the Apolle wind the Apolle function in the Apolle functi

Though they were of two nations, yet willingly they joyned together in this great worke, which was in special manner the Lords, Thus shall Jewes and Gentiles build up the Church of God.

and the flow-squarers Or, Giblites. These were inhabitants of Gebal, Ezek, 27.9. neer to Sidon, and were artificial stone-cutters. The Hebrew word from whence this title Giblite is derived; fignifieth to terminate or limit a thing. Now Masons use to limit their stones to such a proportion as they may be even one with another tions to have proportion as they may be even the arm annuter in a building. The translators therefore taking the word appellatively, translate it panel. Justicer Others, Mafgar. In the Syriack the word fignified the June of Affine s, which In general makes to the Jame purpole. These Gibliers, as the Sidonians before mentioned, were heatthen: Yet because they were skilly lin their workmanship, they were used about the holy temple. Thus abilities of men out of the Church may lawfully be used for helping on the good of the Church. See on Pfal. 83.7. Josh. 13.5.
and they prepared timber and stones to build the house Preparation is

of fingular use before any great and weighty work,

CHAP, VI,

Verf. 1. A Nd it came to paffe] 2 Chron. 3. 1. By Divine providence it fell out that there should be so fit a season for building such an house as the Temple was. Till Solomonstim: Ifrael was subject to many changes: David had subdued all enemies round about, and feeled peace in Ifrael. Thus that which is

mes round about, and to pass, in the four hundred and four [core yeer] Forty of these were spent in the four hundred and four[core yeer] Forty of these were spent in the wilderness, Numb. 14,33. (eventeen under Johna, fourty unter the wilderness, Numb. 14,33. (eventeen under Hund and Shamour, Jude; der Othniel, Judg. 3.1. fourfore under Ehal and Shimpar, Judg. 3.30. forty under Deborals, Judg. 3.3. fourty under Deborals, Judg. 3.3. fourty under Gideon, Judg. 3.3. forte under Abimileth, Judg. 9.2. three and twenty under Tolals, two and twenty under Jair, Judg. 10.2.3. fix under Lephthals, feven under Debmileth, Judg. 9.2.3. fix under Lephthals, feven under Ibzan, ren under Ebon, eight under Abdon, Jephithan, ieven under Idzan; ten under Euon, eight under Addon, Jude, 11, 20, Judy 11, 14. twenty under Samylon, Jude, 12, 20, Goutry under Ell.; I Sam. 4, 18. fourty under Samuel and Saul, A&. 13, 21, fourty under David, 2 Sam. 5, four under Solomon.

after the children of Ifrael work come ont of the land of Egypt Then

the Ifraelites began to be a free People, and a nation of themselves; serfore the computation of times in that State beganfrom thence, in the fourth yeer of Solomons reign over I free! In the former years of his reign he prepared and fitted all manner of materials for the

in the moneth Zif] The Jewes began the year about the spring-Equinoctial. Their first moneth was called Abib, Exod. 12.2. & 13.4. This name fignified the firing. Their fectord moneth was called Zif, as here in this verfe, & v. 37. Zif fignifieth brightacf; Then are platts in their chiefest splendor. Their feventh moneth was called Ethanim, ch. 3.2. which signifiest repeats or stronger. Then fruits are at their ful ripenels & ftrength. Their eight moneth they called Bul, v. 38. Bul, fignifieth fading. Then is the fal of leaves.
These four are without question Hebrew names. There are two
other which have an hebrew notation; but because there is no menother which have an encored noration/put occasie these is no men-tion of them till after the returne of the Jewes from their captivi-ty, they are supposed to be Chaldee names. The one is chiflen, which is counted the ninth moneth, Zech. j. 1. Nch. 1.1. This tide fig-nifiest, variable or tempelhours. So used the weather to be in that nuchi variable or impigraosis. So usen nie weature to or inthat moneth, Beldes cheff is sur to troin [0.6-9, & 33.31. Amoig. 8, a flar which rifing in this moneth caucht great tempel. The other is Sobat, Zech. 1.7, which fignifieth a dp Jiel, 6- Jeff. And in this moneth are trees yery dry. There are five other names of moneths used in the hilbroy of the Jewes after their captivity, as Nifo₁₀, Neln. 2.1. Sivan, Esth. 8.9. Elal, Nch. 6.15. Tebeth, Esth. 2.16. Adar, Ezr. 6.15. Of all these see those distinct places. These are all the names of m oneths which are mentioned in facred Scripture, To the seven Chaldee or Persian names before mentioned five Ao the leven Chaicee of Fernan names dende monaconea new more are added in other Authors, as Aight, Tamara, Aby, Tiffi, Marchifutas, The order of these Persian names was this; I Nisan, a A. James, Ab, E Bill, 7 Tiffi, 8 Marchestan, 9 Chiffeu, 10 Tebeth, 11 Sebat, 12 Adar, The ordinary recks. ning of moneths in facred Scripture was by numerall diffinctions: as the first, the second, the third, &c.

which is the fecond moneth] In the first moneth the Passeover was celebrated, Ex. 12.3. In the very beginning of this fecond moneth even the second day Solomon set upon this great work, 2 Clu-3,2, that he began to build Heb. built. He laid the foundation.

the house of the Lord] i. e. the Temple. See on v.z. Of the place where this House was built, see 2 Chron.3.1.

where this House was built, see 2 Chron. 3.1.

V. 2. And the boule which King S deforms built for the Lord] For the worthin of the Lord, and the honour of his name, in which reflect it is called the built of bit. Lord, v. 1.

the length thereof] From Batt to Weft. Of the difference betwar the Temple and the Tabernael, fee 1 Chron. 2.2,5.

mas threfore subtis 18 cubic is the Space from the elbow to the topo of the middle finger, which of an ordinary mans flature is eighteen inches. It is supposed that the facred cubit, filed a great cabit, Ezck.4.18 after which the Tabernacle and Temple were built. was one and twenty inches, or two foot long at the most : For it was a cubit and a hand breadth, Ezek 43.13. See on Dett. 3.11.

and the breadth thereof twenty cubits] Which was a third part of

and the height thereof thirty cubits This is to be reckoned from the pavement to the upper fieling. The measures here fee down show that this was a very large edifice, an hundred and twenty soot. long, and fourty foot broad, taking a cubit in the largest fize, for two foor. But larger edifices have in fundry ages and places been erected. We read of a temple built at Ephefus 425 foot long, and 220 foot broad. Yet for coftly and choice materials, for curious and exact workmanship, for spiritual imployment, and for mysical fignification, never was there the like Edifice in the world to this

V.3. And the porch before the temple of the boufe This was no part of the fore-mentioned house, but added to the open and thereof for a more stately entring into it,

to a more interjenting into it rempt, thereof | From North to South, all along the end of the Temple, according to the breadth of the houfe | See v. 2. and the cubits was the breadth thereof before the houfe | Those while protection is the breadth of the houfe | The height of it far this prot, we are the pallage into the Temple. The height of it far tins point was the passage into the a temple. In the neglit of it tare exceeded the height of the I remple, for it was ninety cubits higher, a Chr. J. 4. It hash been the manner of building fair Edificis make the entrance much higher then the reft of the building. V.4. And for the boulding to make wishours of narrow Highs? J. V. and the work of the thing to the make wishours to a special and cloth.

windows order within and narrow without; or secrete and color-the windows were narrow without, to keep out the weather; and broad within, to difficite the light. V.5. And againft the wall of the house? Or, upon; or, joyaing to. There were two thick wals that compassed the house about, for the frength thereof. Betwist these wals were chambers built for the Priests and Levites use, and for the treasure of the Temple, which was, of first-fruits, tithes, free-offerings, and the like, 1 Chr. 28.11. 2 Chr. 31.11,12 Ezr. 8.29. Neh. 10.37,38,39. & 13.5. Ezek. 42.13. The Tabernacle afforded no fuch chambers, yet the Priests and Levites had tents about the Tabernacle which served them for like purpofes, Numb. 3, 48.

he built chambers] Heb. floors. The floors were the under-part of the chambers, and by a Synecdoche are put for the whole round about The Temple.

against the walls of the house] These latter words are added as a

more full expression of the former.

both of the Timple! The outward and larger part of the house, ch. 9.6,77,8,9, then will 1p and of the Oracle] The innermalt part; whereinto the high Priest onely, and that but once a yeer, might enter. It was called the Oracle became there God used to deliver Divine answers or Oracles, Levit. 16.2. Exod. 30.6. This Oracle was at the West-end

of the Temple,
and Is made chambers Heb, ribs. For as ribs compass a body, so did these chambers the Temple.

that titles training that the tempor.

V.6. The attempt chamber was five cubits broad, &c.] The chambers were three flories high, one over another. And as they were higher, they were allow ider; for the walls were thickeft at the bottom; the higher they affended, the chimner they were, and the chamber they were, and the chamber they were, and the chamber they were. the space betwirt them the wider. Every chamber was of one the lpace betwire them the wider. Every chamber was of one height, namely five cubits, v.10, for without in the walls of the boule he made narrowed rells. Heb.

for miltout in the trans of the moute or made narrowen reps. I then, narrowings, or, relatements. At the floor of the middle chambers there was a rebatement in the wall, a cubit thick; and at the floor of the highest chambers such an other rebatement. On these rebatements the beams of the chambers were laid.

bacements the vertice of the challenges were faint, round about 18ee v.5.
that the beams should not be fastned in the walls of the house. That no holes should be made in the wall for the ends of the beams to

V.7. And the house when it was in building was built of V.7. and the moule when it was in outlaing was unit of flone.] Namely the walls thereof round about were onely of flone. But wood also was used for beams and other like purposes,

made ready before it was brought thither] This is premifed as a reafon of that which follows,

fo that there was neither hammer, nor ax, nor any tool of iron beara for his there was suither hammer, nor as, nor any tool of iron beard in the boals, while it was is building! These are all fach influments as in their use make a new mentioning of these doth not necessarily imply that fach is the mentioning of these the fact of the second of the control of are as the knocking of iron instruments) must be avoided: To the Church in heaven, to fet out the quiet and peaceable state thereof. As the stones and timber were hewen in the mountains, and fitted for the Temple, to be there laid without knocking; fo Saints are here in this world prepared for heaven, that there they

Sains are here in this world prepared for heaven, that there they may enjoy ref and glory,

V.8. The door for the middle chamber? Or, middle flory,
waits the right fact ye the bour? Heb. right bioxider. For the fide of the houle was at a floutder to lipport it, Asthey when into the Temple, the right fact was the North for the entrance was at the Fals. Fastiend. In Ezek, 41.11, mention is made of two doors, one to-wards the North, and another towards the South.

wards the North, and another towards the John.

and they never the p with winding flairs] Thefe flairs went up from
the bottom to the uppermioff flory; and fo by them they had a
pflage into all the three flores,
into the middle chamber] Or, floric,

and out of the middle into the third Thus they went from on: fto-

and one of the maddle into the third 11 He ceased not to go on with his work till the houle and finished it! He ceased not to go on with his work till the had perfected the same, and covered this bowle? I he top or root of it, while beam and housed of Code Off Or, the vanishment, and the first white ceases. This must need be meant of the inward part of the cost time heads of Coder could not look expendit on the wearthe rof-fro boords of Cedar could not long keep off the wea-ther. The Temple was questionless covered over these with lead.

ther; the 1 empte was questionness

Of Cedar (se 6, 5, 6,

V. 10. And then he ball elitabless seninfl all the bouse.] On both fades thereof; yes and about the Oracles 9, 5, whereinto there was

no entrance trom without, for can be retained in the fire cabit high] Thus three stories of chambers made sistence the bits in height; so as above these chambers there was room enough for windows to let light into the Temple, which was thirty cubits high.

and they refled on the house with timber of cedar. The beams whereon those chambers were built, did lie on the narrowed rests

V.II. And the word of the Lord came to Solomon, frying It came to him by the message of some Prophet: For God himself appearance. red to him but twice, ch.9.1. & 11.9.

V.1. Concerning this bonfe which thou are in building] This phrase shewth that Godmade this promise to Solomon before the Temple was fully finished, and that it is not here interted by way of anticipation, the state of the sta pation, as if it were the same promise that is mentioned ch. 9.4,5.
God would hereby encourage him, even while he was in the work;

to go on therein cheerfully.

If then wilt walk in my latites, &c.] Sec. 1.3. Gods promiles

ful obedience to his Word then unto that glorious building,

then will I perform my word unto thee, which I shake unto David the will a prijoun my word unto thees, would a sprige while little in this father 2 2 Sam, 7.13. t Chr. 22.15. It much lyeth in children themselves, to partake of the promises made to their parents for the good of their posterity.

V.13. And I will dwell among the children of Ifrael] As a tender

father and provident mafter. I will abide among them; and they fhall have affured evidence of my gracious prefence; Lev. 26.11,11.

and will not for fake This negative, as it addeth a confirmation to the former affirm tive, so it implyets a perpetual confirmation of Gods grace and favour to his people,

my people I fract Those whom before God filed children of Ifract my people (that I time whom octore God titled congress of tract in relation to their old father Jacob, he here filleth his people in relation to himself, because he had chosen them to be his Church, Exod. 19.5,6.

Exod, 19.5, ic.

V.14. So Selmon built, &c. 1 See v.j. This repeating of the fame interest twice the week that God himleff rook special notice thereofs, and would have others allo for to do.

V.15. And he built the multi of the built within] He shed die walls, or, as we use (as open, he wainforced them: for this wast the innermost wishle building of the houle. The building of shore and the built have been done to the built with the field of the state of the state of the building of the houle. could not be feen within, all being covered over with the fiel-

with loords of Cedar] See ch. 5.6.

both the floor of the house] This was laid with Cedar-boords, as now most use to lay their floors with firr-boords, and the walls] Or, from the floor of the house unto the walls, &c. and

and the walfs Ox. from the floor of the house into the walfs, &c., and for 1.6. The meaning is, that the house was fieled with Cedar-boards on the walfs from the bottoni on the toy.

and he conject time on the inflict with word] Namely, with Cedar-and he conject time on the inflict with word] Namely, with Cedar-land he walfs to the conject time of the interched to overlay all with goldy. 12. and to carve knops thereon, v. 18. neither of which could fo well have been done on the floors. 11.

been done on the (tone-wall, and coverthe flow) of fire] It was required that the boords of the floor should be much thicker then the fieling of the walls: wherefore he provided planks for the floor. Of firr-trees fee ch. 5.8.

hre-treestee en. s. 8.

V.16. And be built twenty subits on the files of the bonfe! The bonfe here meant was the Most holy place, which being twenty foot fquare every way, he sieled it on all the walls from bottom to top: for so much he intends by building, as v. 15.

both the floor and the walls with boords of Cedar] The floor of the outs the most and the water with bootest of ceears I in e moor of the Moly Most holy place was of better bootds then the floor of the Holy place. That was floored with Cedar, this with fire, to flew that the glory of the triumphant Church is greater then of the militant,

be even built them for it within] He prepared and fitted them

even for the Oracle] Sec v. 5. even for the most holy place Heb. Holy of holies. By this phrafe he flews what he meant by the Oracle. This doubling of the word doth much amplific the excellency of the place. So heaven of heawhen the ampline the excellency of the place. So nextor of the verifies (1.8, 1.7, Plal. 148.4, Sec. lb. 3.1, This Holy of holies was a type of the heaven of heavens, Heb. 9.11,24. which is the most holy place that very was. The linne, most pare of the Temple was to still do for distinction from that other part which was filled the

be treed for entranction from that other part which was tried me but place, chick buffe, that is, the Temple before: Both these words are 'puncedoch'eldly used. For healt, being a general word, is here plut for that particular house which is called the buffe of Gods and

of not interpatement noute within scaling the noute of God; and Temple, comprizing under it fundry parts, is here pit for one of them, namely the hot place, ch. 8.8.
"Mat fourty-chief long. The house which Solomon built is fail ver. a. to be threefcore cubicts in length, but there the house is put for both the parts, the Holy, and Most holy place; here only, for the Holm alone. the Holy place,

V.18. And the Cedar of the house within] i.e. of the inner part

of the house.

was carved with briogs] Or, gourds. So is this word translated 2 King.4.39.

2 King. 4.39.

And open flowers Heb. openings of flowers. Such knops and open flowers as were here carved in wood, were also calt in brass, ch.7, 24. When flowers are open they are the larger and fairer; and therefore they were carved open.

all was cedar i. e. All the wall every where was covered with

cedar

Here was no flone feen This thews the reason of the former phrase. V.19. And the Oracle] See v.5.

v.19. And me tracer] seev.5. be prepared in the house mishar] In the uppermost and innermost part of the Temple, which was at the West-end, contrary to our Chancels; which use to be in the East-end of the

construction recovered the properties of the state of the

to the Tabernacle, see Exod. 27.9, &c. That Court was far grea-

ter then the Tabernacle ; so was the Court which Solomon here

bailt, far larger then the Temple. The word Court in the fingular number may feem to imply that there was onely one Court:

the plural number are in other places mentioned, as 1 Chr.23.28.

MITCE, PECK. 10.33, VC BHINDITG, TECK. 40.19320. A DIE INDEX COURT, was next to the Temple. It was also called the higher Court, Jer. 36.10. For the Temple and all the Courts appertaining thereunto were built on the side of an hill. The Temple on an

higher part of the hill then the Courts, and the Inner Court on

an higher part then the utter ; that fo they that were in the first

entrance, or lowest place, might fee what was done in the upper places. That which here and in fundry other places is called the

inner Court is Riled the Court of the Priests, 2 Chron. 4.9. For therein Priests and Levices did their ordinary services. The other Court

is called the great Court, 2 Chron.4.9. For as the inner Court was greater then the Holy place to the utter Court was greater then the

greater tien the root prince; one uter. Court was greater tien the inner lint of great Court came the people; is thicker they brought all their offerings; and there the Prieft rook them at their hands, Deut. 13.11. Thinker they affembled to be influed lint the Law God, Ezer. 10.90, and thereithey flood while the Priefts were offering

their facrifices, yea and while they offered incense in the Holy

place: and there they used to pray, Lu. 1. 10. there also the word was usually preached to them, A&3, 12, 11. &5, 12, In this Court was the

great brasen Altar, whereof see 2 Chr.4.1. This was placed by the

entrance into that Court out of the peoples Court, that so the people might the better see the sacrifices offered thereon. For when a solemn sacrifice was offered, the people in a semicirele stood round in their own Court of the people in a semicirele stood round

in their own Court next to the Priefts, and fo were faid to compafs

the Altar, Pfal, 26.6. In this Court alfo was the great Sea, the ten

Lavers, and all other holy utenfils that were of brass. Many Jewish

and Christian Expositors make three Courts, namely the Priests

Court, the Peoples Court, and the Womens Court. Some there

be that make the peoples and the womens Court to be but one and the same, yet so divided as the men were in one part thereof, and the women in the other; by reason of which division they might be

accounted two Courts, Another Court they make to be for fuch as were unclean, and for strangers or Gentiles; yet so as there was a whet unctean, and to triangers or centures; yet to as thete was a division therein, to as the unclean were in one part, and frangers in another. All these divisions may hand with that distinction of two Courts which is expresly set down 2 Chr.4.9. Namely, the

Priests Court and the great Court. The great Court compassed the

Temple and the Priests Court round about. In the former, part of

the great Court were fuch lifealities as were accounted clean, and they both men and women, but divided one from another, as we head before, I nhe other part were unclean, perfors and aliens, and their alfo divided one from another. This was it for which

Paul was accused, that he had brought Greeks into the Temple, Act. 21;

28. They supposed he had brought strangers into the Court of the lifaelites. For not onely the Most holy and Holy places were called

Illattics, For not onely the Moft holy and Holy places were called by Temple, but all to the port the before the Holy place, yet and the Frieth Court and the great Court are all compriled, in a general acception, under their briefs, Temple and Holy of God. In which respect that place where oxen and these were fold, and where the holy of the Holy of God. Joh. 114,16. In the Court of the people Solomon crecked that Scientific and holy of God. Joh. 114,16. In the Court of the people Solomon crecked that

Scaffold whereon he stood when by prayer and blessing he confe-crated the Temple, 2 Chr.6.13. and wherein Joash was fer when

he was first anounted King, 2 Chr. 23.13. yet this place is called the

with three rows of herved stone, and a row of cedar-beams] This is a description of a wall. Now there were wals whereby the seve-

ral Courts were severed one from another, and whereby also

the Courts were compassed round about and inclosed. The

former fort were but three cubirs high, and made fo low that all

that were in any of the utter Courts might over those walls fee the manner of the Priests offering their facrifices, and other things done in the Priests offering their facrifices, and other

they were made square and even. Over these were a row of ce-dar-beams, that the stones might lye the faster under them, and

dar-gener, that the flones might lye the fafter under them, and har gener inglit the better lean on them, and look over them. Or thefe Cedar-beams might be for the gates, thorow which here were padlages out of one Court into another. The critical wall was a very high one; and roit were adjoyrded chambers and galleries. The wall being built with these course of fquared and polithed flones, Cedár-beams were laid under those commissions and the course of the course of the commissions and the course of the course of the commissions and the course of the course

was to: foundation of the buse of the Lord laid That house was

V.37. In the fourth yeer] Of Solomons reign. See v.1.

House of the Lord, 2 Chr. 23.12,20.

rooms to bear them up.

begun to be built. See v.I.
in the moneth Zif] See v. I,

and the glorious Cherubins: they shadowed it over, Ex. 25.18. | Cherubins were very great, like Giants, and thereupon the sub-The rings and staves were in former times to bear the Ark, Ex.25. 12,&c. The pot of Manna and Aarons rod were monuments of Gods special providence. The Aik it felf was the chiefest evidence of Gods presence, 1 Sam. 4.3,5,7,22, and the most principal type of Christ. Among and above other types the Jews had this inhighest account. The word translated dry, in Hebrew is This interface is the state of that God accounteth pretious, are treasured up in Christ; even as in a mans coffer or cheft his Jewels, Plate, Coyn, Treasure, and whatfoever he hath in special effects, useth to be put. Such a cof-fer or chest shall be in the house where he dwelleth, in the chamber where he lyeth, even by his beds head. For where a mans trea-fure is, there will his heart be also, Matth. 6.21. Thus in Christ are hid all the treasures of God, Col.2.3. Christ is the son of his love, Col.1.

13. Christ is his elect in whom his soul delighteth, I sa. 42.1. Christ is ever at Gods right hand, Heb. 10. 12. Therefore the Ark, that type of Christ, is here in Gods house in the innermost part thereof.

of the Coverant of the Lord | Seech. 3.15. of the Temple, which was the uppermost part thereof. was twenty cubits in length] This was half the length of the

Holy place, v.17. and twenty cubits in breadth] This was the full breadth of the

and twenty cubits in the height thereof] Though the whole Temanaryeasy course in the major instead of income the whole temple were thirty cubits high, v. 2. from the foundation to the top, yet there being steps whereby they ascended out of the cours into the porch, and out of the porch into the Holy place, and out of the Holy place into the Most holy place, there might remain but twenty cubits betwixt the floor and top of the Oracle : Or there might be an inner roof covering the Oracle below the common roof which was over all the houle; and thus betwixt the floor of the Oracle and that inner roof thereof there might be but twenty

and he overlaid it with pure gold] Heb. Shut up. That which was and ne overtake it went pure going 1 rec. 19th never minist was throwly ten'd and laid up effectally for that purpofe, 1 Chr. 18. 8. 2.9.3.4. 2 Chron. 3.6. See ch. 9.18. This was not gilt, but overlaid with plates of gold.

and 0 covered 1 in like manner the Altar was covered, being

overlaid with plates of gold.

the Altar] For incense, v. 22. which was of Cedar] It was first made of Cedar-boord, then places of gold laid over it. In this respect it is called the Altar of gold, ch.7.48. The Altar which Moses made was of Shittim-wood Ex.30.1. which in largeness, smoothness, lastingness, and other fuch properties was like Cedar.

V.21. So Solomon overlaid the house within] Namely the Most holy place.

with pure gold] See v. 20,
and he made a partition.] This partition divided the Most holy
place from the Holy place. by the chains of gold before the Oracle] These chains were to hold

up the vail whereby those two places were divided, 2 Chron. 3. and he overlaid it with gold] There were Cedar-boords where

with also the foresaid partition was made, and these were overlaid with plates of gold.
V.22. And the whole house he overlaid with gold] He means both

the Holy and Most holy place.

until he had finished all the house He left no pare thereof unco-

vered with gold.

alfo the whole altar, that was by the Oracle, he overlaid with gold] The Altar of incense is here meant, as v. 20. This was set in the Holy place, Exod.40. 26. close by the entrance into the Most holy; and it was overlaid with gold on the top, sides, horns, and every where else. So was the Altar of Incense which Moses caused to be made, Exod. 37. 26. This Alrar typified the perion of Christ: The wood whereof it was made, his Humanity; the gold, his Deity; the Incense offered thereon, his Intercession. See

W. 3.2. And within the Oracle he made two Cherabins? A Cherub was a repreferration of a young man with wings. The image of aman feets out their understanding; the wings, their speed and fwitness. Cherubins were Angels, Gen.3.24. these here were carved flaunes. As in the Tabernacle there were two Cherubins of massing gold, and fundry 'others wrought in the cutrains and wail, Ex.3.6.35.7. fo in the Temple there were these two great Cherubins more, and many other graven on the wals, on the doors, 2.9.33.23, and on the basics, chap. 7.2.93.6. All these fee to ut the multitudes of Angels in Churches, as Eph. 3.10. See Exod. 24.18. V.23. And within the Oracle he made two Cherubins] A Cherub

of Olive-tree | Or, offie. Heb. trees of oyl. This kind of wood was hard, firm and lafting, and fo fir to make fuch flatues as these Cherubims were, and to be for posts and doors, ver. 31, 33. These heing far lefs might better be of beaten gold, Exod. 25.18. These Cherubims covered the Cherubims of Moses, 2 Chron. 3.10,11, 12.17. and ten cubits high This measure shows that they far exceeded

the Cherubims of Mofes.

V. 24. And five cubits was the one wing of the Cherub, &c.] The breadth from the uttermost part of their two wings was as much as their height. The body of a Cherub was comprehended under the wings, fo as the two wings together with the thickness of the body made ten full cubits.

V. 25. And the other Cherub was ten cubits] So as each of them being ten cubits a piece, they reached from one wall of the Oracle to the other, which was twice ten cubits.

both the Cherubins were of one measure One as tall as the other, and one as broad in bulk and wings as the other.

and of one five] Thus were they every way uniform; which is a great grace in things standing together, and put to the same use. Thus are the two cars, eyes, arms, hands, thighs, legs, and feet in a mans body. The Angels are every way unanimous. O what a comely thing would it be for Ministers of Christ to be unanimous and uniform, 2 Cor. 12.18. and for other Christians also. Pfal.133.1.Act.2.46.

V. 26. The height of one Cherub was ten cubits Seev. 23. It reached up but to half the height of the Oracle, which was

reaction but of many very constitution of the work of the state of the other cherub's see v. 25.

V. 27. And he fat the Cherubius within the inner boused the Most holy place, which being within the Holy place, is therefore called

the inner house, 2 Chr. 3, 12.

and they stretched forth the wings of the Cherubims The workmen made them so far to stretch. Or, the Cherubims stretched forth their

fo that the wing of the one touched one roall,&c.] Thus they reached from one end of the Oracle to the other.

V.28. And he overlaid the coerubins with gold] As he had done the

Incense-Altar before, v.22.
V.29. And he carved all the walls of the house round about with

v.19. And he are the above of thembins] Seev.23.

and Palme-trees | Their kind of trees, at least the boughs of them, were used to let out Peace; and therefore were fix on the

walls of the Temple, and open flowers | See v. 18. millin and without] If this be applyed to the partition be-twixt the Most holy and Holy place, it fignifies both sides there-

of ; or otherwife it may be taken for the walls within and without the Oracle.

he overlaid with gold] See v.20.

within and without] See v.20.

within and without] See v.29. Here this phrase is taken of the floor within and without the vail of the Oracle.

V.31. And for the entring of the Oxacle he made doors of Olive trees | Sec v. 23.

the lintel and fide-posts] He means the two fide-posts for the door to

hang and fall upon, and the transome over them.

were a fifth part of the wall] Or, fifth fquare. These were four cubits, which is the fifth part of twenty cubits. See v.20. Each side was four cubits. The door had two leaves, and each leaf had two

foldings, as v.34. V. 33. The two doors Or, leaves of the doors.

Afg) Is well as the polts.

were of Olive ree' [See v.3].

were of Olive ree' [See v.3].

and be carved upon the acrointy of Cherukims, &c.Sce v.39]

and open flowers [Hcb. openings of flowers.

and oversidal them with fold [See v.20.

and firead gold, &c.] There was nothing in either part of the Temple which was not overlaid with gold. And the fame curious carvings which were on the fides of the house, were also on the

doors: they were every way uniform, v.29.
V.33.So also made he for the doors of the Temple posts of Olive-tree The Timple here is taken for the Holy place : and the matter of the doors hereof was fuch as of the doors of the Oracle,

a fourth part of the wall Or, four-fquare. If this be taken for the fourth part, the doors of the Temple were larger then the doors of the Oracle, These being the fifth part v.31. of twenty cubits, were four cubits; those being the fourth part, were five

V.34. And the two doors were of fire-tree] See ch.5.8. Firr-trees not being every way so excellent as Olive-trees, the Olive-tree was used about the Most holy place.

the two leaves of one door were folding, &c.] By this means the pa flage was the larger.

V.35. And he carved thereon, &c.] See v. 29.
fitted upon the carved work] i. c. beaten fo close to the carved work as every part of the ingraven was diftir fily discerned through the gold.

V.36. And he built the inner court | Solemon built the Temple anfwerable to the Tabetnacle, as in fundry other respects, so in adjoyning Chap vi-

Annotations on the first Book of the Kings. adjoyning a Court thereunto. Of the Court which Mofes added

V.38. An in the eleventh year]. Of Solomons reign. This was the leventh year after the houle was begun to be built. 11f the the leventh year aree me noute, was begun to be built. It the flatelines of the building, the curious workmanship therein, and the many things appereaining thereinto be duely, weighed, we may conclude that Solomon used great speed and diligence in batby a Synecdoche the fingular number is put for the plural; or elle that Court was divided into two or more Courts. Courts in absolving the same. in the moneth Bul] Sec v. 1.

the plural number are in outer places memoring, as 3 cm. 4,5 as 28.8. There is experied interior made of two Courts, 2 king, 15, 82.13, 12. So much also is here implyed under this note of diffusion interior. For its a relative word, and hath relations on interior, Exck. 10,3,5.07 on when the great words and hath relations on interior. Exck. 10,3,5.07 on when the great section 2 cm. 15 in the court of the which is the eighth month This answered in part to our No-

vember,

was the house finished throughout all the pasts thereof, and according to all the fashion of it? Ot; with all the appartenances thereof, and
with all the ordinances thereof. The houle it felf, the several divimonths, utenfils, carvings, deckings, and all things else appertaining thereunto, were finished.

So was he seven yeers in building it] This is a round number, and therefore thus fet down alone. The like is used in fundry other cases. Six moneths are in a sull and just accompt to be added hereunto : for Solomon began to build the house in the fecond moneth of his fourth yeer, and finished it in the eighth moneth of his eleventh yeer. Compare the first and last verses of this chapter together.

CHAP. VII.

Ver.t. \mathbf{R}^{u_t}] This that is here noted is fet down by way of opthe opposition 's in the difference of yeers.

So omon was building his own house] That which he intended for himself and his followers, commonly called the Kings court. thirteen yeers Ch.9.10. These thirteen yeers began after the Temple was finished. He was fix yeers longer in building his own house then the house of the Lord : not that his own was larger or more curioufly built then the Lords, but because he neither had such materials prepared for it, nor imployed so many workmen about it. The house of Lebanon, v. z. the Porch for the throne, v. 7, and the house for the Queen, v.8, were all built

V.2. He built also the house of the forrest of Lebanon] This house v.a.- He unit agone nome of me party: of Leannon; 1 hus house was lo called, because great flore of trees; as in Lehanon, were planted about it, and gardens, orchards, groves, walks, and all manner of cellightful things were added thereo; Eccl. 2.45;62 It had also in the several stories of it above an hundred plant. of Cedar. The beams, boords, and all the timber whereof it was made, were of the Cedars of Lebanon; and as some gather our of ch.9.19, it was framed in Lebanon,

the length thereof was an hundred cubits Whereas from this mea-fure it may be objected that this house was longer then the house of God, which is said to be but fixty cubits long, and twenty broad, ch.6.2. I answer, r. That the cubits after which the Temple was meatured, were facred, of four and twenty inches; bur these common, of eighteen inches. See ch.6.2.2. The measures of the Temple are reckoned front inside to inside, the thickness of the two wals, and the space of the porch at the entry, and of the chambers round about, being left out. 3. It is supposed that the chambers round about, being left out. 3. It is supposed that the three houses, one for the King, another for the Queen, third for delight, are all comprised under the one hundred cubits? yea, alfo the Kingstreafury, 1 Chr. 9.16.

and the breadth thereof fifty cubit. It was half as broad as long, and the height thereof thirty cubit. This was every way larger hen the Temple. See ch.6.v.2,

upon four rows of cedar pillars These pillars were to support, by reason of the breadth thereof.

with cedar-beams upon the pillars These walls were of stones v.o. but the pillars stood in their ranks between the stone-walls. The first story was supported with four rows of pillars for the greater strength. The ends of the beams rested upon the heads of the pillars,

V.3. And it was covered with tedar above He means cedar boor de with which it was boorded.

upon the beams] Heb. ribs. For beams in an house are as ribs in a things done in the Priests outering their merimes, and other things done in the Priests Court. In relation to these walls by the three rows of Bours may be meant three forts of choyee flones laid even together. These are faid to be herned, because by hewing living creature. that lay on fourty five pillars This is to be taken of the higher flo-ry. For the first story was supported by four rows of pillars,

fifteen in a row These three times multiplied make up the four-

V . 4. And there were windows in three rows | The three rows here

V.4. And the three three whomens in the three three three three forces in three flories one over another interesting the three flories was nearly light. Heb. fight against fight. By windows and though the was nearly light, it les into rooms, and threely men fee both in the grooms, and throw those windows out of the from. By light against light he means formany windows on one fide of the rooms so on the offers! directly opposite, and that for more light and delight.

in three ranks I One over another. By this it appears that this fair edifice was three flories high there being three rooms one over another;

V.s. And all the doors and polts were fquare Or, spaces and pillar

were [quare in prospett] They were all alike, all fquare ; and they were so framed as the doors fell more evenly and closely upon the

with the windows] The windows also were made like unto the

doors.

and light was againft light in three ranks | See v. 4.

V.6. And he made a porch) This porch was before the houle of
Lebanon, and that for the greater grace thereof. Through it they
entred into the houle. So had he made a porch before the Temple,

of pillars This porch had many pillars in it, and therein was an-fwerable to the house it felsy. 2. It is probable that there were upthe tends to the nome it letty. 3. It is produce that the wheely per flories also in this porch, which were supported by the pillars, the length thereof was fifty cubits. This measure was answerable to the breadth of the house, v. 2. before which it shoot: even for the breadth of the house, v. 2. before the transfer that the transfer was the porch before the Temple was as long as the Temple was

broad, ch.6.3.
and the breadth thereof thirty cubits] This measure shows it to be a

spacious entrance.
and the porch was before them Or, according to them. Every thing in the porch was answerable to the house before which it was, and the other pillars] Namely, those which were in the porch, and

in the feveral stories thereof. and the thick beam] Or, the main great fummer whereon the

floors of the upper rooms were laid.
- were before them Or, according to them. As the porch it felf, fo the pillars and beams therein, were in fashion answerable to the pilars and beams of the house.

V.7. Then be made a porch The porch here meant was before the Kings palace. This therefore was distinct from the former porch

for the throne That a throne might be fet therein. Questionless he means hereby that glorious throne which is described ch.10.18,&c.

cn.10.18,ecc. where he might judge Here the end of a throne is declared; namely, to be for a judgement-fear. This porch was very convenient for fisch as hould come to the King fitting on his throne. even the purch of judgement This is added for explanations like, fingast foll were wont to fir on their thrones to hear and determined the control of th

min caufes, ch. 3.16,28. Prov. 20.8.

and it was covered with cedar] With cedar-boords, as v.3. from one fide of the altar to the other]. Heb. from fibor to floor. The words most, properly fee out the whole porch to be boorded every way round about. Some rake it for the fieling of the walls from the floor to the roof.

V.8. And his house where he dwelt] His palace, where he had his refidency for the most part.

had another court within the north This court was betwire the fore-

faid place of judgement and the other rooms of the Kingshouse.

into pince or, judgement and the other rooms of the single other, it is called the middle courts, it kings a o.i., and it is the Kings palace was, Satomos material often and the present of the like work of the the sate of the single of the

whom he had taken to wife] Of this also see ch.3.x.

the unto this parch] He means hereby the porch and other edifi-els before mentioned; whereunto the Queens house was like in-thematerials and workmanship specified in the verses following. V.9. All the[4] i. e. the fore-mentioned buildings.

rever of costly stone | See ch. 5.17.
according to the measure of hereed stones | Though they were in their kind very choyce and costly stones, yet were they also as great as other ordinary flones, and every way squared and fitted as other

of hewed] Heb. of cutting, famed mill fame] Malons use these instruments for fitting their stones, as well as Carpenters for cutting their timber.

within and without | Every way, on all fides.
even from the foundation unto the coping | By the coping is meant

the topof the wall whereon the beams were laid,
and to on the out-fide toward the great court Thus he shews what and lo on the out-fide toward the great court] Thus he fixew what, he meantly the former phriad within and without. The great court was the place where all forts of people used to assemble, it was without the peorch of judgement. For there was another court withing berwix it and the Kings houle, v.8. And very fitly was that place of judgement fee betwirk two courts; one for fuch as came out of the Kings houle, another for all forts of people that came out of other places.

V. 10. And the foundation was of cossist flowers Not onely so much of the building as might be seen above ground, but also that which was buried in the earth, was of cossist stores. See ch. 5.17. Cossis flones were lafting flones, and by such as were well able to pur-chale them, futteft to Jay for a foundation,

evengreat flones] Being costly and great, they must needs be o

the more worth and better price.

flones of ten cubits | This measure shews that they were very mas-

sectiones. They made the foundation the surer.

and stones of eight cubits Though not so big as the other, yet even thele were of a great quantity.

V.11. And above were coftly flores Jupon or over the foundation. Under ground and above ground they were alike. after the measure of hewed stones | See v.9.
and cedars | These cedars were for beams, boords, fieling, and

orher like uses.

V.12. And the great court round about The context implyeth that the great court here meant was that which compassed the Kings house round about, and not that great court which compassed the house of the Lord, 2 Chr. 4,9. whereof see ch. 36.
was with three rows of h. wed stones, and a row of cedar-beams]

Sec ch. 6.36.

both for the inward court of the house of the Lord] i.e. The walls of this court were like the walls of the inner court appettaining to the Temple: whereof feechap.6.36.

and for the porch of the houle] As there was a porch erected be-

fore the house of the Lord, ch. 6.3. so also was there before the Kings house.

V.13. And hing Solumon fent and fet Hiram out of Tyre] This Hiram here meant was not King Hiram, ch. 5.1. but a workman de-feribed v. 14. Solomon had defired the King of Tyre to fend him a skilful workman, and the King commended this man to him,

V. 14. He was a vidence for J Heb. the son of a widow women.
This is noted to give evidence of Gods good providence towards a widow. For questionless such a son was a great stay to her

of the tribe of Naphtali]. The mention of this tribe here hath relation to the son, who was of Naphtali by his father: his mother was of the tribe of Dan, 2 Chron. 2.14. So as he was an Ifraelite both by father and mother.

reacute both by rather and mother.

and his father was a man of Tyre! This is to be taken of his fofler-father, who was an inhabitant in Tyre. This Hram is focalted of him who caught him his arr, and adopted him to be his fon.

See 2 Chr. 4.16. He was educated in Tyre when he learned his art. There also he dwelt, and thereupon it is said that he was fent for, and fet from thence, v, 13.

a worker in brafs] This may be applyed to him that is here faid to be Hirams father: for much more is said of Hiram himself, r Chr. 2.74. If it be applyed to Hiram himself, it is to betaken fyndedochically, skilfulnels in one thing being put for skilfulnels in

filling things.

be was filled with wifdom and understanding] These gifts are very requifite to make men skilful in workmanship; yea, alfoto direct such as are skilful, well to order their skill and workmandirect fice as are saturt, well to order the tastil and working. The phrasic of being fidel may be taken for a g eat meafure of gifts, and of fuch a measure as was attained by education, influeditorit, or a mans own industry and diligence: But most properly it is taken for fuch a work of the Spirit as eables men after an extraordinary manner to do great things, as Exod. 35. 35. & 36. 1. Dan. 17. Luk.2.40. Neither of thefe are here to be excluded. For questionless this Hiram by others instructions and his own industry attained to more then ordinately skill, yet withal the Spirit of God wrought in him the more un-

derstanding for this very works sake.

and cunning to noral This is added as an effect of his wildom: For it implyeth, as a curious, fo a well ordering of fuch things as he did, by making them square, long, round or otherwise fallio-ned, as the kind of thing which he made required; yea, and by engraving any figures or representations thereupon.

all works in brass] As he shewed his skilfulness on this particular

metall, so did he the like also on other metals, as was noted before. and he came to king Solomon | This hath relation to Solomons fending for him,v. 13. and it sheweth his readiness to come.

and wrought all his work If the particular works hereafter men-

tioned be duely observed, it will appear that he shewed great skilfulness and faithfulness.

V. 15. For he cast | Heb. falbioned. Brass by casting useth to be V.1.5. For heady 1 reb. Jayhonda. Brais by Calting ideal of a fishioned, and fashioning of brais prelipporth eating; therefore the one may well be purfor the other, row pillars of brais? Pillars are to support things laid upon them, v.z. and ewo pillars are needful, to bear beams and such other

things as are laid upon them : the one end upon one pillar, the other end upon another. They were of brais, for firength and continuance. They continued till the time of the captivity; for then

they were carried into Babylon, 2 King, 25.13.
of eighteen cubits high a piece. This measure is to be taken of the height of a pillar herwixt the foot whereon it stood, and the characteristics. piter on the head of it : for from the ground to the top of the chaiter the pillar was thirty and five cubits high, 2 Chron 3.15. Besides, the eighten cubits here mentioned were facred, but the thirty and swemight be common cubits, and so shorter by a third part, as is noted y, z. Or elfe, here the height of one fingle pillar may be fet down, but there the length of them both.

and a line of twelve cubits did compass cither of them about. They

were hollow, as appears Jer. 52,21, and in that respect did bear the

V,16. And he made two chapiters] Or, heads. They were so called because they were on the tops of the pillars for grace and orna-

Chap.vij.

the height of the one chapiter was five cubits] This measure is to be taken of the whole chapiter from the bottom to the top: for fo much of the chapiter as was wrought upon with curious works, was but four cubits, v.19, and the round compass or pommel of the chapiter

was but three cubits, 2 King, 25.17.

and the height of the other chapiter was five cubits This is added to

As a time program of the other chapters were the compared a new that they were both of an equal height.

V. 17. And nets of checker-work, and weeths of chain-work.] These phrases set out a very artificial kind of work, whereby fundry sprigs, leaves, flowers and fruits were curioufly enterlaced and wreathed

Jeaves, flowers and truits were curroutly entertaced and wreathed together. This was very delightsome to the eye,

for the chapiters which were upon the top of the pillars. The body of the pillars was plain and smooth. The curious workmanship was upon their tops,

four for the one chapies] Seven chain-works checker-wife wreathed one into another compassed a chapiter round about. and feven for the other chapiter] As the two chapiters were uni-form in their height and bigness, so also in their workmanship.

V. 18. And he made the pillars] He adorned and decked them in fuch manner as followeth,

and two romes round about upon the one net-worke, &c.] These two rowes were of pomegranates, which hanging upon the net-works, are faid to cover the chapiters; yet not fo, but that the curious works on the chapiters were discerned between the pomegranates,

works on the chapters were alterined petween the pomegranates, and so did be for the other chapters. They were both alke.

V. 29 and the chapters that were upon the top of the pillars were of the works. The chapters that were upon the top of the pillars were of the works.

The Lily was a glorious flower, Matt. 6.29. and oderiferous, Cant. 5.13, fitly therefore were Lilies added to beautific the chapiters. For this end they were also fet upon the brim of the great Sea, 2 Chron.4.5.

in the porch] i. c. the porch before the Holy place. See ch. 6.3.

There the pillars were fet, v. 21.

four cubits] This measure of four cubits is to be applied to the

FOR CHOIL! Insteadure or source cutters as one applied to uni-lily-work, and reached from the square whereon the belly and crown of the chapiter stood. For the chapiter confided of their three parts, a square, a belly, a crown. All these were in height size of the confidence of th meant of the ner-work thereupon; and the foure cubits are to be taken of the lily-work.

V. 20. And the chapiters upon the two pillars had pomegranates also above, Secv.18.
over against the belly Round about the middle part.

which was by the net-work] The net-work being upon the faid

belly.

and the pomegrantes were two hundred] On both fides. For on the one fide were but an hundred pomegranates, 2 Chron. 3.16. Where the Prophet Jer. 52.23. nameth but ninety fix, he fpeaks of the four parts of the border, there being twenty four on each part, which make up ninety fix. But there were foure more on each corner which four make up an hundred, expressed by the Prophet himself

intart place.

in rows yound about the other chapiter] Heb. facond. i. c. the one as

Merops sound about the other enaptier; rico, jevana, i. c. the one as well as the other; both allike, jer, 52, 21.

V. 21. And he fet up the pillars in the porch of the temple] See ch. 6.3. y.1.1. And we fet up the putters in the porch of the temple] See ch. 6.3. 3. Chron. 3.17. This fiews that they were not in the Holy place, For therein was nothing but things of gold, as the altar of incenfe, the candle ficks, and tables, whereon were laid fundry utenfils of gold, whereof see v.48,&c. In this porch we read of nothing else gous, merces are v.4.9, ex. Hittis porch we read or nothing cue to befet but thefet two pillars, which flood clofe by the entrance into the Holy place. If the height of these pillars were, as 2 Chron. 3.15, thirty flore cubies, they could not have stood in the Temple, which was but thirty cubits high, ch. 6.2.

word whence this name is derived fignifieth rellitude, Gon. 42.11. Pfal. 1-9. 8: 51.00 Fer. 146. as well as firmed; ... and he fet up the left pillar! Namely, that on the left hand. and called hereof heavel 1. 16. 11 is firrength. Take the for-mer came for rellitude, and the latere for firength, and thefe two names will fer on be call properties of a good pillar, Straight-hefs and Strength! Too fo ought pillars to be, Hraight and frong, ought they to be who are as pillars in Church or State. But the few pillar had effeciall repel to Chrift, whose continual power and fainfultufes in his Church was typified thereby. V. 2. 2. And some throw of the ultimar use this "work! See v. 19.

power and tantitunes in this Charlet was typined thereby. V. 12. And upon this top of the pillars was tilly work? See v. 19. So was the work of the pillars implied! though this pilrafe in generall be used of the whole house of the Lord, ch. 6.38. and of the kings house, and of all the works appearaining to the Temple, which Hiram did, 2 Chron. 4.11. yet it is not applyed to any other of the particulars made by Solomons appointment : not to the Cherubins, nor to the Sea, nor to the Candleflicks, nor to the Tables, but only to these pillars; which shews that they were remarkable matters. So they were in fundry respects: as f. In their height, 2 Chron, 3.15. 2. In their thickness and compass, Jer. 5.2.7. 3.16. 2 Chron 3.15. 2. In their truckness and company, Jen. 3.10. their special the curious workmanship about them, v. 17. 4. In their special use for whereas other pillars are used to support edifices, v. 2. or to

to fer upon the tops of the pillars | This confirms the reason given for | direct men in their way, lai. 19. 19. or to be a witness, Gen. 31. 51. or to be a memorial, 2 Sam, 18, 18, or to be a monument, Gen. 35, 10, or to hang fuch things thereon as were to be taken notice of, 1 Tim. or to hang tuch tungs thereon as were to be taken notice of, 1 Tim. 3.15. 1. The pillars were for an evidence of Gods conflant abiding among his people, 1. Of the concinuance of the Temple and the ordinances thereof, 3. Of the tability of Gods Church, Mart.

16. 18. V.13. And by made a mostly in f. a.] 2. Chron. 4. This veffel was called a far in regard of the largen. 6 thereof, and of the great quantity of water which it contained. Seev. 26. It is called a moulten fea, because 't was first moulten, and then cast, v.46. See on G:n.s.io.

teh cubits from the one brim to the other Heb. from his brim to his brim. This shews that it was exactly round. For a diameter, i.e. a ftraight line through the midft of a center is about the third part of a perfect circle

it was round all about] Which thews that the compatie round about it was three times as much as a firaight line that directly ftrook it through.

and his hight was five cubits J So as according to the measure of the facred cubit it was ten foot deep.

and a line of thirty cubits did compasse it round about This shows a diameter to be the third part of a circumference, as Ten is to Thirty.

V. 14. And under the brim of it round about there were knop; compaffyri. J Gheck knops mention is made ch. 6.18. Oxen are named; 2 Chron. 4.3. For the Hebrew word may import any figure. Oc it may be that there were the shapes, both of knops, and also of oxen or bul-heads, cast thereon.

ten in a cubit] Ten in every cubit, three hundred in all : for it was

ten in a count 1 cen in compatie.

compating the fea round about 1, 2 Citron. 4.3. It was that workmanthip of knops, or oxen, which were round about the Sea, the knops were cast in two rowes when it was cast I At the first cast-ing of the vessel it self their workmanship was cast therewish : for

and of the venter a fear their worstmanning was call therefore, the it was made in the mould; it was no added after the veiffle with a fear of, V, 25, It flood upon treduce exted] Thefe oxes were not fo final as those mentioned a Chron. 43, but they were buge madile ones, not hollow, but fold d throwout, that they might near the burden of fo great a veffel full of water,

great a veilet init or water, three looking toward the North, and three Re.] They were so placed as their faces were set roward every part of the world. The twelve Aposities (who) reason of their paines were as Osen) were form unto all nations every where, Mat. 38, 27, some towards the North, Marchael and Marchael and Marchael and Marchael and Marchael and Marchael North, tinto an nations every winterstrain, 20, 27, some constitution fome towards the Weft, fome toward the South, and fome towards the East. There have also been Ministers of the Gospell in all parts of the world fince their time.

and the fea was fet above upon them] The Sea was so placed on them as they did bear it up from the ground,
and all their hinder parts were inward] Thus that great vessel.

was the better born; though the former part of the oxen were without, for the greater grace and ornament. And it may be that passages were made thorow the heads of the oxen to let water out of that Sca, Sec v.26.

V.26. And it was an band breidth thick] i. c. about four inches. It was not hollow, but folid throughout, as the oxen were, v. 25. and the brim thereof was wrought like the brim of a cup] It was cound and wider at the brim then any where elfe.

with flowers of Lilies Seev. 19.
it contained two thousand baths So much was ordinarily put it contained two thoughned bather] So much was ordinarily put thereinto; but being filled upor to the time, it might comain three throughned Baths, a Chr. 4.5. A Bath contained above the put Caplinos; by which account from British make a Bath of the right. Caplinos; by which account from British make a Bath of the put their whole bodies naked into that brafen Sea full of water ; but that with the water, which by cocks, or other wayes, was let our of it, they washed their hands, arms, feet, legs, other parts of their body, yea and other things allo which they had occasion to

then bough, 7.4 and wash. See y, 18. Meter bafes of braft] These were made to bear for many lavers or great vessels to hold water in v. 38. besides the

four cubits was the length of one base, and four cubits the breadth thereof They were every one of them four-square.

and three cubits the height of it The bottom of these lavers was

about two yards from the ground, though the breadth of the wheels joyned to these bases be comprised under these three cu-

V.28. And the work of the bases was on this manner; They had borders] These borders, were broad places compassing the vessel round

derij. Intere oprozeis/were oproan piaces companing interental found about; whetecon were fundry images of Lionsy. 2.9. and the boyders were between the ledge; I Thefe ledges were plain places round about the veifel, standing out further then the fide

V.29. And on the borders that were between the ledges, were Lyons, Oxen, and Cherubims] i. e. figures of these several creatures, which were cast with the vessel, as v. 24. The Lions plut the Priests in Ccc 3 mind of courage; the Oxen, of pains and industry; the Cherubins of prudence and speed,

and upon theledges there was a bafe above] He means by this bafe an under-propper. See v. 34.

and beneath the lions and oxen were certain additions made of thin

nork] By these additions are meant certain curious works which were engraven on the vessel after it was cast. V. 30. And every bafe had foure brafen wheels] Thefe wheels were to remove the veilel from place to place, as occasion should re-

and the four corners thereof had under-fetters] Heb. shoulders. These were as shoulders to uphold the vessel, and to keep it from shaking or moving out of its place when it should be removed.

under the laver were under-fetters moulten] They were not by bea ting fashioned to this or that proportion, but cast. See v. 23.

ting Inhioned to this or that proportion, but cast, Sec. Y. 32.

it is filed of every addition [Sec. Y. 39.

V. 31. And the month of it within the Inspirer, and above, was a cubit, Sec.] The Hollow place of the bale, into which the lower part of the layer (called the Auptier) was put to the upper part of it, was a cubit; but the round compatible of it was a cubit and a half; and though there were a round hollow place in the bafe, yet the bafe it felfe was fquare, and had fundry gravings upon ir.

V. 31. And under the borders were four wheels | See v. and the axle-trees of the wheels were joyned to the base] Heb. in the

base. The base lying on the axle-tree, and the laver on the bases, the laver was removed from place to place by help of the wheels into which the axle-tree was put, and the height of a wheel was a cubit and half a cubit. This was the measure of the wheel from one indeto another in a direct line.

V. 33, Ast the work of the wheels was like the work of a chariotwheel in fuch particulars as follow.

their axic-trees, and their naves, and their fell-es, and their [poker] Theie are those particulars wherein these wheels of brass were like

over all moulten. The brais of them was not first beaten out in their feveral parts, and after fastned together: but they were all cast together, and fashioned like wheels in their moulds.

V. 34. And there were four under-setters to the four corners of one bafe | Sec v. 30.
and the under-fetters were of the very bafe it felf | Of the same met-

tal moulten and cast altogether.

V.35. And in the top of the hase was there a round compass hall a cubit high This is to be taken of a lesse hase then that which was

mentioned v. 30.31. This was within that, fo as this might be but half a cubit, and the other half a cubit more.

and on the top of the base, the ledges thereof, and the borders thereof] Of these ledges and borders see v. 28.

weie of the fame] Of the fame metal caft together. V. 36. For on the plates of the ledges thereof, he graved cherubims,

lions] See v. 1.9, 30.

and palm-eners] See ch. 6.29.

actording to the preparation | Heb. nahedneft. The proportion of every thing is beft differented when it is naked. In this place is meant a plain, clear, fit refemblance.

and additions round about See v. 29.

V.37. After this manner be made the ten bafes: all of them had one caffing, one measure, and one fixe I Frequent mention is made of uniformity in such things of the Temple as were of one kind. Uniformity about the things of God is duly to be observed: For all have one and the fame rule.

V. 38. Then mide he ten] Yet there was but one in the Taber-nacle, Exod. 30. 18. besides that the Sea, v. 23, far exceeded in quantity the layer in the Tabernacle, there were ten other layers in the Temple was bigger then the Tabernacle, and had need of a greater quantity of water: Yet further, God would there'sy shew the encrease of his goodness. The like may be noted of the candlesticks and tables, whereof there were ten in the noted of the candictities and tables, whereof there were ten in the Templey, 49, 2 Ch on 4, 8 to one in the Tabernalet. There was alfothelike in other things, As the holy things in Solomon Temple exceeded the holy things in Moles Tabernacke, in their number, inteafures, weight, and other respects; fo the holy things of the chrittian Church, in a Spiritual confideration, far excelled Solomitism Church, in a Spiritual confideration.

there is the layer, and included the later of brails, and other like layer, or layer of brails, one layer contained fourty baths] i. e. ten barrels, See v. 26. These layers were to wash the factifices, and other like

things in them, 2 Chron, 4.6.

and every laver was foure cubits This shews that they were very broad, being foure cubits in a diameter from side to side. Thus they were twelve cubits in compafie on the brim; and in that respect the more fit for the Priests and Levites to put such things as they were to wash, into them. That great store of water which was in the forefaid 8ed and the ten lavers, showed the great need that man hath to be washed and cleanfed; and that in regard of his manifold pollutions and fine yea, it showed also that all things he useth road pointeness and mint year, it mewer an orthar all things he uterly meed cleaning, for he raintenth and defilied all. That which my-flically and effectually cleanfeth mina, in regard of his pollution by fin, is the blood of Clurift, J. Joll. 1.7. which to that purpose can do much more then fuch a Sta, and many more Lavers field of water.

and upon every one of the ten bafe: one laver] Thus were the feveral avers fet by t emfelves, one from another.
V. 39. And he put five bafes on the right fide] Heb. shoulder. See

f. 30.

of the house He here means the court of the priests, whereof see ch. 6.36. For in the Holy place were nothing but things of gold.

These vestels were of bras and five on the left fide of the houfe] As the golden candlesticks and golden tables were set in the Holy place, 2 Chro. 4.7,8. five on the one fide, and five on the other, so were these brazen vessels in this

in the fea on the right fide of the house east ward] i. e. on the North, at the entrance into the priests court. They entring at the East, the right side must needs be the North.

over against the South This is mentioned because five layers flood on that side. There was store of water on both sides, but most on the North; for the Sea held much more then the ten bases. See v.

V. 40, And Hiram made the lavers] See v. 13,14. and the shovels These were to take away the ashes and other things from the altar and other places.

and the bafons] Thefe were to hold the sprinkling water, or blood. There is mention made of an hundred of thefe, 2 Chro.4.8, Under the Hebrew word Bowls also may be comprized. See v.50.

So Hivammade an end of doing all the work &c.] He continued with Solomon, and left not to work till he had finited what was required of him.

that he made king Solomon] By Solomons appointment, and at Solomons charge.

for the boufe of the Lord The Most holy place, Holy place, porch,

and all the courts are comprized under this phrase.

V. 41. The two pillars] See v. 15.
and the two bowls of the chapiters that were on the top of the two pillars] These bowls were the bellies mentioned v. 20. For each of the pillars had a belly or bowl.

and the two net-works &c.] See v. 17.

V.42. And four bundred pomegranates, &c.] Each had two hundred, v. 22. So as these source hundred were upon the two chapi-

that were upon the pillars] Heb. upon the face of the pillars.
V. 43. And the ten bases] See v. 27.

and ten lavers on the bafes | Sec v. 38. .

V. 44. and one fea] See v. 23.

v. 44. and one pal 3 ccv. 23, and trueto exten under the Pal Scv. 25.
V. 47. And the pal 3 Thele were to boyl fleth and other things in them. Leviz. 27, 88, 31. 15 am. 2. 3. &c. and the flowers, and the bafons 3 Scv. 44.
and the flowers, and the bafons 3 Scv. 44.
and the flowers with thin m made to him Solomon for the buffer and all they could be sufficient with thin m made to him Solomon for the buffer.

allican injectifies pointed trivial manufactured of the Isold Seev. 40.
were of bright braffe? Heb. made bright, or featherd] This feets out
the excellency of the metal whereof they were made.
V. 46. In the plain of Fordan] An even piece of ground that lay

did the hing cast them] Or, caused them to be cast.

in the clay ground] Heb. in the thickness of the ground. Clay useth to be thick and stiff, and in that respect the fitter to make moulds for braffe to be cast into, z Chrona, 17, hilly, gravelly, stony grounds are tough, not fit to cast great vessels of brasse in Plain moist grounds, & thick, tough, slimy clay are fittest for that purpose. between Succosts] Gen. 33.17. This place was in the tribe of Gad,

Josh, 13.27.

and Zarthan] In the tribe of Ephraim, Josh, 3.16. It is also al-

led Zeredaibab, 2 Chron. 4.17.
V. 47. And Solomon left all the vessels unweighed] Sec 1 Chron

because they were exceeding many] Heb. for the exceeding multitude.

mither was the weight of the brass found on [Heb. search'd. By searching, weighing, or other usual meanes they could not find out the weight of the brafs, by reason of the multitude of vessels, and greatness of some of them. How could they weigh such a vessel as

Presentes of tonic of the mouter for say as yes v. 23, &c.

V. 48. And Solomon made] He caused to be made, all the vesself its J Such as Moles had caused to be made before. Brod. 37.10,8c. but far bigger in quantity, and more in number, because the Temple was far larger then the Tabernacle. See v.38. that pertained unto the boufe of the Lord] By the boufe of the Lord is frecially meant the Holy place, together with the Most holy; 3s the particular vessels following do shew.

the Astra of gold] So called because overlaid with gold, Exod. 37.

the Attar of good 3 of called because overlaid with gold, exou. 37-25,26. but it felfe was of Cedar-wood, ch. 6. 20. and the Table of gold.] In the fame fense that the Altar, is the Ta-ble said to be of gold. There were ten of these tables, 2 Chron.

whereupon the fhem-bread was I Heb, bread of faces, So called because it was continually set before the Lord, Levit. 24.6. i. e. before the Ark, the most principall representation of the Lord that they had in the Temple. See Exod. 25.30. There was a continual sup-ply made of this bread. When stale loaves were taken away, new ones were put in their room, Levit, 14. 8. In this refrect it was called continual form-bread, a Chr. 2.4. Numb. 4.7. This was a type of Chirift who was the bread of life, Joh. 6.37. Among the ten tables there was one more excellent then the reft, because on it the shewbread was fee : and this may here in special be meant. The other were for cups, bowls, basons, spoons, and other like things; where-of there was a great multirude: See Ezr. 1, 9, 10. Or the word table may fynecdochically be used, the singular number for the

V.49. And the candleflicks of pure gold This phrase is here used as ch. 5. 20. These candlesticks were all massic gold, as that of the Tabernacle was, Exod. 37.17, &c.

Chap.viij.

the Taterrick was LANA, 37.17, occ. five on the left | See v. 39. before the Oracle | i. e. the Most holy place. See ch. 6. c. The Oracle was wide as the Holy place; fo as the candletticks being on either side of the Holy place, might all of them be before the O-

with the flowers] i. e. ornaments to fet out the candlefticks. Exod. 37. 17, 18. The manifold deckings and ornaments about the pillars, fea, lavers,, and other facred things in and about the Temple. did prefigure the manifold gifts and graces which, as deckings of the inward man, are conferred on Saints ;yea and the beauty also of Christs ordinances in his Church.

and the lamps | Vessels whereinto oyle was put, together with wicks, to give light, being put into the branches of the candle-

and the tongs of gold] These were to take coals to burn the incense on the golden Altar. V. 50. And the bowls] For wine or beer, or fuch other liquor u

fed in the Temple. Some take them to be veffels for oyie. and the fauffers] To fauff the lamps, that they might burn more

and the basons] The basons here mentioned were of gold. Of thefe there were an hundred, 2 Chron. 4.8. There are also other basons mentioned v. 45. which were of brass.

and the poors! For both or other liquid things, and the cenfert! Heb. aft. p.ms. A Cenfer was an inftrument of enduring metall, that would not cafily melt, as of gold, or brafs, fit to hold fire in, with a feal or handle to hold it by. The use of it to mod me my write a teat of nandet on modar by. He use or a wasto hold live brinning coals, that incends being caft thereon might fend out a perfaime. The priest carrying this from place to place, caused the fweet finell to disperse it fells, for as it was finelt where ever he came. Some of these were of brais Nutur. 16.39, for heacedmany presides occurry lacentle on up and down throow the Tabernacle or Temple : Others were of gold; and these are here meant. There was one especial one, with which the high Priest went into the Most holy place, Heb. 9.4. Of Incense sec 19.25, of pure gold] See ch. 6. 20. This plurase hath relation to all the

of pure form a security of the security of the surer bourfe! The O-particulars mentioned v. 48, 8cc, and the singes of gald obth for the doorst of the surer bourfe! The O-stacks is facility, because it was within the Holy place. It was the innermost of all the places apperraining to the Temple.

the most Holy place This is added to shew what was meant by the and for the doores of the house] This word house is here syncodochi-

cally put for the holy place; The whole for a part.
to wit of the Temple] The like Synecdoche is here used.

V.51. So was ended all the work that king Solomon made] Or, saufed to be made. for the house of the Lord] Sec v. 40.

and Solomon brought in the things which David] Heb, things of

his father] See ch. 8.15.

maj ameri 20ec. 18.15.
bud delicated, even the flower and the gold, and the veffels 2 Chro.
5.1. It was usuall for Kings, Princes, Prieths and other great ones to dedicate filver, gold, and other things of price to the house of the Lord, 1Sam, 8.11. 1 Chron, 26. 16.27,28. 2 Chron. 15.18. 2 Kin. 12.18, See i Chron, 18.11.

did he put among the treasures of the house of the Lord | There was in the Temple at holy treasury. Thither did Solomon bring the fore-mentioned pretious things, that in future times they might be, as need should require, for the use of the Lords house; for the present they had sufficient. Such store of treasure they had for the house of God, as they had sundry treasuries or chambers to lay up the same in, and fundry treasurers. See ch. 15.15. 2 King. 12.4. 1 Chron. 26.20,26.

CHAP. VIII.

Verf. 1. T Hen] This hath reference to the beginning of the last verfe of the former chapter. See 2 Chron, 5.1,2. Solomon all milited By mellengers or letters fent to them, 2 Chr. 30.16. This was for the greater folemnity, 1 Chron. 13.1, &c. the Elders of I frael Such as for age or prudence were rulers over the Ideal Such as for age or prudence were rulers over the Ifraelites, I Tim, 5.17. multitude of years teach wifdom, Job. 12. 11. & 31.7. Old men by exparience attain the more prudence, ch. 11.6. Therefore ancient men used to be put in office, Jer. 19. 1. They who were in office, though young men, were called Elders. and all the heads of the tribes] All Ifrael was divided into twelve tribes according to the number of the fons of Ifrael; and the highoft in rule and chiefest in dignity of those tribes were called badse

tirchief of the fubers of the children of Ifrael Every tribe was divided into families, the chief men whereof were called fathers, Exo. 6. 14. And because in one house there might be many fathers, the chief of these were sent for.

chief] Heb. Princes. i. e. principall governors. unto hing Solomon that is, unto himfelf ; a phrase proper to the Hebrew tongue. So ch. 2, 19, & 12, 11.
in Jerusalem] For there the Temple was erected.

that they might bring up] For the Temple was built on a mount, 2 Chr. 3.1. And the Temple was a worthier place.

the arke of the Covenant of the Lord] Sec ch, 3. 15... ont of the city of David] Where David had fet it, 2 Sam. 6.12.17. fee on ch. 3, 1,

which is Zion | fee ch. 2.10. Here Zion is properly taken for that particular city that David built. It is sometimes put by a synecdo-che for all Jerusalem. God is said to build his Santtuary in Sion, Pfal. 78. 68, 69.

V. z. And all the me s of If act] Under this phrase not onely the Elders are comprized, but also multitades of the common people, who usually came up to the seasts at Jerusalem.

affembled themselves] Voluntarily, and cheerfully came together, unto King Solomo +] To expect what he would have them do.

at the feaft] Of Tabernacles, a Chr. 5.3. This was one of the great feafts in which all the males were to go to the house of the Lord, Deut. 16. 13,16.
in the moneth Ethanim] see on ch. 6. 1. Lev. 13. 34.

which is the feveral moneth Answering in part to our Seprember. It was about the Autumnall equinoctial, the most fit season of the year to travel in it was the moneth of gathering in their fruits. In this moneth Gods bleffing was most manifested unto them, therein they had more folemnicies then in any other. For beside the new Moon, common to all moneths, on the first day of this moneth was Moon, common to all monents, on the hert day of trampers on the Blowing of trumpers on the tenth, the day of Reconciliations on the fifteenth the feat of Tabernacles, which continued feven dayes at leaft. In this moneth there used to be the greatest concourse of people at Profalent: Solomon therefore prudenty dedicated the Tunple in this maneth, Tune it is, the book with all this appurtenances thereof and with all the ordinances, thereof was not finished till the moneth Bul, which was the eighth moneth, ch. 6.38 but the whole edifice and the most material things appertaining to the Temple, were finished before. But, what if that which is mentioned of the eighth moneth were in one year, and this deditation in the feventh moneth of the next year ?

V.3. And all the Elders of I frael came? Under Elders of I frael are comprized the heads and fathers mentioned v.1. These being sent

for accordingly came to the King.

and the Priests took up the ark Indeed Levites are appointed to bear the Ark, Dent 31.25, but they were such Levices as were Priests, Dent 31.9, I Chr. 15.2, 14,15, Besides the Priests may be faid to take up the Ark, because they were to cover it, and to fet it on the Levites shoulders, Numb. 4.5.

V. 4. And they brought up] From Zion, ver. 1. where it was

before.

the ark of the Lord So was it called, because it was an especial evidence of Gods presence. See ch. 6.19.

and the Tahernacle That which Moses made, Exod. 36.8. As a

facred monument it was now laid up in the Temple, never to be removed again, as formerly it had been. For I. In the wildernos removed again, as formerly it had been. For 1. In the wildernots it was carried up and down for the space of fourty yeers, Ex. 40.2, 11. It abode in Gilgal, Jofh.4.18,19, about fourteentyeers. 11. It remained in Shiloh till Sammels tithe, Jofh. 18. 1. F Sam. 14. 4. Pfal.78,60, Jer.7.12. IV. It was in Nob. 1 Sam 11. It ill Sam deftroyed that place, 1 Sam. 21. 19. V. It was in Gibbon all Davids time, 1 Clir.16.39, VI. From thence it was brought into Zie. The state of the on, to be brought with the Ark into the Temple, See further

had appointed to bomade before Solomon made those mentioned ch. 7. 23. &c. Both the one and the other were used in the Terre

even those did the Priests and the Levites bring up] Priests and Levites in their function were counted holy, and none but fuch perfons might meddle with the holy veffels.

V. s. And King Solomon and all the Congression of Ifrael that were affirmiled nate him, were with him before the art | There they preferred themselves and their service to the Lord.

facrificing [heep and oven] As had been done when David brought the ark to Zion, 2 Sam. 6.13. Oxen and sheep were the ordinary clean creatures used for great facelisices.

that could not be told nor numbred for multitude] This is an hyperbolical phrase importing an exceeding great number. And it puts a difference between Solomons solemnity here, and Davids

a difference Detweet. Southern St. 25 Sam. 6.7.3 See on v. 6.3.

sad the Pricikal To whom that office belonged, Deun 31.9.
brough in the dry of the coverage of the Lord I See ch. 4. 17.

untehis place] I. e. the place appointed for it. See Exod. 26.33; 34. This place in general was that which is called the molt hole; but in particular, that part of the Moft holy where the Cherubins were fet, even the mid the tis, th. 6.19.

into the Oracle of the house] See on ch. 6.5.
to the most holy place] See ch. 6.16.

to the maje may place 1 occ cit. 6.16.

which Solomon made, ch, 6.23,24. Those which Moses made were fastned to the mercy seat wherewith the Ark was covered, Ex. 37.7. &c. fo as those Cherubims with the mercy-sear and Ark stood by

ec. to as more Chemisms with the mercy-reas and Air Robo by
Hele Chemisms. See on a King, 19, 15 or trop ming; our the place
V. 7. For the Chemisms (preadforth the Mode). This is added as reasons of the Arks and the Chemisms counted the Mode). This is added as reasons of the Arks being under the Mode). This is added as reasons of the Arks being under the Mode). The control of the Mode and the the other, must needs be over the middle part of the Most holy place

the other, must needs be over the middle part of the Molt holy place where the Ark was fer, and to cover it, and the flaves thereof. The Ark had two staves or barres on each side, put into rings, whereby it might be born on mens shoulders, Exod. 37, 45. These staves were never to be taken clean away, Exod. 47, 145. They were therefore here see with the Ark, and covered with the Chenubins, as the Ark was

above] Over the Ark and flaves thereof.

V. 8. And they drew out the flaves] they did not clean pluck the flaves out from the Arke, and fet them away from it (for that had been against the law, Exod. 25.15.) but whereas they were fo much longer then the Ark, as might be convenient to lye upon the shoulders of the bearers, they were pulled our towards the vail further then at the other end.

that the ends] Heb; heads. For the upper end of a thing is called

the head of the flavor were feen out in the body place]. Or, Ark, as a Chr.5.0, where it is thus expedied, the ends of the flavors were feet from the archiveflente flavor. It is thus the street being drawn further out then the Ark, were feen in that part of the Molthody place which was immediated before or joyned next to the Holy place. But the flavor of the Molthody that the flavor of the Molthody that the flavor of the Molthody had Molthody that the flavor of the Molthody and Molthody.

holy place; fo as they who flood at the entrance that was before

the Oracle, might fee the staves.

and Or, but, 2 Chr. 5.9. For this is added in opposition to or
distinction from that which went immediately before. they were not feen without] Namely, by fuch as were without the

Most holy place, and not at the entrance thereinto, and there they are unto this day] Namely, the day or time wherein this story was penned. But this is an Hebrew phrase implying a perpetuity, ch. 12.19. Gen. 26.33. & 32.31. So long as the Temple stood, they so remained therein. This distinct setting down of the covering the Ark and drawing out the staves hath, as other rites, a mystery couched under it; which I take to be this. The Ark was in fashion as a little chest; and in chests or cabinets mens pretions things use to be laid up: So the Ark was an especial type of Christ in whom are treasured up Gods most pretions things. The cover of the Ark was the mercy seat, Exod. 25.21. and into the Ark the testimony, i. e. the two tables, was put, v.g. Exod. 25.16. That testimony bare witnesse against us for our fins, and held out a curfe; but the mercy-feat kept this reftimony in the Ark, to as it could not give evidence againft us. Again the Ark was covered with the Cherubims, to thew the unfearchable myfteries that are in Chrift: But the flaves were fo far pulled our as they might be feen, to give evidence that there was an Ark. Thus the types and propheties and promifes under the Law did give evidence of fuch mysteries as are clearly revealed under the Gospel.

V. 9. There was nothing in the Ark fave the two tables of flow! Deut.

10.5. This without all question was most true at chartime when

Solomon fet the Ark in his place. We read of other things fet by the Ark, and before it. As the book of the Law (not the moral law written in tables of ftone, but other ordanances written by Mofes, especially the book of Deuteronomy) was put in the side of the Ark, namely in fonde coffer fer by it, Deut. 3.1.26. This night be it which Hilkiah found a King. 22.8. The por of manna was also appointed to be fer before it, Exod. 16.33. and Arons rod which bladded, Numb. 17.10. But nothing is faid to be in it fave the two tables of stone. Many suppose the Apostle, Hebr. 9.4. placeth the golden por that had manna and Arons rod in the Ark as well as the tables of the Covenant. His words are thefe, The halpest of all had the golden cenfer, and the art of the covenant overlaid round about with gold, note copyer, and no not py the covariant vorticals rooms about raisp year, proberies was the gliddle pat that the dunctag, and A moors red that build still, and the tables of the covariant. But this relative wherein may have reference to the follell of all, fifth mentioned, as well as so the Arkgand then the meaning will be shar all those things were in the Moft holy place. Or if it have reference to the Arkg, he speaketh of the things that were in it either before Solomons time, or after, a-bout the captivity. For though before and after Solomon other things might be in the Ark befides the two tables of stone, yet in his time there was nothing elfe, See on Exod.25.16.

which Mosts put there at Horeb] Horeb was a mountain in the de-fert of Sinai, where God appeared to Moses in the burning bush, Bxod. 3. 1,2. and where the Israelites abode in the third moneth after their coming out of Egypt : whereupon it was called Mount

Sinai, Exod. 19.1.11. On this mountain God appeared in glorious majesty and great terrour, Exod. 29.16,&c. and on it he delivered the Law written in two tables, Deut. 4.15. And while Israel remained at this mountain Moses put that law into the Ark, Deur. 12.5. There flood God when he gave them water out of the rock, Exod.17.6. which is called the spiritual vork, 1 Cor. 10.4. It is in one of these respects called the mount of God, Exod.3.1. where this title is given it by anticipation, See ch. 19.8.

when Or, where, the Lord made | Heb. cut. This word cut is in the Hebrew oft fing. the Lord mide! Hest, cut. A fix word cut is in the recovery or ting-ly fufed without exprefition of coverant, but yet intends the making of a coverant; and therefore our English to make up the sense dadd the word coverant; as here, 2 Chron. 5.10. I Sam. 20.16. & 11.8. The reason of using this word cut to that purpose was because they were wont in making a covenant to cut a beast in sun-

der for confirmation thereof, Gen. 15, 10, 18. Jer. 34.18.

a covenant with the children of Ifrael The Law is called acovenant because obedience therein was required on their part, and a blef-

fing promifed on Gods part.

ing promited on Goods pare, when do Egypt] Mention is made of this vibra they came out of the land of Egypt] Mention is made of this circumflance, because then God began to make them a free people, and a peculiar treasure to limitelle, Exod. 174, and allo breause that deliverance out of Egypt was an especial type of our redemption from bondage under Sax was.

von trom ponage under SATAN.

V. 10. And it came to paffe when the Priests were come out of the
Holy place By the Holy place is meant that part of the Temple which
was next to the Most holy, where the priests executed their function,

v. 11. Exod. 18. 43.

that the cloud This cloud was an extraordinary one ordained for manifertation of Gods prefence, Levis. 16.2. in a cloud did God of manifert his prefence, Exod. 13.2.1. & 14.19.2.4. & 19.9.16. Numb. 9.15, &c. In the next verfe it is called the glory of the Irad, to they that his Majefty is incomprehensible, and the brightness thereof fuch as, if it were not clouded over, would dazle men, yea, and ut-

terly confound them, Matt. 17.5. Act. 1.9. Rev. 1.7.

filled the house of the Lord] Throughout, in all the parts of it from one end to another.

V. 11. So that the priests could not stand to minister because of the cloud] They could not continue or abide in the house where the I flowed. They could not continue or abide in the house where the cloud was: And that, firth, for reverence fake: Secondly, by rea-fion of a great amazemen; t Chron. 11, 16, 30. Thirdly, for want of convenient light. If it be faid that this plutafe following the garget the tool implyed the light in the cloud, I answer: I. It don't not recentified in miles I will be a fairly of the control of t ness thereof. 2. It might be a great brightness, and yet not give convenient light to do any work by. 3. It might dazle them too much,

The like is noted Evol. 10.5 He love it has did, to find that the cloud lete forth Good gloty. This the Lord thus did, to find that the cloud life for his place by this visible figure, as Evod. 40.3 He like Love, 9.3.3.1.4, and to thew his approbation of all that was donet as he did by other figns at other times, Gen.4.4. 1 King. 18.38. See

Chron. 7. 1.1 V.12. Then Spake Solomon] Solomon discerning this manifestation of Gods glory to be a fign of his gracious presence, quickly makes known as much.

The Lord faid that he would dwell in the thick darkness] 2 Chr.6.1. Levit. 16, 2. Pfal. 18, 11, 12, & 97, 2. In that God oft manifested himself in darkness, it is as much as if he had said he would dwell in darkness. Hereby is meant that man cannot possibly diftern his excellency. Who can directly behold the Sun fhining forth in its brightness > But yet thorow a myst or a thin cloud

we may look upon it.

V.13. I have furely built] Heb. Building I have built. The Hebrews place much emphasis in doubling verbs. And thereby they let out, 1. Certainty, Exod. 3.7. 2. Abundance, Gen. 2.17. 3. Diligence, Ex. 2.19. 4. A full orthorow doing of a thing, I Sam. 26. 25. 5. Celerity and fpeed, I Sam. 27. 1. 6. Finishing or perfecting

a thing : as here, I have perfettly finished.
thee Or, for thee. Solomon directeth his speech to God, to testific the great devotion of his foul.

an house to dwell in] A Temple to manifest thy presence in. Men use so to do in their houses.

a settled place Not to be removed, as the tabernacle was, See

for thee to abide in] To be as one that continually remaineth in 2 place. To be there ready on all occasions to resolve such cases as should be propounded, to hear such prayers as should be made, to grant fuch bleffings as should be craved, and to accept such facrifices as should be offered up, and such services as should be performed in that house.

for ever Or, ages. The Hebrew word translated ever is diverly raken, as for ages or time paft, Eccl. 1.10,0 for ages or time to come. In this latter fense it is used, I. Indefinitely, for a long time, Dan.3 9. Joh. 8.28. II. For the period and accomplishment of a fet determinate time; as the year of Jubilec was. Compare Ex. 21.6. with Levit. 15.40. 111. For the continuance of ones life: Comp³re 1 Sam.1.11, with y.25, IV, For fo long as the conditions an-nexed on a thing are observed, 1 Sam.3.30. V. For the condinu-ance of a State, Numb. 10.8, VI. Till the truth of a type be ex-section of State, Numb. 10.8, VI. Till the truth of a type be ex-versely support of the state nionea. Compare Cen. 17.13. with Gal. 5.2. VII. For an ever-lafting continuance, Luk. 1.33. VIII. For that which never had beginning, nor ever finall have end, but is properly eternal, Plal. 50.2. Here it is taken in the fourth respect, till conditions were observed, (Note ch.9.7,8,9, & 2 King. 25.9.) and also in the fixth respect, till the Messiah, the true Temple, should be exhibitcd, Hcb. 8.1,2.

Chap.viii.

ted, 11ch, 8.1.2.

V.14. And the King turned his face about] Solomon in the former verse directed his speech to God, and thereupon turned his face to verle directed his specen to God, and thereupon turned his face to the Moft holy place, where the Ark, the evidence of Gods prefence, was: Yea, he had turned himself that way to behold the Priests setling of the Ark in his place. But now directing his fpeech to the people, he turneth about, because they were be-

and bleffed] This hath relation both to his praying to the Lord and bleffed] This hath relation both to his praying to the Lord for all bleffings on them, as Numb. 6.3. Pell. 11 is 3.2. and all to to his praifing the Lord for his mercy to them. as X 5.5.6. Indeed by vertue of Ipecial function it belonged to the Complex of the People, Numb. 6.3.3. Deut. 3.1.7. So did Melchitzette, Con 14.119. Heb. 7.6. and Aaron, Levit., 3.2. and a fixed promit was made to the Priefs bleffing, Num. 6.37. Yet or there all to beliffed, by with a contract of the Complex of the Priefs bleffing, Num. 6.37. Yet or there all to beliffed, by with a contract of the Complex of the Priefs bleffing, Num. 6.37. Yet or there all to beliffed, by with a contract of the Complex of the Priefs bleffing, Num. 6.37. Yet or there all to beliffed, by with a contract of the Priefs bleffing. to the Priess Diesing, syum.6.17. Tee orners and Diened, by Wilning good, and praying for it: as inferiors, Ruth 2.4.equals, P.f. 118.
26. fuperiors; especially fuch as had charge over others, a Parents, Gen. 31.55. Mafters of families, 2 Sam.6.20. Governors of fibjefts, Josh. 22.6. 1 Chr. 16.2.

all the Congregation of Ifrael Namely all that were come to Je-rusalem, and there present.

food] This fets out their gesture even while the Priests were do ing their office in the Temple, but officially when the King turned and spake to them. They gave evidence hereby of their reverence, attention and observation.

ence, attention and opicivation,

V.15. And be faid The King uttered the words following,

Beffed be Or, Praifed be All that blefting wherewith creatures can blefs God, is thankfully to acknowledge what he doth, and to praise him for it, Pf. 115.17,18

the Lord God of Ifrael] Lord fees out his Soveraignty ; God of Ifrael, his special relation to his Church.

which spake with his mouth An Hebrew pleonasm, or redundancy of speech, as to see with ones eyes, Dent. 3. 27. to hear with bit ears, 2 Sam. 7.22. This is attributed to God after the manner of man. It was by the ministery of Nathan that God spake this, 2 Sam. 7.6. For Prophets are Gods mouth, Exod. 4.15. Ifa. 3.16.

z Cor.13.3.
to David] Concerning the building of a Temple by his

my father] For his fathers honour and his own also he mentioneth this relation. For it was an honour to be Davids son, and an honour to be Solomons father.

to us solomons rather, and hat hwith his hand fulfilled it, faying Such promifes as Divine providence brings to pais by mans ministery, God is faid to fulfil with his hand, because all manner of instruments, men and others; are as the hand of Gods providence.

are since name or cools providence.

V.16. Since the day that I brought from me, people i freet out of E-gullrom the time that I made lifted a diffinet, peculiar, and free People. They were before bond-laves in Egypt, therefore oft put in mind of their deliverance thence.

I chose no city] As I never determined not such a thing, so nei-

I choft no city] As I never determined not fach a thing, so neither did lever appoint any perform to build an house, or any place
where it should be built. So Peffet to build an house, or any place
where it should be built. So Peffet to built on the state of the

but I chose David] Til I chose David, and manifested my purpose

out a touje Livia J. 11.1 close Learning and a single solution from Conterning him, 1 Sam. 13.14. & 16.1.12.

10 be over my people [frat] To be their King, and a Governor overthem. He means not only a choice of Davids person, but also

of his flock and posterity, 2 Sam. 7.15,27 V. 17. And it was in the heart]Or, mind. He purposed and intended to build,&c.So 2 Sam.7.3.1 Chron. 22.7.

to outspec. 30 2 am., 73.1 Chron. 22.7.
of David my father] David being a pious man, would herein tefilic his zeal of Gods glory.
no build an boule] An holy temple, a place of worthip.

resourantsouted Antholy temple, a place of worthip.

for the sumple See v.1.6. &c. 4.7.

of the Land God of I Intel See v.1.5.

v. 1.18. And the End I faid note David my futher] God is ready to direct fuch as through piery intend that which is

whereas it was in thine heart to build an house to my Name, thou didst well that it was in time heart to butta an honge to my many, time usup well that it was in time heart. This is a phrase of approbation: And that God approved this purpose of David, is evident by the promise he made thereing the purpose of David, is evident by the promise he made thereupon, 2 Sam,711,80c. This instance showeth that a

man may without in mental to the state of the least of th but thy son that shall come forth out of thy loyns. One of thine own Sons, which thou thy self shall beget. See I Chron, 22, 9. 2 Sam.7,12,

be shall build the house unto my nam:] See on v. 17

be proat out a tire waste time or name 1 see on v. 17.

V.20. And the Lord halt performed the word that he space Sec v. 15.
and I am rifen up in the room of David my stater 1 succeed him. and fit on the throne of Ifrael] Am King over the people of Ifrael, my father being dead.

sy tather vering acao.

as the Lord promifed] 2 Sam.q. 12. i Chron. 28.5.

and have built an house for the Name of the Lord God of Ifrael] See V.21. And I have fit three a place for the Ark That it may there

y. 2.1. max is note just there a place for the move 1 start it may there abide and not be removed, as formerly. See v.6. mberein is the Covenant of the Lord | See v.6. ch. 3.15. The two tables of flone, y. 9. wherein the law, that God gave as a Covenant to his people, was written, were in this Ark,

which he made with our fathers, when he brought them out of the

land of Fgypt] See v.9.
V.21. And Solomon flood] Upon a brazen Scaffold, 2 Chr. 6.13. Y.3. And Solumn 11001 Upon a prazen Schiller, 2 cm. 6.13: So did other Kings, 1 King. 11, 14, & 2,3.3 After that Solumon had there flood a while, he kneeled downly, 24, and fpread forth his hands. Standing fees forth the creetion of his fprirs, and fredefatheds. of his faith in God; Kneding, the humilation of his foul, and acknowledgment of Gods Soveraignty; Spreading forth bit hands; an expectation of blefting, and readings to receive it. These were usual gestures of prayer in those times, Mark 11. 25. Ifa.1.15; Dan.6.10.

before the Altar of the Lord] 2 Chron. 6.12. He means the altar of burnt-offering. For he himself was in the Court, but at the door of that place where the Altar stood: And he turned himself towards the Most holy place, because he made his prayer to God. Of

Watts the note. Chr. 4.1.
is the prefere of all the Congregation | See v. 1.
and fixed forth this hand to toward horses? Testifying thereby that
his hope was in heaven, and that from thence he expected to be

V.23. And he faid] Here he begins his folemn prayer at the dodication of the Temple. Lord God of Ifrael | See v. 15.

there is no doubt there is no the beginning of his prayer he feet out the excellency of his God, the only true God, on whom he called, to work the greater reverence, yea, and confidence, in his hearers, and every way to fit his fpirit the better to call upon fuch

in beaven above, or on earth beneath] Some fained falle gods to themselves in heaven, as the Sun, Moon, Planets, and other Stats, 2 King. 17.16. & 23.5. Others had their gods on earth, Judg. 10.6 & 17.5. 2 Chr. 13.8.

who keepest covenant] Herein God manifests his faithfulness

Print graph townstand J technology (Plal. 89.313, Dan.).4.
and mure) Faithfulnels and merey in God are oft joyned togetther, Pl. 136, 48. 89.1.24, For it is merey that moves God to entertion to Covenant with man, and to make it good which is a part of

with thy fervants that walk before thee with all their heart] Gods Co venants have their provides, which fet down conditions to be observed on mans partythat by the performance thereof, man might reflife his thankfulnef to Cod, and allo gain affurance to himfelf, and give evidence to others that he hath a right to the Covenant. Sec ch.2.4. & 6. 12.

V. 14 who hash kept] Or, begun to keep. For he prayeth for a fur-ther keeping of promisey. 25. with thy fervant David my father] See ch. 3.6.

that thou promifedst bim] He meaneth in special the promise men? ioned 2 Sam. 7.12,13,&c.

thou spakest also with thy mouth, and hast fulfilled it with thine hand I

See v. 15.

See v. 15.

as it is this day.] For then was Solomon King, and then he had find the state of the

Cit, so. V. 25. Therefore now, Lord God of I fraet, keep with thy firvant Di-vid my father that then promifedly him, faired.] Solomon here prayeth for Godscontinuing of mercy to him, and his polterity, according to the extent of Gods promife, I will flabilly the throne of his Kingdom for ever, i Sam.7.13.
there shall not fail thee a min in my sight, to sit on the throne of I fraet]

there had not faitned a min in my peop, to pt on 102 thome of spines. Helb, there had not be cut off into thee a min from my fight, chap. 24, 2 Sam. 7.11. His meaning its There shall ever be some lineally defeending from David to sit on his throne. See 2 Chr. 2.1.7. This was especially fulfilled in Christ, Luk. 1.32,33.

fo that Heb. onely if Sec v. 23.
thy children take beed to their way, that they walk before me Children who expect benefit from promifes made to their fathers, muft carefully observe the conditions of those promises.

as thou haft walked before me] Pious practifes of paronts are & pattern to children,

Chap viij.

V.16. And now, O God of I fraet, let thy word (I pray thee) be verified which thou blake it to the fewant David my father.] The accomplishment of what God hath promised may and ought to be prayed for, Deut. 1.11. 2 Sam. 7. 28. 29. 2 Chron. 1.9. Dan. 9.2. For prayer is a means fan tified of God for accomplishment of what he hath purposed and promised, Ezek. 36, 36,37, and it is an evidence of our hearty desire thereof, yea, and of Gods

V.27.But will God indeed dwell on the earth?] An emphatical admiration of Gods goodness in vouchdafing his prefence in any place on earth, 2 Chr.2.6.To speak properly, God, being infinite, cannot be contained within any compass, as the words following

How. See Jer. 23. 23, 24.4 der. 7.49.
Behold, the heaven, and the heaven of heavens cannot contain the?
That which compaffed about all the other heavens, and is the most fapacious place that ever was created. It is called the highest, Luk. 2. 14. and the third beaven, 2 Cor. 12.2. He multiplieth phrases, as, 14. and the heaven of heavens, the more to fet out the immensity of God. Such Hebraismes are a great amplification of a matter.

See on Gen, 1.3, Lev. 2, 2, Deut. 10.14. Pfal. 148.4.

How punch left his bough that I have builded] Hereby he sheweth he did not think that God could properly be contained in any

Place.

V. 28. Tet have thou respect unto the prayer] Though thou be not contained in this house, yet manifest so much respect unto it, as it may be known to be a monument and evidence of thy gracious presence, and of thy readiness to hear.

of thy fervant] He meaneth himself. It is a title, as here used, of reverence and confidence. See Pfal. 116.16.

and to his supplication I Prayer importeth petition for good things; supplication, a defire of pardon of sin, and of remitting

evils,

O Lord my God] Lord, setteth out Gods Soveraignty; My God,
the Lords special respect to him. The former is to humble, and
work reverence; the latter to raise up, and to work considence in

to hearben unto the cry] Cry noteth the carneftness of defire,

Exod.14.15. ERI.9.31.

and to the prayer which thy fervant prayeth before thee to day Indee this word prayer he doth in general comprile all the particulars which in this chapter are prayed for.

V.2. That thine eyes may be open.] Another phrase applyed to God after the manner of men, as v.2.4. The meaning is, that God would show that he taketh special notice of all things done in that house, by hearing all manner of prayers in it, or towards it. Sec Ps. 33.16. & 34.15. The like may be said of Gods bearkning, or being attent with his ears, 2 Chr. 6.40.

towards this boufe] For it was an especial type of Christ, Joh. 2.

19.11.
night and day] Continually.
even thermed the place of robich thou haft faid] Deut. 12.11. Gods
fromile was the ground of his prayer.
My name that be there? See v. 16.

that thou mail hearken unto the prayer which thy fervant shall make

that those may be not reason must be project where they forward pina maje, toward his placed Oy; a time place, See V. 4.4.
V. 3.0. And binvelon those state the fupplications of they ferrount.] He intends the faune thing he did before; v. 3.8, 19. But to manifeld the earner flucts of his define, he inculcates it again and a gain, and of the properly fined.] This the added to both in relation to them that we exchange of the properly fined that the history of the state of the properly of the state of the properly of the state of the st

his prayer; and also to others in that present age, or in future generations; and he desireth that God would from age to age hear

theration, and the enterting the women from age to age must them all to praying, when they first you can be a thought you and heat though Again he inculcates the fame thing, in heaven thy dwelling-place? The heaven can no more contain God thearthe 'Emplecoald Bou because Gods glory is most manifested in heaven and from heaven, heaven is faid to be Gods

fetted in heaven and from neaven, neaven is saw to to con-durling places P.11.3.3, & 18.3.1. Max.6.9.

and when then hearth, forgive! Many of the particulars are in acts of wiong, or confettion of fins, or for temoving judgments: In all which respects paradon of fin was necessary; year, there is in such a spring and fins of compution, as in all things, even the

best that we do, we need pardon. See v. 34.
V. 31. If thy man trespass against his neighbour] Or be suspected to have done wrong to any, as Exod. 22.8, &c. Numb. 1. 14, &c. For in apparent wrongs, or fitch as might be proved by witnesses, the wrong-doer was not to put to an oath, but to be

and an oath be taid upon him] Heb, and he require an oath of him i.e.an oath of execration against himself, in case he sware fallely Num. 5.21, &c. Job 31.7,8,9. Pfalm. 7.4,5, Such an oath doth ordinarily strike a man with such terror as he are not take it falfely, if at least he have any fear of God in him.

to caule him to [meds] Namely, by calling upon the Judge, as Exod. 22. 8. or a Prieft, as Numb. 5.14,15. to put him to his

and the oath come before thine altar in this houfe] The altar being figne of Gods presence there, thither was he brought, that the

greater feare might be wrought in him, Numb. 5.16. With us he that taketh a publick oath, layeth his hand on a b.ble, to work in him the greater fear. The altar here was the burnt-offering-ultar, whereof fee 2 Chron.4.1.
V.32. Then bear than in beaven] Though thou beeft in heaven.

vet flow that thou hearest things on earth. and do, and judge thy fervants] So order matters as the truth may

be found out, and judgement answerably given.

be tound out, and judgement aniversion years, condemning the wicked For this is a part of judgement, to bring his way upon his hard]i.e. his just defert, Ezek, 9, to. Or such measure as he would have meted unto others. The law of returning like for like may be here intended. See chap.

and justifying the rightcous] Whether it be the accuser or accu-

fed. This is an other part of justice, Prov. 17.15.
to give him according to his righteoughess Though God do not reward men for their righteoulness, as a cause of their reward, yet he doth order his reward according to mens deeds. Pfal.62.12. Rom. 2.6.

V.33. When thy people I fract be fmitten down before the enemy] Or. vercome. Mention is made of four cases in regard of enemies: 1. When enemies fmite them down in the field; 11. When enemies befiege them, v.37. III. When God fends them out against enemies, v.44. IV. When enemies carry them into captivity, v.46.

mics, v.44, 1.v. vitue nemics cary usen movaprilly v.46, because they have fenand against thee? Sin provokes Gold to give his people over into their enemies hand, Levic. 46.17, and flittle time again to the? Repentance is a means both of preventing, Jon 3.10, and allo of removing a judgment, Samry, 3. and confest hy name? By Oods Albin he means Gods julkee in

giving them over to the enemy, fee Tofh. 7.9.19. and pray | Prayer of penitents is prevalent, Judg. 10.15,16.

and make supplication unto the:] Sec v.28. in this house] Or, rowards. Sec v.29. V.34. Then bear thou in heaven] Sec v.32.

and forgive the fin of thy people If ael] Sin must be forgiven be-fore a judgment can be removed. If a judgment should be temoved, and fin not forgiven, it would bring but finall comfort. See

Chr. 7.14. and bring them again unto the land] The land here meant was their proper inheritance, wherein they might most fafely, quietly and comfortably abide. This mercy of bringing them again to the land is commercianty atome. In intercey of orthographic mem aging to the state in indefinitely to be taken, as when they were removed from one tribe to another, as a Chron. 28.8, of forced from their own houfe, as 15am. 31.7, or forced to fly before elembers as John. 7.1,8, or taken prifoners as Numb. 21.1, or carryed captives into another land,

which then gaveft unto their fathers] Gen. 19.19. Ex. 6.8. Johnt.

43. Gods gift is a good title, V. 35. When heaven] i.e. the lowest heaven, which is the 21, and the middle region thereof, where the clouds are, ch. 18.45. Pl. 147. 8.Mat.24.30.

is flut up, and there is no rain When clouds let down rain, the heavens are faid to be opened, Deuc. 28. tz. and to be flut up when there is no rain, Deut. 11. 17. yea, they are faid to be as iron, which melts nor, when there is no rain, Levit. 16.19, Heaven is here refembled to a yelfel or barrel full of water, which being flut, no water can come out of it, Job 38.37.God is as a Gardiner, who carrying a water-pot in his hand, lets the water run out when and

where he pleaseth, Amos 4.7.

because they have sinved against thee] See v. 33.

if they pray towards this place] See v. 28, 29.

and confesse thy name | See v. 33.

and turn from their fin Seev. 33.
when thou afflictest them Affliction is a means of nursing finners to God. And repentance wrought by affliction may be found and acceptable, Pfal, 119, 67, 71. Hof. 5,15, 2 Chron.33.

V.36. Then hear thou in heaven] See v.32.

V.3.6. Then hear thus in heaven] See v.3.4.
and fingive the fin of the frevants, and of thy people I first! See v.3.4.
The people of I first lives by probefilish Gods fervanit.
At thus find hand the half being by the afflicion before mentioned.
Or, when thus find the set finight them, as a Chr.d.3.7, and to they
have learned the end and die of thy judgments, Ifo. 3.6.9.
Such things cannot be learned without Gods reaching, whereby the mind is enlightned, and the will made pliable, Pfal. 119-33, &c. Ifa. 74.13.

the good way wherein they should walk] i. e. the right course pre-scribed in Gods Word. It's called good, because pleasing to God, and profitable to them who walk therein.

and give rain] As prayer is to be made for removing evils, Judg. 10.14. So for obtaining good things, Joel 2.14,23.

upon thy land which thou half given thy people I frael for an inheti-

tance | See v.34. V.37. If there be in the land famine] This is one of Gods heavy Igments, 2 Sam. 24.13. Ezek. 5.16.

if there be pestitence | Under this is comprized every infecting destroying difeate, 2 Sam. 24.19.
blafting By the East-wind, which finiting green cars of corn

makes them wither, Gen. 41.6.

mildew] A dew that falling on corn turns the grain into notione dust or powder. Blassing and mildew are ofe joyned together, as Deut. 28.22. Amos 4. 9. Hag. 2.17.

localls That is a flie with long legs, which wasteth corn, Ex. 10.

4,5. Deut.28.42.

or if there be caterpillars] Certain worms which lie upon corn or other green plants, and confume them, Pfal. 105. 34,35. See Levit.11.22. These four last are ordinary causes of

if their entmise before them Another cause of famine, in the land of their cities of their cities of their land, or, jurif-dillion. This presupposeth an enemies entring into their land.

dition.1 his presuppoiett an enemies entring into their land, whatforer plague.] The Hebrew word fignifieth a fired. It is translated firper, 2 Sam, 7, 14. It is put for any kind of judgment, Gen.12.17, Exod.9.14, Deut.28.59,60. Jer.19.3.2 Chron.

whatsoever sichness there be There are very many kinds of sick-nels. Therefore this indefinite partiele whatsoever is see be-

V.38. What prayer and supplication soever be made] See v. 28.

V.33. That proper ant paperation secure versures occv. 28. by say man 5 ingly alone, or by all the people that I Joynthy together, which fall show very man the playe of his own hear? The fin by which his own hearr and conference is smitten, as 2 3 and 2410. and thereby moved to pray.

and spread forth his hands | Sec v. 22.

towards this house] Sec v.19.

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towards two soute] see v.39.
V.39. Then show the win heaven thy dwelling-place] See v.30, 31, and forgive] See v.34.
and do] What in wisdom thou seeft meet.

and give to every man according to his waies] According to the

present course which he taketh, namely of repentance.

whose heart thou knowes Whether it be sincere or no, Psal. 139.

for thou, even thou onely knowest the hearts of all the children of men] It is Gods prerogative, and one of his incommunicable properties, to fearch the heart, and to know the inward motions and percise, to gearen the means, and to know the invation and thoughts thereof, Jer. 17.7 to 1842. 1.14.

V. 40. That they may fear the? Gods mercy in removing judgment doth most kindly work fear, Pfal. 130.4

all the dayes that they live] True grace continues all the time of a

mans life, as Jer. 32.39.
in the land which thou gavest unto our fathers] See v. 34. V.41. Moreover, concerning a ftranger that is not of thy people Ifrael] All that were not born Jews, were by them accounted ftrangers though converted to the Jewish religion, Exod. 12.48. Such stranthough converted to the Jewith religion, Exod. 12.48. Sum utran-ges as were circumcifed might approach as neer to the alter as born-Jews, Exod. 12.44. Other firangers hearing of the God of Iffael, Ruh 1. sin great words, 50th. 2.10. of this righteous laws, Dent. 4.67. and of his holy houfe, Ifal. 36.57. yea and of this payer which Solomon had made for Gods prefence in it, might be moved to come to it, and there to pray.

but cometh out of a far country] Gods name was every where far and neer spread abroad, which made many that were in remore places come to Jerufalem, Marth. 2. 1. & 12. 42. Act. 6. 7. &

[stip Name labe] To tellifie his high effeem of thy great Name, to worthip and praife thee, having heard of thee so much as he knoweth and believesh thee to be the onely true God, Exod. 12.38. & 18.11,12. John 2.9. See ch. 5.1.

V.4. For they shall bear of thy great Name] Sundry of the heather came on fundry occasions to the Jews, Jer.2.7.3, and the Jews of landy occasions went to other nations: Thus might strangers hear of Gods great name.

o cook great name.

and of his from hand, and of the first head-out arm! These phrases
are applyed to God, after the manner of man, as other like,
874:1419. The strength and power of a man is
by his hand and arm; and when he would do some great nature. by his arm, he stretchesh is out; the mighty power of God is therefore set out by the metaphors, as Pf. 136.12. Jer. 32.17. See

2 Min. 17-36.

2 Min. 17-36.

When he fadl come and pray] Devotion so works on mens spirits, when he shall come and pray] Devotion so works on mens spirits, when he worthing God, as it makes them go out of their own land to worthin God, Act. 8.27.

towards this house] For the uncircumcifed might not come so neer

towards this hule.] For the uncircumcaea migrat not come to need the Temple as the Jews might, A(3.11.29, 4.3. Hart this haves the parelline, place] Seev. 2.2. As the tribute of the tribute of the properties of the mit a large extent, yet it is to be remained to things lawful. That extent gives evidence of Gods bounty, and is an incouragement for all, in all their needs, to feek bleffing

that all people of the earth] Gods bounty to some is a means to draw many to him.

my know thy Name, to fear thee Knowledge of God is an especial means of working a due fear of him in mans heare,

as do thy people I frael] Who from their childhood have been influcted in such mysteries as set God forth. And such as are so infinded, ought to be a good example to others,

that this house which I have builded, is called by thy Name. Heb that this lonife which I him builted it called by thy Minn:] Heb-thy names is alled upon bis londs. In that it was called the Temple of the Lond and an lonfe of God, it was called the Temple of flows of Joseph had Iffacily and the name to the major in this they were called biblies of I/rad, and I/rad of the major of the they were called biblies of I/rad, and I/rad of the major of the they V 4.44 if proposed gos lossified against his reason, a rice. For in unjust war good facecis from God can be Jil in a just quarter than in conservation, cohere, marker, and others like posts.

For in unjust war good facces from God can be no more expected then in opprefflon, robbery, mutder, and other like evils. whither feever thou shall find those I Gods warrant for the war in-tended is a good ground of faith in Gods affistance, and of praying

tor good fuccets, and flull gay unto the Lord toward the city. Heb. the way of the city. When they cannot come to it; tellifying thereby that all their confidence is placed on the true God, whole presence is in an especonfidence is placed on the true, you, whose presence 18 in an especial manner manifered in their Temple.

which thou hide hofan Jeruslatem is in especial manner meant, chi 11.133,33-36. See Dan, 6.10. God is failed to have chosen the three choices in the presented it before all other cities to build his house there.

and toward the house that I have built for thy Name] Sec v. 20.

This is the reason why God is said to choose that city, namely because his Temple was there situated, 2 King, 2 1.7. & 23.27. V.45. Then hear thou in heaven] Sec y.32.

V.43. The heart than in heating | See v.32. their payer, and their [nepfication] See v.32. and minimize their countries of their just and righteous cause, by giving them got engel | Or, their just and righteous cause, by giving them got engel, | Or, their just and righteous cause, by year, or for a good place | They whom he filled Gods people, v.43. even their are subject to fin, For among these some are hydrogen and the some and are all in them and in all of their and in the some and are all in them. pocrites; and have no true grate at all in them ! and in all of their

fleth remaineth.

for there is a man that function to]: Chron. 6. 36. Eccl. 7. 20.

I John. 13, 10. It was Christis prerogative, and his alone, to be here on earth with in Heb. 415; 1 Pet. 2, 22, 24, and thou be angly with them? I he fine vere of Gods people provoke his anger, 2 Sain, 44; I. Numb. 11, 110.

and delines that a cond. God water a manufact of his popular and delines that around Cod water amounts of the popular of the conditions.

and deliver them to the enemy] God makes enemies of his people and attroor mem to the enemy] Ood makes enemies of his people executioners of his anger on them, to make them fear to provoke Gods anger. For enemies will do to the uttermost that they can,

Gouss anger, For encuries war acto the acceptant that they can, Zachar, 13.

fo that they carry them away captives, unto the land of the enemy [Cafoliat they carry them away captives, unto the tand of the enemy prives are to be made flaves to the enemies: and this is counted the lowest and basels condition that any in this world can be brought. unto, Exod. 12.29. Lam. 1.3.5. Jeremiah hath fet out the mifery

of captivity to the life, Lam. 5, 2, &c.

far] Babylon was far from Jerufalem: yet thither were tile Jews carried captive, Jer.40.1. or neer] Samaria was neer to Jerusalem, and to Samaria were the

or neer Journals was neer to Jerulaiem, and to Journal in well the inhabitants of Jerulalem carried captive, 2 Chron. 38.8.

V. 47. Tet if they flall bathing themselves J Heb. bring back to their themselves J Heb. heart. Or, call their fins to mind.

heart. Cryscat then this to mind, in the land whither they were carried captives [God is with his people even in captivity, observing their disposition.]

nd reput Sec v. 33.

and make fupplication must heef Sec v. 18.

in the land of them that carried them captives, faring. God every
where heareth prayers! Pray therefore every where, i Tim. 1. Sec Dan.6.10. we have finned] Perliterit confession of sin is a ready way to ob-

rain pardon and deliverance, Prov. 28.13. I Joh. 1.9. 2 Sam. 12.13. Pfal.32.51 and have done perverly, we have committed wickedness This va-

and nave and pervertey, we have committee wiegeaness I in sva-tying and multiplying of phrases makes much to the aggravation of sin, and sheweth that sinners ought rather to aggravate their fins before God, who knows them to the full, then extenuate them, Ezt.9.6. Neh.9.26.Dan.9.5,&c. V.48. And foreturn unto the with all their heart, and with all their

foul These two phrases set out a fincere, found, and thorow repentance. See ch. 2.4.
in the land of their enemy which led them away captive | See v. 47.

in his class of their comy which ted them away capting love v. 47, and pray mind the toward their land, which in his gived fine their factors, the city which thou half choffen, and the holy which thou half choffen, and the holy which I have built forthy Name. J See v. 444, Their Geveral pluries, their land, this city, and the houfe, intend in fibblance one half the fame thing. mentions the land, because the city which God chose was in it; the city, because the house of the Lord was therein; the house bethe try, became the nome of the Lord was therein; the nonfe, be-cause the Lord was, in sundy external evidences of his presence, therein. Besides, the land here meant was that which God of old had promifed to their fathers, Deut. 19.8. Jofh. 23.5. and in that rehad promited to their fathers, Deut. 19.8. 1910. 23.3. and in that of peet was called the land of promife, Heb. 11.9. So as their praying towards this land brought to their mind Gods promife, whereby their faith might be strengthned,

ther rain might of trengennea.

V. 49-The have thou hist prayer, and their supplication, in heaven thy dwelling place [See v. 8, 35, 32.
and minimals they caused [Or, 176]. Take part with thy people that repent and pray against the unjust oppression of their enemies, stat. 47, 6, Zach. 175.

V. 6. Add Variant the constants have fined as in the last See.

Viso. And forgive thy people that have finned against thee Sec +.

and all their transgressions wherein they have transgressed against thee]

and give them compassion before them that carried them captives, that they may have compassion on them it.e. p ocure pity, grace, and favor for them. Turn the heart of their enemies towards them. This prayer sheweth that the hearts of tient enquies are in Gods hands, to turn them as it pleaseth him, Gen. 3, 21, & 43, 14, Examples Ez. 7, & Neh. 2, 2, Hest. 2, 9, 17, & 6, 10, & 10, 2, 3, Dan. 1, 9, 19, & 2, 4, 8, 49,

Pf. 106.46.
V. 51. For they be thy people I Iraal was the people whom God choic, fet apart and levered from all the world, to be a peculiar times, retained in twered from all the world, to be a peculiar people to himfelf, that he might beflow on them his choiceft blefings, and that they might ferve him, Exod. 19.45,6.Deut. 7.6,8 ec. and 10.15. This special relation is pleaded as a ground of Gods shewing mercy to them, Exod. 32.11,12. Neh. 1.10.

1sa. 64.9.

and thine inheritance I stract is said to be Gods inheritance, because man sime remeriment, it it act is lead to be Goas immentante, Goculier that people were to God as is to man his inheritante. J. God bought them, Deut 32.6. II. He made them his own for every Gen. 1; 7; III. He hath his people in high account, and prefers them before all the world befides, Exod. 19.5, IV. He fenceth and protecteth them from danger, Pf. 89, 18. Zech, 1.5, V. He foweth and planteth in them fanctifying and faving graces, Isa. 60.21, & 61. planteth in them landilying and laving graces, llas.6.0.1, & 61.
Mar.13.4. V. H.f. continuent to dung and water them, that is, to use all means whereby they may grow in grace_Juk.13.8.1fa.17.
3.1.Cor.3.6. VII. He expecteth fruit most of all from them, lasis, J. Luk.13.6.
Isis, J. Luk.13.6.
Isis, J. Luk.13.6.
Isis the middle of the furnite of iron. This plurase text the rindra don cut oppression in Egyp. See Deut.4.20. [Sis 48.
10. A formate to melt iron in, useful to be the hottest. See Jer. 11.4.
10. A formate to melt iron in, useful to be the hottest. See Jer. 11.4.

It also implyeth, that God cast them into that fornace, to make them pliable to such ordinances as he should give them; as iron cast into a furnace and melted, may be cast into any fashion.

Catt. into a unhazena mercea, may be ceat mo any vanion.

V, 2. That thine eys may be open unto the [happication] Sec v. 19.
of thy [ervant] He meaneth him[elf. Sec v. 59.
and nate the [happication of thy people I [rat]] Prayer may be
made, as for our felves in particular, so for others also joynely

with us.

to hearken unto them in all they call for unto thee] See v. 28. Under
this general particle all he comprifeth only things lawful and meet
to be asked. All fuch may be prayed for, and all fuch God ean and will readily give.

will readily give.

V.73. For thou didli separate them from among all the people of the V.73. For thou didli separate them from among all the people of the V.73. For thou didli separate and call them to be a peculiar people into himself, Exod. 19.5. Deut. 76. 82. 14. 2. to be then intensipance Deut. 9. 26. 29. Seev. 51. at thou shades the bund of Mossel Exod. 19.5. Deut. 32. 8. By the hand of Mossel to meant the ministery of Mosses. For the liand is that part of the body whereby men usually do, practice and execute things committed to them; and therefore in Hebrew it is put for any kinde of ministery. Here it is put for the reasons or misonly. Sov.66. tongue or mouth. So v.56,

tongue or mouth. Sov, v.6.

thy ferrusar) See ch. 3.6. John. 1.1, 1.

whose thus broughted surfathers out of Eppf] See v. 9, 16.

D Land Gad) See v. 18.

V. 9.4. And it was fo, that when solomous had made an end of praying Solomon held up his flyrit till he had by prayer made known what he thought meet to be defited about the house he built, all this prayer and juspitestion must be Land J Seev. 2.8.

In voic from before the attar of the Land J Seev. 2.8.

In voic from before the attar of the Land J Seev. 2.8.

In the front and the see that we have the land the supple see the before the cook attar of the Land J Seev. 2.8.

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In cook from the Cook attar of the Land J Seev. 2.8.

In cook from blefs, as before, See v. 22.

nith his finds spread up to heaven | See v. 22.

V.55. And he flood and helfed all the Congregation of Ifrael. As he began, to he ended with bleffing the people. See v. 14. began, to be ended with Dieting the people. See v.14.

mith a load wope, fsping! There was a great congregation: therefore he endeavoured for to lift up his voyce as all might hear him.

Publike duties are audibly to be uttered, Pf.5,5,17.

V. 6. Biffed be the Lord Here biffing is to be taken for praifing,

that hath given yest unto his people I free! Rest is here opposed to all manner of publike troubles. It comprises under it freedom from war, oppression and other evils, that use to arise either from enemies abroad, or from evil Magistrates and tumultuous people at home, It implyeth peace, fafety and fecurity, John 21.
44. Act 9.31. None but the Lord can give this, 2 Chron. 14.6.

14.6.

according to all that he promifed, there bath not failed one word of all his good promife] Heb. fallen. i. c. God left not any thing undone that he promifed, but accomplished all to the full, Josh. 21.

concerna to promise you accompanies and to the ruly. Join. 21, 47, and 23, 14, 15; which he promised by the hand of Mosse his ferount] Or, by the minister of Mosses. See v. 43. This hash relation to all the promise and to the hand, slace, Jacob, and to their posserity, which are in fundry places of the five books of Mosses fee down: In special, it hath relation to Deut 12.10, 11.12, Of this tiele fervant fee ch z

V.57. The Lord our God] Sec v.28.

be withus] Gods presence with his people is oft fer forth under this phrase, and that by way of promise, as Deut. 31.6,8. Josh. t. 5. 1 Chron, 28.20. To these promises hath Solomon here relation. Mark the inferences made upon those promises, Rom. 8.31. Heb. 13.5,6.

as he was with our fathers] He means fuch pious ancestors as

let him not leave us nor for lake us This clause useth to be annexed to the former promises. It implyeth constancy in Gods presence with his people, and in his bleffings on them. God was with Saul for the Spirit of God came upon bim, 1 Sam. 11.6. and God gave him another heart, 1. Sam. 10 9. yet for his fin the Lord left him and forfook him, 1 Sam. 15. 23, 26. & 16, 14. See

V. 58. That he may incline our hearts unto him] Pfal. 119.36. Others wife nothing can be well done,

tawalk in all his wayes, and to beep his Commandments, and his Sta-

to wing in an ine ways; and to grey me commonant and, and the Statutet, and his Indemental See ch. 2.3.

a he commanded our fathers Gen. 17. 1. Deut. 4. 1. & 6. 1.

Joft. 24. 14. 1 Sam. 7. 3. & 12. 24.

V. 59: And let these my words wherewith I have made supplication

before the Lord] In these words he doth generally inculcate what particular he had prayed for before, to fhew the carneffnels of

be night i. c. be ever in his mind and memory. Let him thew that he hath respect thereunto.

day and night] Continually.

any and man [Continuous]

final be maintain the cause] See v. 45.49.

of his servant] Solomon here intends himself. See v. 28. Though

e were a great King, yet he scorneth not the title of Gods fervant. His father counted it a great honour, and pleads it before God, Pfal. 116.16.

God, Plal.116.16.

God plal.116.16.

and the tenife of his people I final! See v. 30.

at all times! Pleb. the thing of a day in his day. This phrafe
is of used, and in I different respects. It is translated daily,
Exod., 1,13,19. Dan. 1.5, every day. Exod. 1.6.4. upon his day.
Exod., 1,13,19. Dan. 1.5, every day. Exod. 1.6.4. upon his day,
Levitic. 23, 37. as every days two five registers. 2 Chron.1.6.37,
after a certains tate every day, 2 Chronic, 8.13, his day
ty of every day registers, 2 Chronic, 8.13. Here his fighting his
y of every day registers, 2 Chronic, 8.13.

as the matter shall require] A phrase of limitation, where-by he sheweth he desireth no more then what may be just and equal, No pious man would have God to maintain an unjust cause.

V. 60. That all the people of the earth may know that the Laid is God, and that there is none offe Deut. 37,39. Pious perions, even in the prayers they make for themselves, aim at the glory of God. They so desire mercy to be shew'd to them, and blessing con-ferred on them, as the Lord thereby may be acknowledged to be the onely true God, and the sountain from whence all blessings flow

vorm to mem. V. 61. Let your beart therefore be perfett with the Lord your God] He here means an entire heart (ubjecting it felf in all fineerity wholey and onely to God, I Chr. 28.9. & 29.19. 2 King. 20.3. This is the best and greatest perfection that in this world can be attained

to walk in his statutes, and to keep his Commandements] Sec

ch,2.3.

as at this day] Still from time to time continually, as now you

do. See 1 t. hr. 28.7.

V. 62. And the King and all Israel with him offered facisfice before, the Lord] To Solomons supplication sacrifices are added, both to testific his considence of Gods gracious acceptance, and also his thankful mind to God. For there were facrifices of thanksgiving, Pfal. 107.22. Sec v. 63.
V.63. And Solymon offered Teger with the Priefts Princes,

and People, as 2. Chr. 15.11.8. 29.23. & 30.24.8. 35.7.8.90. Under these words, all Israel, in the former verse, Priests, Princes, and all under the King are comprized.

all under the King are comprised.

A facified pract-offering which he offered unto the Lard] See ch.3.1.5; There were two ends of Peace-offerings; One to ethlife the hope which they had of their reconciliation with God; The other to reflife their thankfulnefs, It was called a pare-offering.

1.Becaule God having beflowed fone benefit upon them, for which this offering was made, he feemed to be appealed towards them.

2. Because upon apprehension thereof, the conscience of the offerer was pacified. 3. Because it was a kind of retribution, by re-turning thanks to God. 4. Because in offering of the same they desi-

turning that the state of the s & 29. 32. & 30.24. & 35.7,8,9. But none like to this. By multitude of facrifices pious Jews were wont to tellifie their zealous and grateful affection toward God. Herein hypocrites would make

grateful anection toward Gour, reterm repeated to the word fine-ting them, Mic. 6-7.

So the King and all the children of Hatel] They all brought oxen and theete, and so made up the forelaid number. Zealous spirits are not farished with the duties of piecy which they perform themselves. unless they bring thoseunte all under their charge. And pious subfeets will be ready to joyn with their Soveraign in folemn and fa-

Chap. ix.

dedicated the house of the Lord] By their joynt prayers, praises and facrifices they fer apart the Temple to facred ufes

V. 64. The same day did the King By the Ministery of Priests, 2 Chr. 7.7: For the King might not himself go into that court, ballow] See apart to that holy service, Exod, 13.2, 12. By such

thus as were appointed by the Law.

the middle of the court that was before the house of the Lord. This
was the Priests court, wherein they did either erect other alters for that present use, or used the pavement in flead of an altar, See on

that present use, or used the parement in stead of an altar. See on Judg. 24.2.

for there he offered huntu-offerings, and met of ferrings, and the fat of the passes of the passes of the tree heads all ordinary facilities are comprized, as John 22.23. Of surm-offerings see Levi. Of seat offerings, Lev. 2. Of peace-offerings, Lev. 2. See also char. 15. He expirelly mentions the fat of peace-offerings, and Levis. 3.6.

become the heads and the that was before the Lord, was to bittle to review the huntar offerings and marcofferings. And may offering the break offerings and marcofferings and marcoffering and marcofferings and marcofferings and marcoffering

ragfi inisteaton inevent max this was an extraoramary case, seven a cate of injectifity and in fuch a cafe an ordinary confirm to be dispeased, of this Numb, 9.11. a Chron.19.34. & 30.2,3. Matr. 18.34. Of the brazen altarle 2 Chron.4.1. This is faid to fland before the both holy place and the Ark therein. See a King. 19. 14. V. 6.6. And a that third I at the addistinant of the Temple.

the boils moy pages and the Air therein. See 3 king, 19, 14.
V. 65, 464 at this 1 find 1 fix the dedication of the Temple.

Somewhat bid a fault 1 find 1 fix the control of 1 fi

which were very many, a grate grate from all parts of the land, as the words following fitew, from the entries is of Hamati) Hamath was the uncermoft part of Canaan on the North, Numb. 13.24.23, & 3.4.7, 8. untable river of Agryl This was on the South, Numb. 24.3.7, John. 13, 3, fee ch., 4, 21. Thefe two could have they came from all unread that marking. your 13.5. Feeting 4.31. Their two coalts flaw they came from 31 parts of that nation, from North to South; under which by a fynctioche the fiast and West also are to be understood, before the Land our Golf I be meanes before, the Temple and the Most holy place wherein the Arke was 1 Or this phrase may be used in meaning the national section.

Most top place wherein the AINE WAST OF THIS pirtus may too. red in ragard of the manner of their keeping the feat: It was as inthe prefere of the Lord, after an holy spiritual maner. forth days, and found days, rows fourteen doper! The first seven for the dedication, a Chr. 1-9. The other seven for the seaf of Tabopasies. For that seaf to began on the fitteenth day of the

of a sociancies. 20 centar rearrogan on the nitreenin way or the monethy Levis. 23 4. feet 1 Chr. 15, 26. V. 66; Dathe eightholdy] This was the day next after the fecond death, being the three and twentieth day of the fecond moneth, 2 Chr. 7, 10. For on the two and twentieth day an holy convocation a Chr., 1.0. For on the two and twentieth day an holy convenation wastedjoythed, Levica, 3.6. Wheteas it infaid that on the eighth day there should be an holy convocation. It is fait the properties and the state of the convenation of the state of the s

and went unto their tents | By tents he meanes their houses; bur herein alludes to the habitations of Ifraci in the wilderness, which

beton alludes so the habitations of litrael in the wildernets, which was in circus. See ch. 2.1. 16.

jojulu and glad of beart 1 Mot onely their bodies were refreshed with the feath, but their lightics allowere much cheered with Solomons prayer and bleffing, and the accomplishment of all things about the Temple and the greatest the the Lard had done for David his freuent for the standard by greatest the Coulde done for David his freuent and the standard by t

for an tor generate coat the Lora nead ages for Indexa ms forman; See ch. 3.6. Namely, in giving him fo wife a son, who had accomplished what God had foretold concerning the Temple, 2.5 sm., 2.5. in establishing his throne, seeling a good peace, and giving hope of the continuance of all.

ahlfor afrael his people This is added because the benefit of all redounded to all Ifrae!

CHAP. IX.

Verl. 1. A Nd it came to paffe when Solomon had finished the build-ing of the house of the Lord | And had also dedicated the same after that folerni manner set down in the former chapter, Por v. 3. God faith, I have heard thy prayer.

ces, for v. 3. Oca larm, I have meat my proper, and the Kingrisonic, Sc. 1. The latter part of this were must be included in a parentheir. To make up the fenfe of the latter part the principal verb may be repeated, and thus added, He principal verb may be repeated, and thus added, He principal verb may be repeated, and thus provening to the vilne promoted in the contract of the vilne promoted in the principal verb may be repeated as the province of the vilne promoted in the province of the anginane, occ. for otherwise, all that appearames to the vinon expressed in the verses following, from the beginning of v. 2. to v. 10. may be included in aparenthess. Thus the rone yeefe will depend on the first. And because there is so large a nurration of the vision inferred, the words of the first werfe are repeated in the tenth, which is usuall after a long parenthesis, Under the Kings bouse he compriseth the house of Lebanon, the Queens house, and other buil-

and all Solomons defire which he was pleased to do] Whatsoever So-

lomon thought meet to build for his own or others ufe, or for de light (whereof he gives some intimation Eccl. 2.4,&c.) he accomplifhed.

pliffied.

V. 2. That the Lord appeared to Solomon These words, as here translated, have relation to the first clause of the former verse, as it they had been thus joyned together. Add it came to posse whose Solomon had failfied the building of the lough of the Lord, fast the Lord appeared, &c. In the Hebrew there is a copulative particle. And the Lord appeared, which may be turned into a causifier particle, and to the vision will be brought in as a reason why Solomon, having built-the honest active Lord hubt its own honest and what essentially of the solomon to the vision will be the control of the vision will be the vision of the vision will be the vision of the vision will be the vision of the vision will be vision to the vision will be vision to the vision will be visited to the vision will be vision to the vision will be vision to the vision will be visited to the vision will be vision to the vision will be visited to the vision will be vision to the vision will be visited to the vision will be vision will be vision will be visited to the vision will be vision will be vision will be visio built the house of the Lord, built his, own house, and what else plea-fed him, namely, I exage he confidently refted on Gods promise to establish the throne of his Kingdoms, &c. v. s.

the fecond time] This shewes that there was no other appearance of God betwixt that ch. 3. 5. and this.

as he had appeared unto him at Gibeon] In a dream by night, real-

y, evidently. See ch. 3,5 &c. 2 Clir. 7. 12.

V. 3. And the Lard faid unto him, I have heard thy prayer This showeth that this vision was anon after Solomons solemn prayer at the dedication of the Temple. It may be the very night following, as he did the first time that he appeared to him, even the night at as he did the mix time that he appeared to the had offered up his folenin facrifices, ch.3.4.5. It is not probable that God would deferre his approbation of that prayer third that God would deferre his approbation of that prayer third that the history was safety that teen years after it was made. For it was thirteen years after that, before Solomon had built all he defired. This mention of Gods hearing his prayer, gives instance of Gods readiness to heare the

repared this fevrants, Pfal. 6, 2a. Dan., 3.3.
and thy faphication that thou half made before mc] See ch. 8, 28,
I have that though the shaft which I have feet it apart
to those holy uses for which thou half payed, Gen. 2.3.

to put my nam: there for ever] See ch. 8. 13,16.
and mine eyes] See ch. 8.29.

and miner eyes, see cn. 8.29, and miner eyes, see and my bar lettle better epopulatly] I will not onely take notice of the prayers made, and fervices done in this boule, but alfofer my heart thereon, and manifelt my grace and favour therein. What I do there, thall be heartly done in love and good will.

ao there, that to energy one in tore and good wat.

V. 4. And if thus will See ch. 2.4.

with below me? See ch. 2.4.

with below me? See ch. 2.4.

is integrity of barr? Integrity implyesh the foundate's of the
whole heart; when the just it carried one way, and no part thereof a contrary way, as z King. 17.41. & Zeph. 1.5. See Job 2.3. &

of a contrary way, as a mig. 17.4. Le period. 7.7.5. Pal. 16.1, 11. Prov. 2.0.7.
and in aprignacy: See ch. 3.6.
to do] The inward diffosition of the heart must be manifested by the outward conversation of life.

according to all that I have comminded thre Obedience to God must be univerfal, not by halves, as 1 Sam. 15. 819. and the rule thereof must be Gods commandment, See 2 Kings 23, 25. Luk. 1.6. Deut.18.1.

throne, See ch. 2.4. & 8.25. 2 Sam. 7.16.

throne, Sec. ci. 2, 4 & 2.2, 2 Sam. 7.10. foreur] Sec ci. 8.13. as I promifed to Devid 2 Sam. 7.13. 1 Chr. 22.10. God who promifeth, is faithfull, Heb. 10.13.

at all turn Heb. turning turn. Clean turn away, obstinately, to+

from following me] Heb. from after me. If you shall renounce me and my fervice; as fervants who are weary of their mafter, and will no longer follow him, ch. 18.21.

you or your children] i. e. cither you to whom in particular the promise is made, or any of your children in any age after you. Where the condition is broken there will the forfeiture be taken. and will not keep Omission of sluty makes men liable to judg-ment; especially if obstinacy be added thereto, Lev. 16.14, Matth.

my commandments and my statutes] see ch. 2.3.
which I have set before you] i. c. have made them known to you.

which a usue fet of ore you j. 1. c. nave made mem known to you, that they might be to you as a way to walk in.

but go and firve] Neglect of Gods. commandement is a fore-runner of idolarty; and idolarty, of destruction.

other Gods] Whatsoever besides Jchovah hath that respect yeeld-

ed to it which is proper to God, is made another God, Exod. 20.3.

and worship them To serve implieth in general all manner of and wordhip them] To, firve implicit in general all manner of obedience, or perform ngof anything in reference to fiperiority. To wordhip facultieth an outward bowing of the body by way of a ration in acknowledgment of a Deire. These two words, firve and the fanct thing.

V.y. Than will I cut off I feat out of the land which I have given them] The Metaphor of cutting off is then from the hipshandman dealing with barren and dealerses: He stocks them those and dealing with barren and deal arcses: He stocks them those sind.

diam'r.

branches, as Deur. 10, 10, Tudg. 0, 18. Luke 13.7, 9. Thus was Jefolloam dealt withal, ch. 14.10. and fundry other Kings of Ifrael: yea, and all Ifrael it felfe, 2 King. 17. 20.

yea, and an index to every a wing.

and his houfe?] King: 1.79 name?] See v. 3. fer 7.14:

which I have hallowed for my name?] See v. 3. fer 7.14:

This judgment is directly contrary to the blefting promited v.3. Sin
incentach Oads worth a gainful the most facered exercisal evidences of h's prefence, and meanes of his worthip. He will rather fuffer them to be demolished, then his name to be dishonoured by hypocrites or profane persons or idolaters in the use of them.

and I frael shall be a Proverb 1 i. e. an usual scoff or scorn, such as

this, a very Jew, or, worse then a Jew.
and a by-word The Hebrew word signifieth a sharp or biring

word; fuch a scornfull speech as pierceth to the heart.

Jamong all people] As in the time of the Babylonish captivity the Jewes were a scorn to all nations, so much more since the last defruction of their city and temple by the Romans. To other fearful judgments fuch shame and difgrace hath been added as never the

Judgments such than a simular than 1874-9.

V. 8. And at this host which is high I lither this opinher high sill be external glory of the Temple is comprized: and it is premifed as the reason why people were for attending the defunction thereof; namely, because for great goly was turned into few ide controlled to the controlled to the

tempr.

cury one | Friend and fo, home-born and stranger, great and
mean, young and old, all of all forts,
| fluit be assumed | Wondring at the judgment of God; fome
through much grief thereat, others through meet aniazement.

and [hall hiffe] A gesture of great scorn, spoken of malignant

and they shall say, 13 by hath the Lord done thus unto this land and unto and toy pone 1993, 1979 pain the Lora come that unconstituted and anto this body? Dett. 29, 24. [St. 718]. This is a daded as the effect and bridence of their aftendiffment.

V. 9. And they fload and proceed they for 100 k]. The very heathen detech apostaly as justly deferving severe vengeance. See Jet. 2.11.

the Lord th ir God] See ch. 8.28.

the Lova In 34 Goal Sec Cl. 8.28.
who brought forth their fathers out of the land of Egypt Former de-liverances and mercies much aggravate apostaly.
and have taken hold The Hebrew word fignifieth a fast holding

and best taken hold? The Hebrew word fignifieth a fast holding for a thing for a note to let it, esp. Exod. 9.1. Joh 18.9. Thus they who fortake the true God, hold fast their falle Gods. How about the Gods and have wordpiped them and forwal them] See v. 6. therefore the Lard brought upon them all this evil? Gods judgments on unworthy professes spener in the even in all mens eyes. V. 10. And it came to possible Spec. I Here he returnes to Solomons proceeding about his buildings: And for better passing threunto, he repeated part of the first verie. So on v. 1.

at the end of twenty yeares.] This account is to be taken from the beginning of the Temples building, not of Solomons reign: For that which here is spoken of was in the source and twentieth year of

his reign, ch. 6.1.
when Solomon had built the two houses] And other houses joyned

ment sommen has mult me two majer; And other nounes joyned unto chem, mentonedch. 1,8c., the bonle of the Lord? In feven yeares, ch. 6,38, the bonle of the Lord? In feven yeares, ch. 7,1. V. 11. Now Hinarthic King of Tye? See ch. 5,1. both jumping 8 Johnon with Codar-trees and fire-treet [See ch. 5,1.0, the Jumping 8 Johnon with Codar-trees and fire-treet] See ch. 5,1.0,

But i prayeta Swamm retta canar retta prayeta and with jold Seev. 14. and with jold Seev. 14. attendangs all his dipir? See to. § 1.0. that has Submon gave literam twenty clites? This recompense Solomore and control of the control of the control of the prayet seed of the prayet seed with the most retty and the control of the prayet seed of the pra a bour Solomons work., ch. 5.9,8cc. besides the wheat and oyl which

he gave him, ch. 5.11.
in the land of Galilee Stiled Galilee of the Gentiles, Ifa.9.1. Mar. 4.15. because before Davids time it was inhabited of the Gentiles, and because it bordered upon the Gentiles, n mely, upon Tyrus, Or Galilee may be taken appellatively, for a circuit of land, Joel 3.4, and apperraineth to such Cities as were without the land of Israels inheritance, which might not be alienated.

V. 12. And Hiram came out from Tyre to fee the cities which Solo-man had given him] That he might the better confider their fituati-

man na given unit that he higher the octoon, and other commodities appertaining to them.

and they pleafed him nor Heb, were not right in his eyes. They gave him no content: therefore he returned them back again to Solo-

mon. 2 Chron. 8.2. See on Josh. 19.27.
V. 13. And he faid] He plainly expressed his mind, and did not conceal his discontent,

what cities are these which thou hast given me] This interrogation importeth a great diflike.

My brother] This is spoken by one King to another: For Kings

are brothers in office, ch. 10.32.

and he called them the land of Cabut] i. e. displeasing, or dirty. For

they were in low, morish places.

usto the day.] This phrase implyeth a perpetuall continuance of a thing, at ch. 10.12. & 12.19. Gen. 26.33. at least a continuance of it till the time of writing this history.

V. 14. And Hiram fent to the King | Upon compact; and that time after time, while Solomon was building the foresaid houses, and

fixfore taleuts of gold The Jewes had two Talents, the one facred, the other common. The facred was in weight and worth as much more as the common. The facred in gold was reputed to be three thousand seven hundred and fifty pound in value; the comthree thouland leven handred and tity Pound in value; 1 the common, one thouland eight hundred (eventy and five pounds fletling,
Multiply these one hundred and twenty times, and the value will
be sound to be very great, namely, of the skered, four hundred and
fifty thouland; and of the common, two hundred twenty and five
thousand pounds. See on 1 Chron. 32, 14,
V. 33, And this it rectifue of the skering of the flet's goldon's rights,
this levie was globally of men, sech. 5, 23, 700 he had such plenflish levie was globally of men, sech. 5, 23, 700 he had such plenflish levie was globally of men, sech. 5, 23, 700 he had such plen-

Into servie was especially of men, ascus, 13, ror ne had luch plen-ty ofmoney, and of all things fit to accomplish great works, as he might well want then to fiftish the fastic, and thereupon made great levies of men. This very word is applyed v. 21, to fluch men as he u-fed for his works. There might allo levies be made of money. See

ch. 12. 4.
for to build the house of the Lord] and all things appertaining thereunto.

and his own house?] See v. s.
and his lown house?] See v. s.
and his lown house? See v. s.
and his lown house? See v. s.
and his lown house? See v. s.
and his lown house see v. s.
and his lown house for a high firing bidwark filled up with earth. Others for a finations place for people
that attended the Kings Court to meet in, it is called an house King. 12.20. It appeares to have been an house of defence, or a 2 King, 12.20. It appeares to have been an notice of detence, or a fort; because in danger of enemies, Hezekiah repaired it, 2 Chr., 3.2, It was in Zion which David won from the Jebustes, a Sam, 5.739. Solomon both here, and ch. 11.17. is faid to build it, in that he fo repaired and beautified it as it feamed to be new.

and the wall of Jesufatm] Seech. 3.1. The re-edifying of this wall Neh. 3. sheweth how large it was. Such was the benefit of it, as upon the repairing of it there was a solemn dedication, Neh. 12.

and Hazor This City was in the tribe of Naphtali, Josh, 19.31 36. See Josh. 11.10,8c.

and Megiddo] A City in Manassell, Josh. 17,11. Judg. 1.27.

Here Josiah received his mortall wound, 2 Chr.35.22.

and Gezer] In Ephraim, belonging to the Levites, Josh 21,21

Chr. 6.67.
V. 16. For Pharaoh King of Egypt had gone up] Here he sheweth how Gezer became Solomons.

and taken Gezer] For the Canaanites and Philiftims held it at

anatagen Geger j for the Canaannes and Antificials neid hat that time, Judget. 149. I Sam. 27.8. 1 Cliv. 20.4. and burnt it with fire] It is probable that the Canaanites flood out so obtinately against Pharaoh as he was forced to set it on sire, and slain the canaanites that dwelt in the city] This he did, left they should at any time get head, mutinie, and seek to recover their

and given it for a prefent unto his daughter, Solomons wife] It was the more acceptable prefent, because it lay within the confines of lfrael, Josh. 21.21.

Macs, join.21.21.

V.17.Ad Salomos built Gerge/For it was burnt, v.16.
and Bath-boron the nather] Two Beth-horons, the upper and acther, are bounded, John. 16.35. The nether was in Benjamin,
John.18.17.13. The upper in Ephraim, John.16.5, and appertained
to the Levives, John. 21. 22.16. is faid a Chron. 85. that he alfo built Beth-horon the upper; fo as here one is put for both Synce;

dochically.
V.18. And Baalath In Dan, Josh. 19.44.

v.18. And a sataon J. in Dan. John. 19.44.
and Tadow J in the coaft of Syria.
in the wildrans [r] He means a dry and fandy place.
in the land J Namely of Ifrael, though at the uttermost coasts
thereof. This clause in the land may be referred to all the fore-meri-

V.19. And all the cities of flore that Solomon had lie. cicles wherein amnumition, provision, and all manner of preparation for war, navigation, food, clothing, and other necessaries were laid up. as Ex.1.11

and cities for his chariots, and cities for his horfemen Thefe chariots and horsemen were both for his royal use in time of peace, and also for necessary use in times of war. For it is an especial point of prudence, in time of peace to provide for war, 2 King. 8.21. fc

prudence, in time or peace to provinc tor wat, 2 anng.o.a.

1 Chr. 18, 4.6, 5.8 2a. 3.1.

and that which Solomon' defired | Heb. the defire of Solomon which

the defired | He had in abundance all manner of timber and flore,

and other materials, and abundance of money, and men skilld in all manner of workmanship, and store of labourers for inferi-our services, and excellent wildom in himself to order and direct all, and Gods bleffing upon all; fo that he might well accomplish the defire which he defired

to build in Jerusalem] See chap. 7. 1, &c. What he there

and in Lebanon] Other places besides that fair edifice, described ch.7.3,4,5. are here meant : for that was in Terufalem, thefe in

and in all the land of his dominion All the cities mensioned v.15; 17,19, and elsewere,

Chap. ix.

mount to chiares of i fract also were not able uterry to definely 11 find dishibity arole partly from their own negligence, Judg. 1.1, 1.7, 8c, and partly from the wife providence of God, who left them to prove Ifrael, Judg. 2.2.

npon the fedid Solomon levie a tribute of bond-fervice.] This doth

exemplifie the levie before mentioned, v.15. & ch. 5.13.

unto this day] See v. 13. These strangers proved Proselytes, and

unto this day) Sec. v. 13. A new trangers proved a tonetyres, and were incorporated into the flare of lifeael, as the Gibeonites, who are called Nethinims, 1 Chr. 9.2. Ext. 2.43. Solomon impossing a task of fevrice on them and their posterity, they continued in lifeael very many generations, and carried the shame of Solomons for-

el very many generations, and carried the fisme of Solomon for-mants, Eara 2, 57, Nch. 757. V. 12. But of th: childran of I fixed did Solomon studen boundary 3, Such respect did God bear to the feed of Abraham, with whom he had entred into covenant Gen. 17-7, as he instituted a Law against making any of them bond shiets, Lev 2, 52, 39. Solomon therefore in the student respect to this country-men, and in a dutinal respect to God linear school of the solution of the solution of the solution of the Law the solution of the

but they were] Though Solomon exempted the Ifraclites from villainage, yet not from all employments. He would not have them trained up to idleness.

men of war] Trained up to that noble discipline. For a Souldiers calling is both warrantable and honourable.

erscaling is note warrangance and nonourance, and his [evants] They were imployed in free and honourable fundions, ordained by Solomon, Thiele are opposed to bond-men, and his Prince? Such as had dignity and authority conferred on them. They were Magistraces and Governours in the common-

and his captains] Commanders in war.

and one of his charlots, and his horfemen] Such as we call Ma-flers of the Kings horfe: fuch as had command over the Kings Query, over the Grooms of his stables, and over his charlot-men. Seech. 11.18. Of Chariors fee v. 19.

V. 23. These were the chief of the officers that were over Solomon model. He means such Ifractices as were before mentioned.

five hundred & fifty which have rule over the piople 2 Chron. 8.10. Mention is made but of two hundred and fifty. But five hundred did ferve by turnes, two hundred and fifty at a time; and thefe onely are intended in that place. The odd fifty were over the rest to take account of them as they served in their course. All these rett to take account of them as they terved in their courte. At these reckoned up rogether make the number of five hundred and fifty. Or a Chron. 8.10. fisch officers may be spoken of as had power over people in the common-wealth; but here such as were over work-men in Solomons buildings and other works, whereabout the inspection of more overseers was requisite. Whereas ch. 5.16. mention is made of three thousand and three hundred officers over the mort; I answer that they were over the work of the Temple, whereof Solombn had a far greater care then of his own house; and therefore had more workmen and more officers thereabout, See or

N. 4. Phar iobs daughter came up] Having finished a royal house. V. 4. Phar iobs daughter came up] Having finished a royal house fifted have a continuous as he intended long before, ch. 3.1. he now brings her into it. Another special reason for his bringing her out of the house of David, see 2 Chron. 8.11.

out of the city of David Secch, 2.10. Unto his house which solo-mon had built for her. Sec ch. 7.8. then did be build. Millo] Sec v.15.

V.25. Add three times in a year did Solomon offer] At the three great feafts, 1. the Passeover, 2, the feast of Weeks, 3, and the feaft of Tabernacles, Deut. 16. 16. It appeares 2 Chro. 8.13. that Solomon observed other feasts, and offered sacrifices at fundry other times. But these see observed most solemnly and constantly. And by a Synecdoche other feafts and facrifices are comprifed un-

ter titles.

burnt offerings and peace-offerings | See ch. 3, 15,

nponthe alter which he built unto the Lord | i.e. the great bra-

most the dates when precession and the second in the control of th ees, Pfal. 66.15. to make them acceptable. 3. It was offered up when Gods wrath was incenfed, Numb. 16.46, to pacific the fame.

Chap. IX.

V. 2. And all the people that were left of the Amorites, Hillites, principles, Hillites, and Jehuffers, which were not of the children of first! See Judg. 1.3.1.37.29.39.31.33. & 2.3.3.

V. 1. Their children that were left after them in the land! Here he showeth whom he meant v. 2.0. namely the pollerity of those heart then there mentioned that lived in Solomonis time in the land of lifac!

John the children of I first left were not able taterly to defined? This work is the state of cense did also morally set out Prayer, which coming from a broten and contrite heart, Pfal. 51.17. with faith, Mar. 11.24. and fervour, Jam. 5.16. Iaid on Christ our altar and confer, Heb, 13.10. Joh. 16, 23. ascendeth into heaven, 2 Chr. 30,27. and is accepted of God, Job 42. 8.

upon 1400. npon 11.

fo be failful twas before the Lord \(\) Sec ch. 6.22.

fo be failful the bunk \(\) This hath relation to v. 1.

V. 16. Ask King Solomon mide a nivy of \(\theta \) prin Exion-geber, which is befide E'oth \(\) These were two places in the wilderness, where the Ifraelites had stations, Deut. 2.8. and both havens of the Red

on the shore] Heb. lip.
of the red sea, in the land of Edmi] i.e. on that part of the Red fea which coasted on the land of Edom.

V. 27. And Hiram fent in the newy his (crossets) The navy was V-17. And turin join in one new pos (xvz.ms) 1 ne may was Solomons, and the flips made by his appointment. Therefore whereas it is faid < Chr. 3.18. That Huran feat Solomon, by the hards of his forwards, flips, the meaning is that Hiram guided Solomon thips by the skill and industry, of his fervants. For the word transflated fent fignificth also to conduct, guide, or bring on the way, Gen. 18.16.

Ship-men that had knowledge of the fea] Tyre was an island in the fea, and many of the inhabitarits thereof were from their youth trained up to be Mariners and Pilots. . with the fervants of Solomon] Hirams fervants did but affift So-

lomons men

and fet from thouce gold] Solomon had better fucceffe then Te-

four hundred and treenty talents 2 Chr. 8.18. mention is made of four fundred and fifty talents, R. Foure hundred and fifty were brought to Solomon; the thirty overplus were for all manner of charges. Of Talents see v. 14, Four hundred and twenty ralents amount to a million five hundred seventy five shouland pounds.

amount to a minima my animated eventy five thousand pounds, and brough it to King Solomon! This was an effectial minanes of encreafing Solomons treafure, and enabling him to do fo great works as he did. Fot not orice onely, but time after time, did Solomon thus receive gold. See ch. 1-12.

CHAP. X.

Verf. 1. A lid whra the Queen of Shehal 2. Chr. 9.1. Luk. 11.31.

more, in the attansh part of the earth, Marth. 12.4. fittate in Arabia the Happy, I taifforded thore of gold, fivere spices, and precisious thones, Vial. 72.15. Ezek. 17.23. See v. 2. hord of the fame of Solomaly His wildown was famous throughout the world, v. 14. ch. 4.31.

concraining the name of the I food] The report went (as the truth was, ch. 3.1.3.) that the Lord and impired him with more then odding we offence very feature, by the burdes is missing the truth was, ch. 3.1.3.) that the Lord and impired him with more then odding we offence very suffered by the face impossible of the reference of the second of

ry wildome. Yea further, by this phrase is implyed that defire of the knowledge of Jehovah, and of that divine wildome which she believed to be in Solomon, put her on to undertake this long journey. And herein she is to be commended far above Plato, Pythagoras, and others, that went into remote countries for philosophies face.

The came | Her fex, her dignity, her wealth, the remoteness of her processing free tes, her sugginy, nerveauth, the removeness of her abode, the occasion of her confine, the first #Sdemma, and the end thereof, the name of the Lard, do all commend her example. It is faid of many that they came to have the wijlows #Sdemma, v.4.4.ch., 4.34, but the dillinch littory of none is fee down but of this Queen #For her example excelled all others.

For her example executed all others.

to prove him] i. e. to get evidence of his wildome, that so she her selfen might be made wifer thereby, Pro. 1, f, & 13,20,

with hard questions.] The hebrew word is translated dark speeches,

with hard questions 1 The hebrew word is translated dark freether, Num. 1.2. & Aur feattener, Dan. 8.2.3. Proverly, Hab. 2. & Indides, Jude. 1.4.11. They were doubtlefs questions about weighty matters, and so intricate and difficult is all the headten Philosophers, A-strologers, Magicians, and other learned men could not resolve. V. 2. And the Cauth of Jovelian with a very gent visia J A multi-tude of attendance, called her freomis, v. 13. is comprized under this word trains. See Gen. 6.9. Her serious was answerable to the face de thome: Her could intendance, coming so long a journey, the control of the country of rufalem fee ch. 3.15,

with camels] These beats could endure long and hard travel, and bear great burdens. They had long necks, long legs, and la ge bodies, which gave occasion to sundry Proverbs, as Matth. 19.24. & 23.24. They were much used of old, Gen.24.10.& 30.43. & 31.

23.3.4. They were much used of one, Oen.24.10.8. 90.43.6. 31.

T. Julg. 6.7. 15.01.3. 6.17. 15.01.3. 8.2.1.

that but efficies, and very much gold, and privious [bass] Seev.1.

and when file was come unto Solomon, five command with him of all

that was is her heart? Which the had either before purposed, or

then came to the mind. The phards of commandar, with imports, that as the put forth her own wir to the uttermost to make the more thorow proof of Solomons wildom, fo also the made the best ad-

vantage the could to her felf by diligent heathing thereinto, V.3. And Solomon told ber] He refolved and expounded her doubts, or fuch obfeure and difficult cafes as the propounded.

all her questions] Heb. words. there was not any thing hid from the King which he told her not] As this giveth proof of that incomparable wildoms which Solomon had, ch. 3.12. & 4.30.31. fo it giveth evidence of his readiness to communicate it to others.

V.4. And when the Queen of Sheba had feen] i.e. well observed, weighted and confidered.

all Solomons wifdome] The effects and evidences of ir.

and the house that he had built] Here especially is meant the house of the Lord, with all the parts and courts thereof, with other excellent things appertaining thereto, fo far as by a ftranger might be seen: but withal the other fair houses that he built are also intended : for certainly the faw all.

V. 5. And the meat of his table] That variety and plenty of diffics

V. 5. Antitle meta of initiates 1 that variety and plenty of times which was fee upon his table, and the different ordering of all, and the fitting of his fervants 1 Sitting is a word of dignity and honour, opposed to flanding. For by fervants he meaneth counfellors of State, Peers, and other chief officers, who all were fervants to the

O States-recrision and the control of the state of the st ministring servants; and their disposition, they were willing and ready to do what was commanded.

and their apparel This was ordered according to their degrees and places. For one end of apparel is to diftinguish fexes, degrees.

and places. For one end of apparet is to attinguish texes, acgrees, callings, and other differences. See 2 Chr. 9.4.

and his cup-leasers] Or butters. In regard of the plenty and variety of plate, bread, and all manner of drink, which they fetout, and their manner of ordering all, great admiration was wrought in her. Comely and due performance of fervice in a family doth com-mend not onely the prudence of fervants, but of their mafters also.

and his afcent by which be went up unto the house of the Lord Hereascended out of his royal palace into the Temple : whereof see more v.12. A like thing is mentioned Ezek.44.3. & 46.2. This is calthe the Kings party, a King, 6,18. And the entrance out of it into the Temple is called the Kings part, 1 Chr. 9,18. there was no more fipirit in her] She was 6 attentioned as if the had been in a fwoon. For high admiration makes one stand so amazed

as if he had no life in him,

as it the find no file in him.

V. 6. And file faid unto the King] Having fomewhat recollected her fipitis, the plainly expresses her mind.

It was a true report] Heb. word. She had both heard and seen as

much as was reported, and thereupon could not but give testimony

to the truth thereof, Joh. 2. to. &c. Joh. 4. 42.

that I heard in my own land The truth of famous matters spreads for and near.

of the acts] Or favings. and of thy wifdom] True wildome will thew it felf forth in famous acts.

V. 7. Howbeit I believed not the words] 2 Chr. 9.6. So much was reported of Solomons widome as the thought all could not be true,
until I came and mine eyes had feen is] By fentible evidences men
are brought to believe what otherwise seems incredible, Joh.

and behold, the halfe was not told me]. In Gods gifts the reality and

truth of them of exceeds report,
thy wildome and profperity exceeded the fame which I heard | Heb.
thow half added wildom and goodarfs to the fame. Under the word profperity he comprised all that good which Solomon by his wildome.

V. 8. Happy are thy men.] She meanes in general all his Subjects. For these here are to be taken in a larger extent then those which

happy are the fethy fervants, which fland continually before thee By thefe fervants are meant such as were of his privy Counsel, or of his bed chamber, or had any other place in his Court that gave them occafions of being oft in his prefence, whether at meales, or at any manner of conference, or any kind of affaires. Such fervants are nerrer to a King then other fubjects. See Deut. 1.38. Pro. 22, 29. and that hear thy wisdome] This is added as the reason of their happiness. Men are made wife by hearing wife men; Pro.1.5. & 5. 1,1. & 13.20.

V. 9. Bleffed be the Lord thy God] See ch. 8. f . This Queen, though the dwelt among the heathen, was convinced that fuch a King as Solomon was given of God, as Pro. 8.15,16. and thereup. on the praifeth God for him, as ch. 1.48. & 5.7.

which deliebted in thre] Or fet his favour upon thee. For it was

Gods free grace that advanced Solomon to the throne, and indued him with fuch wifdom.

him with fuch watoom.

to fet thee on the throne of Ifrael. Or over the realm of Ifrael. Ifrael was then the onely Church of God. It appears there fore to be an evidence of Gods delight in one, and favour to him, to commit unto him a truft over his Church, 2 Clu. 9.8. this is called the throne of God. See there more.

because the Lordsoved Israel] It is an evidence of Gods grace to

a people, to fet a good and prudent Governour over them, Pfal.

for ever] To establish that nation for ever, 2 Chr. 9.8. This is true of Ifrael after the flesh, so long as it remained a true Church : and of Ifrael after the spirit, everlastingly without end. See r Chr.

therefore made he thee King to do judgment and justice In executing judgment to deal justly, 2 Sam. 8.15. Or to dispose the affairs of the Kingdom with judgment, prudently; and in righteoufness

V. 10. And the gave to the bing Freely, as a royall Queen, This was an evidence of the high effects the had of Solomon and of his was an evidence of the high effects the had of Solomon and of his wisdome. And this was one means of accomplishing Gods promife, ch. 3,13, and of fulfilling Davids prophecy Pfal, 72,10, That which washere beganas in a type, was further fulfilled Mat.s. 1, and in the progreffe of the Christian Church, an inadred and treast patient of gold! See on ch. 9,14, and of Spicte very great flore! Sweet pieces were in high account s.

mong the Jews. Their Kings laid them up among their treasures,

and precious stones.] These have at all times and in all places been much effectived. All the presents here mentioned were native commodities of this Queens Country. See v. 2. Kings use to give and fend fuch Preferrs as are most proper to their own dominions:

And fuch use to be most rare to others,
there came no more fuch abundance of sixes as these which the Quers
of Sixba gave to King Solomon]. An high commendation of the Prelents given by this Queen. See the like, v. 12.

V. 11. And the Navy alfo of Hiram] This feems to be a difting

v. 11. And the racy any of throng 1 mose than 30 of a unitary rany from that of Solomon, v. 12. Sec ch. 9, 28. that brought gold [rom Ophir] Sec ch. 9, 28. thought in from Ophir great plenty of Almugavees] These were other then the Algum-trees mentioned 2 Chron. 2, 8. though that name be applyed to these 2 Cliron, 9, 10, for the Algum-trees grew in Lebanon, the Almug in India. The Algum-trees were to be had again, these not, v. 12. This Almug wood was such as is mentioned Rev. 18, 12, if not the same. As the rareness of the present, so the plenty thereof doth much fet it forth.

petens, to the piemy intered used materies it to the and precious [fane:] See v.10. V.12. And the king made of the Almustrees, pillars;] Or rails. Heb. a pay, Supporters on each fide of the Gallery that led from the Kings Palace to the Temple, v. 5. Certainly he figure of an addition of Pillars to beautifue that gallery the more; for it was made before this Queen came.

for the house of the Lord, and for the Kings house] Pillars of this wood might also be added to these and other houses builded by Solomon, to beautifie the fame.

Harps alfo and Platteries for fingers' That Almug-wood ishere further commended, in that muficall instruments were madethereof, See I Chr. 13.8.

there came no [uch almug-trees] See v.10.
nor were feen] Namely in Judah, 2 Chr. 9.11. For in India they might continue

unto this day] See ch. 9. 13. V.13. And King Solomon gave unto the Queen of Sheba] Royal

and bountiful minds are as forward to give as to receive. Giving, receiving, and recempenfing are three bonds of affociation, which continue firm amity betwier men all her defire what sever (hr asked) There were commodities in If-rael which were not in Sheba, and in that respect might well be

defired by that Queen.

besides that which Solomon gave her] Solomon would not be be-

objects that water a version of Section 1. S fo the turned and ment to her own country] Being faished and that to the full, in that for which the came, thee tarries no longer from her own place, but returned thither.

The and her fervants The great train mentioned v. 2.
V. 14. Now the weight of gold that came to Solomon] Hitherto Solomons wisdome hath been set forth. His wealth and pomp is further declared.

in one year] Not once onely, but divers years one after another. But fo much was brought at one time.

mos fix bundred threefore and fix talents of gold | Sec on ch. 9.14.

Some this went to Ophis, ch. 9.8. some to Tarthith, v. 3.1. Thus, though there were Ophis, ch. 9.8. some to Tarthith, v. 3.1. Thus, though there were brought but four hundred and fity calents to gold from Ophis, 3 Chron 8.18, yet from Ophis, Tarthith, and other places the might receive fix hundred fix by fix talegus in a year, which amounts to two millions four hundred points.

The property of the threse was yound phished Heb. On the hinder points which amounts to two millions four hundred nines year thereof, was round. Thus did it cover the Kings head round about, and was more cafe for him.

Chap.x.

snoutana uye titundere a points.
V.14, Bifder ibat he bed of the merchon-men. Ot, of fathers, or calients. The Hebrew, word fignifieth, fuch as fatthe effer, of the out materia, as Nuom. 3, 3, 5, Deut., 132. Now merchants and their factors ute offsetch diligently where they may for their, bef advantage buy of fell commodities. Such therefore may here. be fet out by this word. Yea, customers allo use to search ships, packs, and other places. So as they also may be implyed,

packs, and other places, so as they allo may be implyed, and the traffique of the flice-merchants Spices were precious commodities, v.o. Therefore there were special merchants for them, and it may be a company of fuch merchants, as the East-India

and it may be a company of until merchants, as the fast-indignate Company amongflus. They might pay great culton to the king, for liberty to bring in some and carry out other commodities.

"and of all the kings! That paid him tribute, being subdued by David, Many allogave gifts on good will and gratitude, 2 Chron.

David. Many allo gave gifts on good will and gratitude, a Chron.
9.14.5c Pf. 7.3.10.
of stable]. For from thence in particular tribute was fent to
kings of Judah, 2 Ch. 17.11.
and of the governour? Or, captains.
of the resurty? Namely, of that country of Arabia. They all
brought gold and flivers, a Chron. 9. 14.
V.16. Ind him Submon mide! The targets and fields hereafter mentioned were rather to room then use. For gold is not fo
fir to keep a man lafe from the danger of arrows, datts, javeling, and other like pericing weapons, as fleel, from or brais but yee; it
is far more glorious for thew. Howfoever Solomon himself had the
elowy of those golden targets and fhields for the time, yet the glory of high golden targets and finleds for the time, yet they were foon taken away from his fon, a Chron. 12.9. Some hence in the contract as so well pleaded with this point.

10 build targets I fargets were fich as Captains were wont to what carried before them, that, as occasion ferved, they might take

them for their defense.

thim fact, their defende, of better glob This phrash implyeds that they were all of maffie gold, as the eard elicities, Numb. 8. 4. and not onely fome wood layd over with places of gold, as the ask, Exod. 3.5,10.1. It is called better gold in fundry reflects, s. To commend the excellency of the gold for the better the gold is, the more pliable it is, so be wrought. S. To fet out the workmans skill, which is more manife. fled in fashioning a thing by beating out the metal, then by casting

fled in fushioning a thing by beating out the metal, then by cathing its 1, To simplifie the value and worth of them, Thingsof beaton gold (the quantity being alke) must need be more worth then things of woold all over with plates of gold.

The basedrad firstlet of gold went to ear target! The root from where the Hebert word comet lignifiest to weigh or point, where the metal of filter or gold, and no word of quantity expectified, a fletted used to be under those above the properties of the pr lings. By this account eyery target weighed twenty five pounds Troy, and was worth feven hundred and fifty pound fterling. See

and was worth even nunarea and they pound itering. See on a Chr.2.7 And he made three bundred [bields] Or, buchlers. A shield was left then a target, Men did use to carrie their shield on their left arm for defense. of beaten gold | See v. 16.

Three points gold uses to one shield] A pound is twelve ounces. An ounce of gold was by the Jews esteemed worth fifty shillings sterling yone pound-weight worth thirty pound. Thus every shield worth ninety pound.

And the King put them in the house of the forces of Lebanon] See ch.7.2. This house was for civil state the most sumptuous work that Solemon made, and his magnificence and royalty was therein most manifested! Therefore those glorious targets and shields were there

manufetted: Therefore thole glorious targets and flields were there fer, It is probable that they were of carried before Solomonas the like of braft before his fon, ch. 14.8.

V. 18. Moreover the King made a great thouse I A throne is a fear proper and peculiar to a King Gen. 14.10. thereon to fit in flate, A.1.10. and to exectfe independence, ch. 27. This throne is faid to be great, because it executed ordinary thrones, it was antwenable in the kind thereof to the head.

in the kind thereof to his other works.

of Ivery Hebs tooth, Meaning Elephants tooth, v. 22; which is Ivory. Herewith flately things were wont to be garnished; as hou-fes, ch. 22.39. Amos 3, 13. Palaces, Pfal. 45.8, benches, Ezek. 27.6.

tes, th. 1.3.9. Amos 3. r.s. Palaces, Pfal. 45. 8. b.m. thes, Ezek. 17.6. books, Amos 6. r.s. velicla, Rev. 18. 15. 16. books, Amos 6. r.s. velicla, Rev. 18. 15. 16. books the Grand the Carole, all our, but with finch curious and artificial work, fomewhat checker-wife as the which curiory and yellow gold gave a fair fultre one to the subtract 5. The control of the curior of the

V.19. The thrope lind fix fleps Thole ax fleps thew it was about

and was more eafle for him:

and there were [1.37 : 3] Heb. band; He means such short rails on each fide, as being fastned to a chair we call slower, which are for him that fits to reft his arms on.,

on either fide] Heb. here and there,

on the place of the feat] Fastined to the feat whereon he fat, and two lions flood beside the states] Those lions stood on the out-

ide of the tales, both for support and ornament.

V.20. And twelve lions flood there on the one fide and on the other

upon the fix fleps] There were two Lions, one at the one end, and spon the fax seps 1 face were two Lions, one are me one eng, another at the other end of each step. There being a rest or short rail, reaching from one step to another, on both ends a lion was placed at the fore-end of each rest to support it. They frood in an equal diffance one from another, and so were the more glorious to behold. There is mention besides of a foor-frood of gold, a Chr.9,18, which was for the king, fitting on his throne, to let his feet upon.

there was not thelibe | Heb. fo.

in any bingdom] This addes much to the glory of this throne. in my hingdon] This addes much to the glory of this throne. See v.1.0.1.4.8.1 this more excelled other thrones in cofily matter, in quantity, and in curious workmanship, fo all on the divine and moral anytheries fignified thereby, which were fuch as the fet, 1. The throne it fell fignified the flight in that which goods 1. The matter of it, being gold and ivory, a mixerury and found judgement. 2. The interpretaing of yellow gold and white vory, a mixerure of judice and mercy; 4. The height chercof above the ground where the people flood, both the eminency of a Kings place, and all the excellency of parts which the flood have above enhers; 5. The round too over the throne. God to rocetion of good Kings and when the found too over the throne. God to rocetion of good Kings and round top over the throne, Gods protection of good Kings and their kingdom; 6. The fix steps according to the throne, a delihow an algounty 5. In the X reep accentaing to the throne, a deliberate and maner proceeding ro judgment; 7. The flates on earth between the first one of the flates of the second of the flates of th gold whereon the King fet his feet, a Kings trampling on all the precious things of this world.

V. 21. And all hing Solomone drinking-vellile were of gold]

They were not gilt, as much of our plate is, but all gold, as

and all the veffels.] The word veffel is here more largely taken then in the former clause. It is used for instruments, ornaments, and utenfils of any kind : as for hurtful things, Numb. 35. 22. hunters instruments, Gen. 27.3. warlike weapons, 1 Sam. 17.54. mulical influments, Neh. 17, 3; warines weapons, 1 oam. 17, 5µ, mulical influments, Neh. 17, 36; jewels, Gen. 14, 51; from hete comprife under it not onely pors, cups, platters, basons, spoons, and sheh like yelfels; but also candlessicks, andirons, hooks, yea, and the targets and shields mentioned v. 16, 17. See a King.

of the houle of the forcest of Lebanon] See ch. 7.2, &c... were of proceeded The house being made for delight, and for the glory of the kingdom, the things therein were of the choicest gold. See ch.6.10.

none were of filver] Or, there was no filver in them. it was nothing accounted of in the dayes of Solomon] This is an hyperbolical speech. For filver was brought to Solomon, time after time, by thip, v. 22, and given him as an acceptable prefent, v. 25. But by this phrase the great abundance which he had both of filver

and gold is amplified. See v. 27. and gold is amplined. See v. 27.

V. 22. For the bigh blad fig as usery of Tai [bifb] Of, that went to
Tay[bifb. 2 Chron. 20. 26. Jer. 10. 9. Ezck. 27. 12. This nayy
was one means of Solomons getting fo much gold and fill
ver, Tai [bifb] might then be taken in as large an extent a ladia

with the navy of Hiram] See v. 11: once in three years came the navy of Taifhift] This shews that from Judea to Tarshish was a long voyage.

bringing gold and filver | See v. 11. & ch. 9.28, Ivory | Or, Elephants teeth, See v. 18,

and ages and peacosts.] Or, Monkies and Parrats. Beafts and Birds of remote countries have in all ages been accounted precious

commodities for varieties sake.

V. 23. So hing Solomon exceeded all the hings of the earth]
All about him. Or, all throughout the whole world at that

time, for richer] God had promifed as much, ch. 3.13. and for wildow] God had also promifed this grace in thist meaning, fure, ch. 3.12. See ch. 4.30.31. Take these two, riches and wildows; togethers and it will appear that Solomon did indeed excel theroin all Kings in all places, throughout all ages of the world. Though fome might exceed him in riches, yet in riches and wildom both never any exceeded him.

ever any exceeded him.
V.24. And all the earth All forts of men, ofpecially Kings, Quecito.
Primes.

Chap.xj.

Princes, Nobles, and other great ones of the nations round about. Here is a metonymie, earth put for the inhabitante thereon, See v.2.

2 Chron. 9.23.

fought to Salamon Heb. fought the face of Salamon. They thought it not enough to fend messengers and imbassadors, but came them: Selves to fee hilm and confer with him. See v.7.

to hear his wifdam] They would be Both eye-wirneffes and ear-

witnesses of his wisdom.

which God had put in his heart] This isto be taken of the opinion. of the very heathen. Even they differned that Solomons wildom was not attained by humane means, but extraordinabily given of

V.25. And they brought every win his present | See v. 15. wellets of fitver and vessels of gold Of the extent of this word offits, fec v.z 1.

and garmen's See 2 King, 5.5.
and garmen's Whe stares men have armor in high account, even in time of peace See ch.4.26. & 9.19. 7 2 5 45

and spices] See v. 2. horses] See ch. 9.19. and mules! There are two words in Hebrew translated mules.
One is, 173 Finin, uled onely Gen 36.24. and it is supposed that those mules were engendred by the mixture of an alle and a mare. The other is, Pered, which comoth from a root fignifying to part or feparator, because that kind of creature never come to one another to cagender. The Greeks Mile this creature inion . half an afs, because it is engendred as aforefaid. Mules were in high account of old, being for Kings, Kings fons, and great Princes to ride upon, th. 1.33. & 1815. 2 Sam. 13.29. & 18.9 They were beafts of price, being fwift of pace; Eft. 8.10. and likewife able

beatts or piece, our men and present to bear great burdens, 2 King, 5:17.

d rate year by pear? Or, the thing of the year in the year. A like phrase is used this, 8:49. Every year they brought their presents, and shafe frafariable

Vi26. And Solomon gathered together chariots and horsemen] See

ch. 4.26. R 9. 19. 2 Chr. 1. 14.

And hi had Withoufand and four bundred charlots, and twelve thoufand horfemen Whereas z Chron, 9,27, mention is made of four Thouland [18] for Nov[es and chariots, I condeive that the number of four thouland hath especial relation to Ralls. Now there being in each that an hole, and four horses for every chariot, the four thousand falls will well fand with a thousand charies.

LAs for the four limited that its vover-plus, they were to be in a feadiness when any of the other were out of repair.

whom he bestowed in the cities for chariots | See ch. 9. 19.

"Rhoild be in his own cours, or 'heer it!

V. 2, 1914 the kirk made floor! 'Heb. gave, Solomon' gave 'filver
86 feely and liberally as it lee 'had accounted th' 'Wo more worth
then though : yea; he caused others so to esteem it. 'The' like is fald of gold i Chr. v. 15.

as stones] This is an hyperbole. See v. 21.

and cedars mode he See ch. 4.33.85.8.
to be as Sychmore-trees] Sycamores grew in every field and

to be as Sychimor-trees 1 Sycamores grew in every nea and heigh-row, as Oaks and Elms with us, a Conon...27:

V.18. And Solomos had bufts brought out of Egypi] Heb. and the going forth of the holyler may Solomos: V Chron. 1.16. 82 9.28. Egypt had great pleiny of choice holfes, Deut. 19.16. Ilai, 31.1. Eggl.

in Egypt, Gen. 41: 42. Prov. 7:16. Ezek. 27.7. See i Chron.

the kings merchant's received the linnen yarn at a price] There was a compact or agreement with the king of Egypt for a fee price. V.29 And a chairet came up and went out of Egypt lie, a chariot

drawn with four horfes : or fo many horfes as use to draw a charior.

for fix hundred sheldes of sliver] This was the price of four hor-fes, or of the linner drawn in a charlot.

and an borse for an hundred and fifty] This is the fourth part of the

fx hundred flickels before mentioned.

and fo for all the hings of the Hittities, and for all the hings of Syria? These kings had their kingdoms bordering upon Solomons, and were in amity with him : fo as they and other kingdoms thereabouts had horses and other commodities by So-

did they bring them out by their means] Heb. by their hands. For hands are the chief members whereby men use to act any thing.

CHAP. XI.

Verf.t. But king Solomon Hitherto excellent things have been flooken of Solomon His foul revolt is now related, and Gods judgements following thereupon. [loved] Unduly, against law; and immoderately against tempe-

many | So many as the like harly not been heard of in any other This was directly contrary to the law given in special to kings of

A Has Was directly continue to the law given in Person. co singly of Hilled J. Den. 1, 7, 17;

"Anthey women J. Not I final lives but 60 other mations; with of the circumary by lay of orbiddent. See ye."

"together with the thing live of Thannah" Oct, be flate: He was not content with the rate had been long his wife. See Ch. 3, 1.

Women of the Manufact, 28 monainer, Behavior, 22 doubles of the Manufact, 28 monainer, behavior and this content in the second of the Manufact, 28 monainer, behavior and the content in the second of the second of the second of the Manufact, 28 monainer, and the content in the second of the second

tites Their were the nations round about him. Under their others tillo may be comprised.

Y 2. Of the nations concerning which the Lord had faid into the children of Ifrael Bead 34.16. Deut. 1.3, John 23.12. The chilemidre of space a peculiar traffue and God about the reactions. Marriage with other nations then those monitoned in the Former verse was forbidden : therefore there must needs be a Synce-

doche in that account. Te fhall not go in unto them, neither fall they come in to 9667 The phralesof going in to, and coming in to, are modest marriage-phra-ses, Gen. 6.4. & 18.2, 18.

for furely they will turn away your theart] It is violent luft that puts men on to affect women against law; and it makes them fo to does not them as they care not to adventure body and built for them, Judg. 16.16.

Sithy lift. See v. 1.

V.3. And he had feven bundred polyes Thefe he followilly marris

V.3. And he had fewls numerate swyters 1 neet no lotermity, manage ed according to where utleme.

princeffer J Such were forme of ribert before he manyfield them, as Plaranols adaptiver * others he made fuch.

had three hundred conceiners! These were neither flightful street, nor plaint whomes; but in a kind of middle condition. They show the nor wives, because not following married, nor cridowed with caper of joynnum (nor had their children aby right of inheritants, formation of the control of t be his alone, as wives, and none others; and in this reflect they all the wires, as wives, and none others; and in this reflect they all the wires as Oen. 2, 2, 6, & 3, 12, 1. Chr. 7, 13, Long and the wires therefore were a kind of wives in an inferious degree. See on Judg 19.1,2. Ron Gen. 22.14. 8 30.4. It is probable that So-lomon dealt with many of thefe as Abahhuergh, alld with many of

lation tests wher many or curre as manner on a with panya the malent that with it no him, the study it to the kingt on pure, so cept the king delighted in they. Effin. 2, 3, and it is rower, contributions in the pure 18th. 2, 3, and it is rower characteristic that they have 17th a papears. his witels were more bold and prevailent with that there it is concluded, who was the concludent rather, that where purish this horar from their Liddle

"of an interiour raths," His where united his heart, from the Lollagheir idols, y. 4.

"V. 4. For it state to pely when Solomoir was stall." He was (in by incommance it may be gathered) be uplet. Fifty and the reflector the commance is may be gathered, be upon the heart providing if the
three thanks from it is garently and the heart providing if the
three years before the begant to highlight, if al., it is was whenly we
first building, this 10.1 The le immand in make forey three Some
years must be added to did their for forteding in faunce throughout
the world; and for the Queen of Solou's and other Kings coming
to him to hear his wildom, and for their departing from Hings; and
for his continuing in the feaviers of the Temple; yeak, and
for gathering eggether a thousand wives and concombines; and for the
boldnich they took to turn away his heart. Howlever this chamlance of a ge may feem to extenuate his fin, in regard of his Bance of age may ferm to externate his fin, In regard of his weakinst which, old age brings upon a man, yet if cinculfilates weakinst which, old age brings upon a man, yet if cinculfilates weakinst upon the man of the same to Po if ad age weakined this, his lift was no tho throng, my the inward temps are confirmed to the same to clon' lo volentias to make mm mint arterio many women as ue ou-But his age was not fo great as to weaken him; for he was not, fixty years old. Befides, the elder he was, the wifer he, fhould have been 106 32.7. And fure it is that he had thereby the greater exercince of Gods goodness to him. So as his age is an aggravation of his sin. of your geometric times, on as his age is an aggravation of the gin-that bis wives timed, away bis beart fler other gads, adult heat was not perfect with the Lord his God of Of a perfect hear feetch. 8 cf. His heart is perfect with the Lord, who doth cleave wholly and onely to him. So did not Solomor who clave to 60 many witte

and onely to 10m. 30 did not bolomor who clave to log many wars and conclubings.

at was the heart of bolomor school for the conclusion of the conclusion of

V. 5. For Solamon went after Aftenith] 2 Kings 23,13. After the being a word of the feminine gender, is by most taken for the goddes Venus And because there were fundry idols stiled Venus. mus, the plural number is oft used, Ajntaroth. As Badlim is taken for all manner of gods, so may Afharoth for all manner of goddesses. In this large extent are these two words oft joyned together, as Judg-2.13. & 10. 6. 1 Sam. 7. 4. & 12. 10. The Hebrew notation implyeth that this idol was fet out in the shape of a Sheep, See more on Judg. 1.13.

the goldes of the Zidonians Every nation had their own gods, homen they especially worshipped And the Zidonians chose Ashta-done in his sons time, the Kingdome was said to be rent from whom they especially worshipped And the Zidonians chose Ashta-roth for their goddes, and worshipped her above all. They were

also worshippers of Baal, ch. 16.31.

and after Mileom | Stiled Molech, v. 7. It is probable this was the and after Milcom J Stilled Moscent, v7. It is probable this was the dolot owhich children were facrifieed, See on Lev. 18.2, 18.20.1, Jer. 33.35. According to the noration of the word Modesh fignifies that he has a fand by the heathent cliss was accounted one of the chief of their idols? Most think him to be Saturn. Such idols were Adrammelech and Anammelech, 2 King. 17.31.

the abomination] This, as other idols v. 7. was abominable; yet this was the more abominable by reason of sacrificing children

of the Ammonites] See v.7,33. V.6. And Solomon did evil in the fight of the Lord] This he did many wayes: 1. in doting on fo many wives and concubines; 2. in marrying idolatrous strangers; 3. in suffering them to practise marying monatons managers; 5, 10 intering timen to peach their idolary; 4, in appointing places for their idols; 5, in con-forming himfelf to their defires. See ch. 14.13, & 21.10, and went not fully after the Lord] Heb. fulfilled not after the Lord. He did not fo forfake the Lord as utterly to renounce his wor-

ship and service, as Joash, 2 Chron. 24.17,18. and Ahaz,2 Chron. 28.24. For the book of Ecclesiastes shewesh that such a root of grace remained in him as brought him to repentance. No word in this hiftory doth expressly manifest an utter forfaking word in this hittory dotte expressly manners an access or of the Lord, or a final apostasse. He brought no idols into Gods house, but he observed Gods ordinances. His beart is said to turn after other gods, v. z. in, that he suffered his wives to worship them, and suffered remples and alters to be erested for them ! And herein Solomon went not fully after the Lord.

in Solomon went not fully afterine Lord,
and the road big father) See v.4.
V.7. Then did Solomon build an high place [1, e. he permitted fach
to be built. Of an high place feech 3, 2.
for chromoly This idod is taken for Bacchus, and is fald to be wordispect and care places, as Eeck, 81, 1.
the abomination of Mould See Ninn, 11, 29, 141, 81, 21, fir be
elyefeled that Chemolh is fald to be the god of the Ammonites,
Judg 11, 44, 1 answer that neighboring councies did not working
one another sind and in this vertice Councies did not working one anothers god and in this respect the god of one country may also be called the god of another.

The hill He means the mount of Olives, 2 Sam. 13.30. filled

the mount of corruption 2 King. 23.13. because it was a place of corrupting the Tews.

that is before ferulalim. In the light of that holy city where the Temple was; so as the true worth ippers of God, and idolaters, were in the face of one another, and might outface one another.

and for Molech the abomination of the children of Ammon] See

V. 8. And lightwife by did for all his firange wiver.] All his idolations wives, when they faw how he had gratified fome, folicited him to do the like for them. Floodgates of fin being opened for

soute, mace 311 to 1111 and press atter.
"Miki hurat inteutly, and fairfied to their gods] Idolaters yield that to their dolls which is due to the Lord, Exod, 3, 18.
\$3 - 8. Of isolatefi fee the, 3-5. Of facifieets, chap. 8.6.36, 48.
\$4 - 8. Of isolatefi fee the, 3-5. Of facifieets, chap. 8.6.36, anger is oft the standard of the st called fedidiah 2 Sam. 12.25. that is, beloved of the Lord. Sec Ex.4.

44. 2 Sans, 7. 1 Chron. 21. 7.
because his heart was turned] This is made the ground of his great sin: for when the heart disesteemeth God, liberty will be taken for any fin.

from the Iord God of Ifrael] See ch. 8.15.
wh ch had appeared unto him twice] Chap. 3.5. & 9.2. The extraor-Wit to had appeared into him twice] Chap. 3,5 K 9,1. The extraordinary manner of Gods appearing muo him was an evidence of his gear. favour to him, and of much honour done to him. This therefore was a green aggravation of his backfilding.

V. 10. And had; commanded him concerning this thing, that hip Pould not go efter other gold; Chap. 6,1. x. 8, 9,6. To locate express particular commandments is a great aggravation, Gen. 2,17.

but he kept not that which the Lord commanded] See 2 Sam.

V. II. wherefore the Lord faid unto Solomon God here declares

transgressions pull Gods judgments on him.

trangeritions pull Gods judgments on lim.

and thus that not step im construct and my flatters which I

have commanded thee] OF flatters fee ch.6.12. A coverant, when

specified to God, fignificith a law appointed to find a seven it, and

specified to God, fignificith a law appointed to find has beep it, and that upon promise of rewards to find as keep it, and if

of persilty to find has transfered it, Deut.19.9.32. Hertin lyeth

of his falters fervatur with his? These were of the Kings court,

additionals have a flatter of the Kings and in finding grateful respect to him took adifference betwirt flatures and coverants, that thefe have respect to the sovereignty of him that ordaineth them; those to his good with whom they are made.

I will furely ren 1] Heb, rending I will rend, See ch. 9, 13. the bingdam | i. e. the greatest part of it; v.31,35.

from thee Though this judgment were not executed while So-

and I will give it] It was done by the rebellion of the Israelites, yet God ordered it fo. See ch. 12.24.

to the fereint] i. e. Jeroboam. See v. 26. It aggravates the judg-

ment, that a fervant was preferred before the fon.

V.12. Notw the andine in thy dayes I will not do it | This is an allay of the judgment, and a mixture of mercy therewith So a King. 20.19. See ch, 21.29.

for David top fathers fife Namely, by reason of that promise made with David, 2 Sam. 7.16. Such an argument doth Moses plead, Exod. 32.13. See 2 King. 13.23. This therefore is not to be taken of any worth or merit in David, but of Gods promife made to him, and of his care and conscience in observing the condition annexed.

but 1 will rend it out of the hand of thy fon] A judgment on a child occasioned by the fathers sin is a judgment on the sa-ther. The son here mean was Rehoboran, ch. 16.17. We read not of any other son that, shough he had seven hundred wives and three hundred concubines; and this for was born long before he had so many wives, ch. 14, 21. See Host

V. 13. Howbeit, I will no vend away all the Kingdom] This is andther point of mitigation. See v. 12.

Deut. 13. 1. John. 13, 14, 33. And because their chief services was in the Temple, they left their cities in the other tribes, and came to Jerufalem, 2 Chron. 11.13,14. See chap. 12. 21. & on 1 Sam. 9.21.

1 Sami, 9,21,
for Devid my five ant fale | Sec v. 12, & ch. 3,6,
and for Jevufalems fale | For there was a special promise made to
Jerufalem, Sec v. 36,2 Chr. 6,6, which I have chofen] See chap. 8.44. Of Jerufalem fee chap.

3.13. 14. And the Lord flirred up 7 Some instances of Gods anger mentioned v.9, are here in order fet down. Herein though 50 dones remains had their own ends 3 and longht to revenge their own quarrel 3 yer God ofed them as instances of his putties, op panish Solomous revolves, Islain 5,56.

See ch. 12.15.

an adverfav unto Selomon] He was fuch an one as would not, fubmit himfelf to Solomon, nor pay tribute, as others, 2 K. ng. 3.20.

Hadad] There was a former king of Edom of this name;

Gen.36.33.

the Edomite J As Efau, called Edom; Gen.36.30, & 36.9, had an implacable harred against Jacob his brother, Gen.27.41, fo the Edomites his posterity, generation after generation, had

against the Israelites, Amos. 1.11.

he was of the Kings feed in Edom] One of the kings sons, and in probability his onely son and heir surviving. See

V.15. For it came to past] The particular circumstances fol-lowing are not registred in that history of David which is in the facred Scripure, yet are they to be received as an undoubted truth. because here mentioned,
when David was in Edom] This hath relation to that blief flory

which Jazon 1903 pg dawn 1 ins man fraken who are noy of fubding Edonfee down 2 Sam S.14.

and Jab the Captin of the bold See 1 Chron. 11.6.

was goe up to down yie faith Such of the Ifraelites is were flair in the battel, or at the free, may be here meant. Or in refeed to the Princes and other chief perfoss of the Edonites he might afford them burial, as a King 9 34. Or for avoiding of noison fa-vours he might cause all the slain to be buried, of what rank or de-

gree foever, as Exck, 9,111.

after he had finiterie every male in Edom] He means especially flich as were taken in the city that had been belieged, because they would not yield to reasonable conditions of peace, Deut. 20.13.

V.1. therefore the Lond faid unto Salomon] God here declares the county of his proceedings again the model and the county of his proceedings again the models must be actually contained this is done of thee] Heb. is with thee. Mans own transfer filment this is done of thee] Heb. is with thee. Mans own conquest of them.

his fon with them.

to go into Egypt] Egypt was an ancient countrey and a fafe place ; thither they therefore went for fielter. See v.40. Hadad being yet a little child] It is supposed he was then about twelve years old, in which respect he might well be accounted a Ecc 1

little child, especially to run so great a hazard. See Gen.44.20. V.18. And they arofe out of Midian] This phrase sheweth that they first sled to Midian, and there abode some time; Midian bordering

upon Edom, Numb.22.4.
and came to Paran Paran is betwist Midian and Egypt, Gen. 14. 6. & 21. 21.

and they took men with them out of Paran] This they did that the Kings fon might come the better attended, and so get the more 1espect in Egypt.

and they came to Egypt] The place they first intended to come

unto Pharaob king of Egypt] See v. 40. which gave him an houle] Fir for himfelf and his followers, that they might have a place to reft in. and appointed him villuds] For the fustenance of them all, and

that from time to time. . and gave him land] That he might have yearly revenues for all needful expenses. These phrases show that Pharaon courteously entertained him, and afforded him all things fit for present and su-

tertained him, and alforded him all things in tor pretent and ui-ure maintenance, and for abode with him. V.19, 4.nd Hadad found great from in side fight of Photon by This hath relation to the continuance of Phareson good reflect to him. In that the grow him to wrife the fifter of his own wife I Thus the king of Egypt made affinity withhim. This given evidence of Pha-rools hofpical and greatous disposition, and also of Hadadt grate-ful and control examples.

the fifter of Tabpenes the Queen This is an express exposition of the former sentence: for Talpenes was wife to Pharaoh. V.10. And the fifter of Tampenes bare him Genubath his fon] This

is noted as a continuance or fuccession of such as should be adverfaries to Solomon and his race.

whom Tabpenes weaned in Phayaohs house Though she were a Princes, yet she gave suck to her child, as Gen. 21. 7. 8.

and Genubrih was in Pharaobs houlhold among the fons of Pharaob] Trained up in the Court, and had such education as the Kings own

V.21. And when Hadad heard in Egypt that David flept with his fa-thers, and that food the captain of the hoft was dead] The very names of David and Joab were a terrour to the Edomites: But when Hadad heard of their death, he conceived fome hope of freeing his nation from bondage under the king of Ifrael,

Hadad faid to Pharaob, Let me depart] Heb. Send me away, that I may go to mine own country] Though he found good en-tertainment in Egypt, yet his mind was fet upon the freedom of

his countrey; which could not be, but by doing lome annoyance to

V.2.2. Then Pharaob faid unto bim] Pharaoh was not weary of gi-ving him entertainment, but would have continued him fill with him. It is probable that Pharaoh was ignorant of Hadads end in feeking to depart.

But which hill thou lacked with me, that behold thou feeleft to go to thine omn country] Pharaoh implyeth, that if Hadad had want-ed any thing that Egypt could have afforded him, his want should have been supplied. This much amplifiesh his courtesse and

and he answered, Nothing] Heb. Not. Hadad sheweth that it was not any discontent he found in Egypt that moved him to léave it.

Hombeit, let me go in any wise Hebe letting go let me go. See ch. 8.

13. Nothing could detain him from profecuting his purpose of freeing his country. What at first he could not effect, was in time brought to pass. Hadad layd the foundation of Edoms utter revolt from Ifrael, 2 King 8, 20,22. Whereby Ifaac's prophecie Gen. 27.
40. was accomplished.
V.23. And God flirred him up another adversary] See v.14. God

can firup, many to execute his judgements.

Rezon the fon of Eliadah] Long after this one Rezin, a king of
Syria, did much mischief to Judah, 2 King. 16.5, &c. It may be that

that Rezindescended from this Rezon.

which sted from his lord Hadadezer hing of Zobah] When Rezon saw that his master Hadadezer was like to be utterly overthrown,

David having gotten the better of him, a Sam. 8.3,4. & 10.18. he fled and left his master. The title of Psal. 60. hath relation to that conquest which David by Joab had over Hadadezer. Of Hadadezer fee ch. 15.18.

V.12. And he gathered men unto him, and became captain over a band when David (lew them of Zohah) Rezon gathered together slich as were put to slight in that battel; and in time got such a namy together as might be able to stand against Israel, and to annov them.

and they went to Damafeus] A royal city in Syria, Ifai. 7.8. Here David hadput a garrifon, 2 Sam. 8. 6.

and dwell therein] They thrust out Davids garrifon, and took

possession themselves,

and reigned in Damafeus] They whom Rezon had gathered oftablished him king in Damaseus. V. 25. And he was an adverfary to Ifrael] It is supposed that he was firred up by Hadad.

all the dayes of Solomon] He ever bore ill will to Ifrael, but

most manifested the same after Solomons apostasie. For till then Solomon had no adversary that thewed himself, ch. 5,4.

befide the mischief this Hadad diel See v. 14,8cc, and he abborred Israel In his heart he hated Israel, and took all ccasions of doing what mischief he could against them; like as Hadad did.

and reigned over Syria] Heb. Aram. That country whereof Damascus was the chief city, and which was alwaies at enmity with

V.26. And Jeroboam the fon of Nebat] 2 Chron. 13. 6. This doth diftinguish him from Jeroboam the fon of Joath, 2 King 14.

an Ephrathite] Of the tribe of Ephraim, ch. 12.25. Elkanah was fo called, though a Levite, because he dwelt in Ephraim, 1 Sam, 1. r. Sec on Ruth 1.2.

of Zereda] This was in the tribe of Ephraim. It is taken to be the same that is called Zererath, Judg. 7.22. Solomons servant One of his chief officers and counsellors, being by Solomon deputed to some select imployment. Seev. I. & ch. 9.22. The judgement against Solomon was the greater, in that fuch an one, even his fervant, was against him, and not strangers onely.

whose mothers name was Zeruah a widow-woman This is noted to flew that, his father being taken away, he was educated by his mother; And women are most likely to pur an high spiral

even be lift up his hand against the King] He did that which offended the King, and made him suspect his loyalty. But this phrase serting out plain rebellion a Sam, 20,21. may have relation to that which is noted ch. 12, 12, 8c.

V.37. And this was the cause that he list up his band against the King This was one cause. Another is rendred, v.40. Solomon built Millo] See ch.9 .15.

Solomon built Milel) See ch. 9. 15.

and repaired like Lidde, or, made up.

the breaches of the city of David bis father] These might be the
breaches which were made in the assault against Zion, 2 Sam, 7.

5. Sone, displaintons might remain therein till Solomons time,

V. 1.8. And the new Triphynn was a mighty mass of valley? He
was in this relief the more in too be the legal of a faction.

And Solomon selves the volume many is appears that Solomon of

when tout to his words and oblived the diffigure or solomon of

being in this great words to thich perfection as he did. For the eye

of the matter makes the horse fat, and the forvant lives;

that be was industifiable like of A twock. It appears that grobant

as first was imployed in labotious forvices, and being fathful there

in, and diligent, was preferred to a place of rush and charge

in, and diligent, was preferred to a place of rush and charge

in, and diligent, was preferred to a place of trust and charge over others. For being imployed about building Millo and reover others. For being imployed about building Millo and is-pairing Zion while he was a young man, King Solomon tookfies-cial notice of his wit, firength, induftry, and other commendable parts, and prefer'd him. Hereupon this youth waxed infolers, and conceived high thoughts of himfelf, and was ready to enterprise fuch artempts as opportunity thould afford, Solomon had good rea-fon to prefer him: it was just, equal and commendable to othe Bur Jeroboains abufe of preferment occasioned the mischief which followed. Besides herein was a secret work of Divine providence which Solomon did not differn. Thus we may fee why the building

which Solomon dat not dictrn. I has we may fee why the building of Millo and reparing Zion are brough; in as a caule, or arthet an occasion of Jeroboams lifting up his hand against the King. he made him rule? Solomon: gnorantly advanced Jeroboant to his own and his postericies great damage. He being in place of authority might the mone caffly hear the complaints of people, and more readily draw multitudes after him.

over all the charge] Heb. burden. Jeroboam had a charge about gathering in taxes, which the ful jects found an heavy burden un-

gauering mesons of the house of Joseph Index Joseph are comprized two tibes, of the house of Joseph Index Joseph are comprized two tibes, analys Epinaim and Manalich. It is probable, that Solomon to maintain the flace of his seven hundred wives and three hundred his coole which made them does his coole which made them to the model. concubines, laid great taxes on his people, which made them complain; and that Jeroboam upon their complaint expollulating the case with the King, Solomon thereupon eyed him as Sauleyed David, 1 Sam. 18.9.

29. And it came to pass Here another cause of Teroboams high thoughts against the King, and of the Kings jealouste over Jerobo

tholygins against the ning, and of the Amps Jeannie Con-mis feet down, See v. 17.

At that time when Terologan went out of Jerufalem] Divine pro-vidence fo ordereth matters as they fall out most opportunely for the accomplishment of Gods purpole, 1 Sam, 9, 14, 15, ch. 13, 24.

that the Prophet Ahijah] The function of Ahijah is here fer down, to diftinguish him from other Ahijahs; as from the Prieft, I Sam. 14.3. from the Levite, I Chr. 26.20. from the Scribe, ch. 4.3. and from Baasha's father, ch. 15.27. This is he, who with some others, penned

the Afts of Solomon, 2 Chr. 9.29. the Shilonite] He is so called, because he dwelt in Shiloli, ch 14.3. Sec 2.17.

found him in the way In that God fent this Prophet on his errand, the Prophet may well be feed to find Jeroboam. For he went to feek him. See ch. 21. 18. 20.

Chap, xj.

and he] i.e. the Propher. He might more boldly rend his own garment then anothers: And having a charge from God to do
what he did, he might purposely for that end put on a new garment,
had clad himself with a new garment.] To they that though the Ringdom were as a new garment, fresh and strong, yet it should be rent.

and they two were alone in the field This was, that the fact might not be too much diviniged, it Sam. 9.47. 2. Kings 9.6.

V. 30. 49.4 shiple caught the new garment that was on him] He hashly pul'd it, off from his own body.

and rent it.] This lie did for a fign to make Jeroboam the more confidently believe that what he faid should corrie to pais. So Ifaiah, 20,2, Ezekiel, 24,27. This act of the Prophet could not but aftenish Jeroboam, and make him attentively heed it.

in twelve pieces] According to the number of the tribes of Ifrael

for thus [aith the Lord] This shews the warrant of his mellage, the God of Ifrael] See ch. 8.15. Behold) His mellage was strange and remarkable. So ch. 13.2.&

14:10.

1 mill See ch. 12.17. & 2 Sam. 12.22.

rott the Kingdom Violently take it away, and fever it afunder.

It was Jeroboan with the people of Ifrael that did infirmmentally and immediately read the Kingdom from Solomons fon 1 But 5e-tailef it was purpoted and ordered by God, he aftumes it to himself. So 1 Sam. 14.28.

out of the hand of Solemon | See v. 11.

and will give ten tribes to thee | God proportioneth out to every one what and haw much he shall have, Deut. 2.5.3,19. Jud. 11.

one what and haw much he shall have, Deut, 2,55,12, Jud. 11.
11,86c.

V. 3. But he shall have? This was verified in and upon Solomoss son, as stay which was steen from Rehobosam is faite be taken from Solomon, v. 21. So that which he rerained, Solomon is faid to retain 18 for a father lives in his son.

astribute on y servant Devide sales, and for Jevaslatons sales, the city which I house to solomon was the tribute of sales and son, but many sales of the people with him toxinok the Lord. For people are, ready to follow their Governours, ch. 11. 30. Storon, 2, 15. 8, 33.9. bord sales me! This intends as much as was implyed under their parties, when the sales sales was implyed under their parties, when the sales sales was implyed under their parties, when the sales sales to the sales was termined to the sales when the sales sales was termined to the sales when the sales sales was the sales was termined to the sales when the sales sales was the sales was sales and the sales was sales when the sales was sales was the sales was the sales was the sales was the sales was sales when the sales was the sales was sales was sales was the sales was sales when the sales was sales was sales when the sales was sales thele phrales , went not fully after the Lord, v.6. His heart pous turn-

ed from the Lord, v.9. Sec. ch. 18.18.
and have morshipped Ashtoreth the goddesse of the Zidonians]

and five, wayoeppen ayamis serve.

Chrishly the god of the Monbitter] See v.7.

And Milean Hig. god of the Monbitter of ammon a See v.5.

and Milean Hig. god of the children of ammon a See v.5.

and Milean Hig. god of the children of ammon a See v.5.

and there not malifeed in my wayer | See cl.3.14.

to do that whole is right in mind reg. pl. c. to do what is warranted

by Gods word, and that uprightly, as before him whole eyes are

they imbre, Pov. 1.5.3. and discern all things, even the thoughts

of the heart. See Ch. 15.5.8. 23.43.

conypiens, Prov. 1, 5, 3, and differen all things, even the thoughts of the heart, See, th. 1, 5, 6 k. 14, 3, 3, and my judgment; See ch. 2, 3, and the part heart and my judgment; See ch. 2, 3, and the David Not after, See v. 13, 4. Howkeit I mill, and take! See v. 13, 4. Howkeit I mill, and take! See v. 14, better to with a Nagadon and of his hard J Or, any of the Kingdom, No part thereof was taken from Solomon. See a like, phrafe Gen. 39, 3, 12, 16, 16, 13.

but [will make him Prince all the dates of his life for David my fer vints fake] Secv. 14.

White jake joccv. 11.

Mython I chofe j L Sam. 13.14. & 15.28.

beauth in the my commissions and my flatter of Sec ch. 2.3. This
into alledged as a proper, procuring, and meritorious caule, but
into alledged as a proper, and the most floor deficited for as an accomplishment of that condition which God prescribed for as an accomplishment or that consultant and accomplishment of this good pleasure.

V. 35. But I will take the Kingdom out of his four bands, and will give it and the See the accomplishment, ch. 13.15,&c.

V. 36. And unto his fon will I glve one tribe | Sce v. t3.

that David my forvant may have a light] Heb. lamp, or candle. By this Metaphor he understands a royall glory in a successour, that as a light my finite before his people, and govern them, ch.15.4.
2 Sam,21.77. 2 Kings. 8.19. Pfal. 132.17.
4 hvairs! Spech. 8.13. In the Messalt his is most properly ac-

before mi] See I Chron. 17.24

in Jerusalem, the city which I have chosen me to put my name there Inchat God appointed Jerusalem to be the place where his counse should be

King, under no Superior on earth, to as he might do and command

what hitlist defined.

and flust be Stigg over Vessel 16 net is level taken for the levi fitting diffinguished from Inalah and Ben jamin, and Ben jamin, and Ben jamin, and Ben jamin, and the bettings thom conditions, which are during to be observed by them who define conformably to enjoy whose bettings, and to have the m collishand to their policitis, Exod 19.5 Desut 4.4. with booked man to their policitis, Exod 19.5 Desut 4.4. and do that its right in my sunger 1 Sec ch. 3.1. and do that its right in my sunger 1 Sec ch. 3.2. to keep my flustures and my domantadural; I Sec ch. 3.2. to Devist my foreyout day! See v. 4.3.4. to David my foreyout day! See v. 4.4. He don't the traiter put fero-boam in mind of Davids patern, because David ured no indirect means to come to the Kindeons, though it, were promitted him in

means to come to the Kingdom, though it were promised him in Saulstime. See 1 Sam 26, 10, 11.
that I will be with thee] This phrase imports an especial presence

of God with one, to protect, direct, affift, and every way blefs him, Deut. 31.8. Joh. 1.5. Heb. 13.5.

and build thee a fure boufe] i.e. a durable flock or posterity to Jeroy

ann option over a pare congrists. a cumpose needs to paints as, the Joseph See file, 5, 15 Sam. 2, 25, 25 Sam. 7, 16.

as I built for David 1. Sam. 7, 27, 28, 19. David and Solomon his fon were all their dayes established on the throne over all the ther days chaptered on the thome, over, all the ribes, and their pofferity over Judah, and Christ over all the II-rael of God everlattingly, Luk. 1.33. Thus did God make Dayid house sure indeed. It pleased the Lord to send this gracious melligge there are surece, repeated the Arma to that are Beaton meaning which will have freely promise to find an one of Jemboam was 1. Indefinitely, to five whis your grazious disposition to the chird from 1. To a filtre him to whonly was stem unon obedience, 5. To a first him to whonly was few more observation. In publish himself in inflicting independent 4. To aggravate whom in plectal like promises might be made, 5. To aggravate whom in plectal like promises might be made. 5. To aggravate the condemnation of the rebellious.

and will give Ifrael unto thee | Sec v. 37,
V. 39. And I will for this For this cause, which was Solomone

idolatty; or, by this division of the Kingdonday judgingens spot afflitt the feed of David Jie. moleft, vex, and lay judgingens spot the pofterity of David. For after this division there were perpen-al wars betwirt Judah and Ifrael, kh. 14, 30. & 15, 16, 2 Kings 14. 11.&c.2 Chron. 28.6.&c.

11.8cc.3 Chron.28.6,8cc.
https://doi.org/10.1001/10.10

the Propher concealed it from all the Teroboan, yet might: Ferd-boam make it known, partly out of pride; that he should be fit highly advanced; and partly out of policy, to draw peoples hearts to him, and to make a party for him.

to bill Feroboam] Kings cannot endure corrivals, 1 Sam. 29.31. But Solomon, though otherwife a wife man, herein had but a foo-lifth conceit of crolling the determinate and revealed purpose of God, Prov. 21.30.

and Jeroboam arofe] This word arofe implyeth diligence and fpced, Gen. 14.10. Judg. 13.11.1 Sam. 16.9.

and fled] Fear of death makes men thift for themfolves, Exod. 1.

15.1 Sam. 19.12.ch. 19.3. Matth. 2.14. into Egypt | See v. 17.

1810 Egyst Joev. 17. .

1810 Egyst Joev. 17. .

1810 Egyst Joev. 18. .

1811 Egyst Joev. 1811 Egyst John Was that Kings proper name, Phintodowas a name common to all the Kings of Egypt, See ch. 2.39. Patticular Kings had other titles added, for diffine thois fake, as Phintodo-Thopias, Jer. 44, 30. Phintodo-Thopias, Jer. 44, 30. Phintodo-Thopias, Jer. 44, 30. Phintodo-Thopias, Jer. 44, 30. Phintodo-Thopias, Jer. 8111 Egyst John Was Thopias and Fire and John School and Fire and John School a that this Shifhak was trocher to Solomons wife, and son and heir to Phanon herfather; chi. 3.1. But he might be ignorant or feroboans cale, and in common coursefic afford hospitality to him/ob might be offended with Solomon for taking of many wives did bediete his fifter, and in that respect enterain feroboans, and was its representation of solomon for the single proposal, and was its representation of solomon for the solomon for the dispersal for the depth of the dispersal that the dispersal forms and was its representation of solomon for the solomon flowed by Prince all the days of his life, s. Of tendors return despendents.

34. Of Jeroboams return fee ch. 12,1,2.

3.4. Of Jeroboams return fee (h. 13.1.3)

V. 4.1. And the reft of the artif] Or, mords; or, things;
of Salmmal Though Solomon were a wife man, yet the Holy
Choft thought is not meter to fee down all his act in Seripure. See
John 2.1.3 (h. 1.4.1.6). Among other menorable acts his repentance is omitted; whence fome infer that he repensed nor at ally
ut dyed in his fin, as Saul, 1 (Chron, 10.1.3) But there is even if
this particular an express difference pur betwiex Solomon and Saul
Saul, 7.1.8 Beddes, there is fuch apparent evidence of Solomons
publish repentance in the Book called Ecclificities as the Holy
Glott thought is non receiling to make any other mergins thereof. publick repentance in the Book called zectofates as the Holy Ghost thought in on necessity to make any other mention thereof. To prove the point, That Solomon represented, let these reasons be well weighed, i, Solomon penned certain books of factod. Scripture, as Proverios, Ecclefates, Capiticles, And all the pen-med Scripture were boly my of God, 2 Pet. 121.2. The subject, matter of Ecclefates shewerth that was penned by Solomon after his fall; and the book favoureth of a penicen spirit. S. His, name Jeddich, that is, Belavid of the Lond, 3 South 1.38, impleyth the has was find utterly cast off, For mount God loves, he loves to the past.

mifeth that his mercy shall not depart away from him, 2 Sam. 7.15.5. A probable conjecture may be made that Solomon before his death had for faken its idolatrous courses, and restrained his wives from theirs, and abared his wickedness thereabout, in that the people who fet themselves to defame his government complained of no who tet themeroes to actuate its general configuration of the first matter to Rehoboam, d.1.4, &c. 7. Solomon was a effectal type of Chrift, and that in fundry reflects: as 1. In his Royal dignity, ch. 29, &c. Pfal. 7, c. 11. In the Preferns all nations brought to him, ch. 10, 24. Pfal. 7, 21.0 111. In his Prophetical function, Eccl. 1.1. Ad.2, 2, 2, 112. In his Wildon, ch.3, 22. V. In nuncron, acci.i.i. Act.3.25.1V. in its windows, ch.3.12. V. in the peace he wrought, ch.4.45. Ch.2.20. Eph.2.13.15. V. I.n building Gods houfe, ch.6.1. a Chr.3.3.6. VII. In the relation betwixt God and him, a Sam.7.14. Heb.1.5. VIII. In the flability of his throne, T Chr.1.7.12. Luk.1.32.33.

inty of his throne, I Chr. 17.13. LUN. 1,32,33.

and all that be did, and his wildom, are they not written in the book of the afts of Sulamon ?] He means large Records and Chronicles, which ferved for the use of those times and future ages, but were no part of Canonical Scripture. For there were other Chronicles of the affairs of Judah and Ifrael then those now extant, See

of the attains v. 2 Chr. 9.36.
V. 44. And the time] Heb. dayer, Mans time being very uncertain, may well be reckoned by dayes. See Gen. 47:9.
that Solomon reigned in Terufalem over all 1 first]. In Jerufalem

was the Kings Throne and Palace, and there he most resided, but his dominion extended throughout all Ifrael. Ifrael is here colle-Cively to be taken for the twelve tribes; and therefore this general particle all is added thereunto,

particle at its and a circulinto,
was fourly years] 2 Chr. 9.30. See v.4.
V.43. And Solomon flept with his fathers] See ch.2.10.
and was buried in the city of David his fathers] See ch.2.10.
and Rebokoum] Math.1.7. called Roboum.

his fon reigned in his flead] Rehoboam was born before Solomon was King. See ch. 14.21.

CHAP. XII.

Verf.s. A Nd Rehoboam] 2 Chr. 10. r. The three first Kings, Saul,

1. David, Solomon, reigned over all the twelve tribes,
but Rehoboam was the first that reigned over two onely.

went to Shechem | Shechem is a City of Ephraim, belongthg to the Levites; Jofh.20,7. in the midft of the land, and so most con-venient for all the tribes to come unto. It is called also Siehim. This ther Abraham first came when he entred into Canaan, Gen. 12.6. ther Abraham III came when ne entrea into annain, uen. 12.6. There was Diniah defiled, Gen.34. There foleph was buried, John. 4.3. Thither Johnus gattgred all Ifrael, John. 4.4. There Abimelech confluted about the Kingdon, Judg. 9. 1. Indeed. Abimelech bear down the city, and fowed it with fair, Judg. 9.45. But by this it appears that it was built again, v. 25.

But by this it appears that it was outer again, 13; for all I final were come to Shebom He means the heads and Of-ficers of I (fael. This was the reason why Rehoboam went to She leiter, because all I freal was assembled there: And it is probable the people defired he would come this head to been a prathe people defined in months come danger and the might wall have suspected some danger,
to make him King To crown him, and perform such solemnities

as wege used at a Kings Coronation, they precended they would see him over all the twelve tribes; if at least he would have yielded to their conditions, v.4.

V., 2. And it came to pass when feroboam the son of Nebat] See Ch. 11, 26.

who was yet in Egypt] It appeareth by the particle yet that Jeroboam continued in Egypt ill this time. See on th. 11, 40, beard of it] He might first hear of Solomons death by some private intelligence; but afterwards the people fent to him by com-

vace intelligence; jouralgreewards the people ient to num by common confient, as yet, ...
fair to yet feel from the prefence of Kipg Schomme] This is a brief of
Miss is more amply feet down, chi. 11, 14,0.
and, fawboom direthin, Reptel There he shood from the time that
he fled out of Iffers, till Isolomon was dead,
V. 3. That they feat and called him] This is meant of a publick
contains to be him but he shold of Companyation of Iffer I Miss. fending for him by the whole Congregation of Ifrael, While Rehoboam was folemnizing his fathers funeral rites, Jeroboam had time to return to Ifrael, and to plot with his complices about the Kingdom,

and Jeroboan and all the Congregation of Ifrael came and floabe unto Rehaboam faying, Having confulred together, and concluded what they should lay to the King, Jeroboam was the mouth of all Ifrael. For he was a prime Officer of Solomons counsel, and had suffered in the peoples cause, and was also a man of valour. See ch. 11.

26:8. V.4. The future made our yot-? A yoke properly is that whereby oxen are coupled together, and which lyes upon their neck as a means to draw loads after them. Service and fubjection and hard tasks is oft fer our under this metaphor, Jer. 27.8,11,12. Lev. 26. 13. and are counted grievous yokes,

13. and are counted grievous yorks, grievous. Yokes, by teafon of the heavy weight which beafts draw, doe much pinch them. It appears hereby that Solomon put the people to hard fervices, and laid great taxes upon them, This

John 13.1.4. God promifesh to be his Father, 2 Sam.7.14. But a may have reference to that large provision which was taken out of father will not unterly forfake ais fon, Pfal. 27, 105, Godallo pro- all parts of the land to maintain the royalty of his Court, ch.4.7. all parts of the fand to mannam the 107415 of the Courty, u.q., 7, 22, 32, and to the great pains that multitudes of people took about his buildings and other affairs, ch. 7, 18. & 9, 12. But queffionles there were other far more grievous burdens laid on them after his apostasy, to maintain the royalty and idolatry of his seven hundred vives, all princefles, and three hundred concubines. It may be alforthat Hadads and Rezons enmity (of whom ch. 11.14, 23.) occa-fioned some impositions, See on Pl. 72.12.

noned former maportions, Sec on \$1.74.14.

now therefore make thou the gricous fervice] This may be applyed to the labour and pains whereanto the people were put about Solomons works and wars.

of thy father] Which thy father exacted of us. and his beauty sole which he put upon us] This may be applied to the taxes that were laid on them.

lighter] Or, easter. They resuled not all services, subjection and taxes, but onely oppressions by them. Here we see how sedulous and folicitous they were about their civil affairs, but no care at all taken about true religion, or preventing idolarry,
and we will ferve thee] Their meaning is, they would accept

and we will freve they I their meaning its, they would accept. Relaboam for their King, and be thished into him; v., v., v., and he faid unto them, Depart ve] This he faid to gain time for advice and connell, which in a cafe of fo great importance was a part of pundence. Had he not preferred the arroyant adviced unexperienced young men Before the grave contiel of old and the contractions of the purpose of the contraction of the well-staied States-men, it might have proved advantageous unto

for three dayes] Where there are many counfellours, and the matter weighty, there needs much time for conferring counfels together: But great multitudes being affembled from many remote places could hardly admit a longer time. then come again to me] He doth not utterly refuse to answer their

demand And the people departed] This they did, as to testifie their wil-

linguels to accept him for their King on good teims, so to confult about rejecting him in case his answer should not fatisfie their

Active. V. 6. And king Rehiboam confulted with the old mnn.] Such as were ancient and experienced counfellours of 'States called by us Privay couns flours. Gen. 507, 'they are called 'editor of the land. See Job 12, 12, 8, 32, 7. Pfal. 19, 100 See ch. 8.1. that flood before Solomon his father while h yet lived] Such as thefe

that flood before Solomon pis pauer wone or yet usees Jouen as there were on all occasions called to advice with the King. See Efflir, 13,14. Solomon being a very wife man, this their flanding before him could not but be a means to them of learning nuch widom. Prov. 13, 20. Here are two reasons rendred of asking their advice.1, because they were mattire and experienced counsellours; 2. because they had been so much in Solomons company.

they had been to much in Socionisms conjugary,
and faid, How do you devile that I may answer this people? This
which followeth sheweth that he propounded this question in
hope that they would arisfie his humour; but not with a refolution to follow their counsel if it should cross his mind. Compare Jer.42.2,5. with 43.2.

Jer, 4.2.5; with 43.2. V. 7. And they spade unto him, saying, If thou wilt be a servent unto this people this dry lie. If thou wilt as a servant yield unto them, and grant their demand for this once.

them, and grant enert enternation tins once.

and wile fever them, and only set them, and fleet, good words wite

them). Chron. 10.7 thus; I thus be fand to this people, and placif them,

and plack good words and hem, i.e., gentle and mack words, fachas

may feering good to them. See ch.2.7. Prov. 15.1.8. 25.17.

then they will be for feverant for every lie. obseluent fully feet. See

v.4. This they added to meet with a feerer conceit. It might be conceived that if the King should once submit himself to the will of his Subjects, they might prove Lords over him : But here they

flew the contrary.

V.8. But he for food the counfel of the old mon which they had given him] Herein he flewed himself a child in understanding, though in age old enough. See 2 Chron. 13.7.

and confulted with the young men] Such as were unexperienced; filed young in opposition to the old men, v.6.

that were grown up with him] Who had been with him time after, time, and well knew his humour and disposition. and which flood before him They did attend upon him, and also on other occasions gave counsel to him.

V.9. And he faid unto them, what counsel give ye] They who like not good counsel are ready to seek for other counsel, that they may have fome pretext to justific their follie,

that we may answer this people who have shoken to m.] He sup-posed they would farisfie his humour more then the old men

fasing, Make the yoke which thy father did put upon us lighter] He leaveth out this promise of the people, and we will serve thee, v. 4-to make their demands seem the more unreasonable.

to make their demands termine more unreationable.

V.10. And the young min that were grown up with him flake and him, flaying. Thus fluid thou should not this people that flake and the, faving. They are as ready and bold to put an answer into his mouth as if they had been the most prundent counsellors that could be.

Thy father made our yoke heavy, but make thou it lighter unto 19]

Lingham.

Samp Anjawa But they fay uses these, My little fragty, field be theely the the first they fay uses these, My little fragty, field be theely the grade the planed of the Knap whom God rejected, a Sam, locate the same and the planed of the the Knap whom God rejected, a Sam, locate the locate of the theory, but you fairly fleeply and far nearly-rebet, a Sam, a.o., to some test out and weakers member of the body, by logarithe land, or thigh, or back, which are the greatest and through party and far nearly-rebet, a Sam, a.o., to some test, or little of the same and far nearly from their former government. They imply they would not longer depend in farthers, It is a specifically of great principolated for the same far for particularly the same farther south when the crown was caused to the same farther same farther than the same farther same farthe fide, or thigh, or back, which are the greatest and strongest pare. And hereby he implyeth that his power and courage far furpaffed his fathers. It is a speech full of great pride, boldness, folly, and fathroad. He alludes to his fathers youth when the crown was firit fet on his head, ch. 3.7.1. Chron . 22.5 and to his own manage, ch. 14it 1.

Chap, xij.

V. 14. And now whereas my father did lade you with an heard

josh Seev. 4.

I will add to jour yosh J q.d. I will exact more taxes of you, put you to fixther fevrices, and every way more burden you then ever my father did. O foolifh king that followed fath counfels. Was

my define and. O toom any that the third way to ment counters: was this do why to gain a mitting spool; e ? Or rather was it not a courle (whave alienated awilling people? my faith with chaffief you with white, but I will chaffief you with faryhou? This is another proverbial freech. Whipsufe to be made of land one do that could know and fleth. Scorplons are venemous creatures with ftings in their tails, wheresouthern as the second of the handle his filbjects much more roughly and hardly then his

handle his judgetts finden more roughly and narraly tient ing futley had done.

**T.1. So If evident it and All the people caust to Redubern the third day, at the light and apphitated I Their longing defice to know Re-thorboth's hindid and his effection to them, maketh them keep couch, and nor Fall in their attending upon him acthe time for by himlelf-[splyg, Comro to might for third day] Seev.;

**V.13. Mad his king athyrated the people roughly] lebb, hirdly, Cer-tainly he neither forelaw nor feared what the islue of exafterating middlessue secole which his

a tumblitious people might be, and for look the old more consist that they gave him? This doth much aggravate his folly, and thems that wilfulners and obtained was added thereto, So Jer. 43.4.
V.ta. And spake to them after the counsel of the young min, saying]

Heatkning to flattering and unadviled counfellors is the ready way to ruine, 2 Chron. 22. 43. My father made your yoke heavy, and I will add to your yoke; my fa-

ther affe chiffied you with white, but I will chiffie you with fearphon! Because the counsel of the young men pleased him, though a word Because the counted of whe young men petasked him, shough he were permissions, yet he holds close of the very words three of y. 11.

V. i. princes on the joing bandpeed not must the people! Her regarded not their marion, y. 4. but attently rejected their define of having they like why hadren middle lighter. for the called [Heb. civith], or, suraing about i. e. The alternation of this State; and turning the greatest part of the Kingdont to another. I flish path relation to that which followed y. 16.

marjorath it word! This passing or event was ordained and ordered from the Lord; 1. I nethat the Lord withheld his finite of wildom from Rechabours. Merche he middle have differend when

willom from Rehoboam, whereby he might have differed what in probability would be the iffue, Deut. 29, 4. II. In that he gave him over to hearken to rath and evil counteflours, as ch.22.23.

III. In that he alienated the hearts of the people from him, as Judg. 9. 23. This God did to punish Solomans idolatry, ch. 11.11. and to discover Rehoboams folly, insolency, and cruelty. 2 Chron. 32.31. Whatfoever in fuch bafes is attributed to God, is to be taken as an act of justice done by the supream and righteous Judge : Thus Amos 3.6. See 2 Chron. 25.20.

that he might perform] God had foretold as much ch. 11.11. and to flew his truth, he now bringeth to pass what he threatned. See

to hew userquis, he non-one-position to hew userquis, he not a finished solid single position for the Intel spect unto his servants, that they might not be found false witnesles, 2 King. 9.36. & 10.10.

V.16. So when all Ifrael faw that the hing heardned not to them, v. 1.6. So with all these law test the soing manyings and to the pople adjived the king, fajin? The Kings over-flarp and right costs affiver gave such a general distaste, as they would no longer flay, to advise surch the three poor, but unanimously manifest a prefent and peremptory refolution.

Wast portion Oc, what jurisdiction, or command. Saul propounds

House portion [O.5] what jurifdiction, or commund. Shall propositions fluck a quefix of 15 Ma. 347.

Justices in in Parid [In Davids lineage or pofferire. What good and weeper from Davids flock > Or. What right hath it on the nitive have no interitured [i.e. fields, and vineyards, as I Sam. 32,70, or, as we fay; lands and tenements.

In the foat of Jeffel This is a plurate of contempts: For Jeffe was made the case of a contempt. The state of the with much private an. But the holy Ohoth tieften this tiels Jeffe with much private an. But the holy Ohoth tieften this tiels Jeffe with much private and the treatment of what A and in that refiger. and that because he was the father of David, and in that respect the flem or root out of which Christ sprouted, Ifai. 11. 1, 10. The

came or one aneyawer in terms, timspurate community up in the among them, Dant, 3.30. John 23.4. See v.24.

now fee to thine soon boule, David, They direct their speech to Relioboam, and call him David, because he descended from him; and by his own house they mean Judah, that tribe wereof David was. Hereby it appears that the heads of the tribe of Judah did not conspire with them, nor consent to their treason.

So Ifrael He means the ten tribes, Sec y.20. departed] With a refolution never to subject themselves to Rehoboam, or to uny of his posterity.

unto their tents To their own houses or homes.

V. 17. But as for the children of Ifrael] Ifr et is here put for Judah, as 2 Chron, 12, 1. Or that part of Simeon which was within the tribe of Judah ishere meant; Or fuch in the ten tribes as fer their hearts to feek the Lord, 2 Chron. 11.16.

which dwelt in the cities of Judah] And Benjamin. See ch. Lt. 13.
Rehohoam reigned over them For all they voluntarily subjected themselves to him, because the Temple of the Lord was within his jurifdiction.

N. 18. Then hing Rebobasm feat Adoram Some take this man to be that Adoniam ment ined ch. 4.6. 8 5.14, because of the fame office here and there mentioned. If this were the same, he was an ancient man and had been in office most parc of Solomone

fure them they should be eased in their tribute, and thereby pacihe them. But Rehoboams montion of adding to their youth, i.e. of increasing their taxes, made them detest him that was over the

and all Ifrael fourth bim with flones, that he died This they did, without any legal proceeding, tumultuously, and in a rage, as Acts 7.57,58.

therefore kein Rebubuam made freed] He, fivengibned himself to fet him up to his chariot For by this evidence of the peoples wage he saw there was great cause for him to look to hirsself. to flee to Jerusalem] This city was in that tribe which stuck to him and he could have no sate abiding in any of the cities of If-

him? and he could have notate abtuing in any of the crees of 11rael. Of ferufalemilee ch. 3.15.
V. 19. So final rebitled Or, fell away, Or, dealt treacherouffy.
The Mebrely word is attributed to fuoli as transgress a covenant,

whe detected words a strangered to usen as trangered a corenamy, 180.8.1.2. King.1.1.8.2.3.45, majuril the band of David Is. David Royal posterity. Though majuril the band of David Is. David Royal posterity. Though this were decreed by God, and by Gods Prophet revealed beforehand, yet because they did it not on that ground, but upon a re-ballous displayshion, their falling off is july falled whellow. So a this word used 2 King.1.1.

unto this day] See ch.9.13. V. 20. And it came to pass when all Ifrael All Ifrael is here to

be taken as v.i.

heard that Ferbians was constagain, that they feat and celled high

nate the congregation] It is faid v.3. that they feat and celled Jerbbeam; How then are they faid to fend for him again; P. R. I. This

may have relation to that time, or that time to this j'Or, 2. the

Elders might fend for him then, and now all the congregation;

J. Jeroboann, after he law failtway made for thim to' be King,

might withtin whimfelf, as Saul did, - bam. to. 1. tou when Rel
hoboam was abault vea flot he miche reum again, and do sho

might within with minuters as Saut and From 10.21-rout when Ace-hoboam was actually cath off, he might return again, and to the people fond for him the fecond rime.

and made him Kipe over all Virged? They actually chole him, openly proclaimed him, and folernily fetted hint on the throne. there was none that followed the house of David but the tribe of Judah onely | See ch. 11.13.

V. 21. And when Rehoboam was come to Jerusalem] This was

V. 21. And when Revoupour was come to Jerujaway and the securety place that he had, he assessed the boung of Judah, with the tribe of Benjamin I Herein is verified that that was promifed ch. 1.1.3. Under all the house of Judah is comprised not onely that tribe, but also all that took part with them.
an hundred and fourfeore thousand chosen men, which were warriors

Here is a great army fuddenly raifed out of two tribes; yet his for

railed a far greater, a Chron. 13.3.

10 fight against the house of Israel He fought by lumane means to recover with a by his farther's idolatery and his own folly was forfeited and lost. But his purpose was in vain.

teitet and tott. Dut ins purpose was in vain.

to bright the Kingdom again to Rebuboam the son of Solomon An. Hebrassen like that which is noted ch. s.r.

V. 22. But the word of God came 2 Chr. x.r. i. The message of

true Prophets was Gods own word. Prople therefore here manifested great impiety, and ingratitud: of a true Propher, cl., 13, 12 Christ, 13, 13 Christ, 13, 13 Christ, 13, 13 Christ, 13, 14 Christ, 14, 15 Christ, 15, 16 Christ, 15, 16 Christ, 15, 17 C diftinguifted from two falle Prophets, Shema jah the Nehelamite, Jer. 19.14. and Shemajah the fon of Delajah, Neh. 6.10. V. 23. Speak unto Rebotoum the fon of Solomon King of Judah]
Gods word must be delivered even unto Kings.

and unto all the honfe of Judah and Benjamin] Seev. 20.
and to the tensant of the people, (aying) Under this word remant
are comprised such of the tribe of Simson as dwelt within the tribe of Judah, together with the Priefts, Levites; and many of other tribes that came into Rehoboams jurisdiction, & Chr. 11.13,16.

Sec. ch. 11.13.

V. 24. Thus faith the Lord A Prophets usual preface, showing his warrant to gain the better attention.

Te fluid not gum tine octice attention.

Te fluid not gu pupor fight againg pour butlinenthe children of Ifrate]

Their near relation, hinted in this word brethren, is urged as a ground of reftraint, to keep them from over-much forwardnefs to fight against the Ifratlies. So Deut. 2.4,8. But it did not make Sich a war fimply unlawfull. See 2 Chr. 13.15. & 28.8. Judg. 27.28. return every men to his houfe] i.e. Be quiet, and follow every one his own affairs. What was called tents v. 16. here is filed house.

nis own artists.

For this thing is from mr.] Seev. 15.

They hearhead therefore to the word of the Livid] The mind of the Lord being fo plainly made known to them, they submitted themselves thereto, though it were against their own mind, See 2 Chr.

25.10. & 28.10. and returned to depart! An Hebrailin, implying that they were

according to the word of the Lord | Another Hebraism in redundancy. It theweth Gods word much prevailed with them, and was

the onely cause that moved them to defist.

V. 15. Then Jeroboam built Shechem in mount Ephraim, and dredt aberein] Of Shechem see v. 1. It was built before, but now he made it akind of new city, a royal City. See ch. 9.15. and went out from thence] To the other fide of Jordan, where Pe-

and built Penuel] This was the place where Jacob wrestled with the Angel, Gen. 32.30. Here had been a strong tower, long before beat down by Gideon, Judg. 8.9,17. In Shechem Jeroboam made a palace for himself to dwell in: In Penuel he placed a Garrison, Palace for limited to when in a remember he place a sample And as Jeroboam fortified places for the flength of his Kingdom, fo did Relaboam for his, a Chr. 11.5, &c.

V. 16. And Freeboam find in his heart] He thought and imagined fuch things as follow. See Plai, 14.1. That which he project-

eth as a means to preferve his Kingdom, proved the ruine thereof,

th. 15,30.

Now Boll the Kingdomerturn to the house of David | He thought the children of Ifrael within his Kingdom, if some course were not asken to present it, might revolet from him and own Davids heir for their King, as is more plainly expressed v.27, Behold his finall or no faith. Ho hath no confidence in Gods promise; for he had no care of Gods charge, ch. 11.37,38.

V. 27. If this people you to do facrifice in the house of the Lord at Jerusalem? To do facrifice was the principal and proper service of the Temple, Deut. 12.6. and is here put for the whole worship of to a temple, Deut.1-2. and as neer put for the whole working of Ood. This ufurper feared that piety to God might draw away the peoples heart from him, and ditercupon he drawes them to idolarty. He might allo fear that the magnificance of the Temple, and the glorious things appetraining thereunto, yea, and the Priets ma-king known Gods promifes to Davids houle, would caufe them to

joyn with the men of Judah,
then shall she beart of this people turn again unto their Lord] He was
not ignorant that Gods ordinances might be a means to turn their hearts to obedience and loyalty, especially if the Priests and Levites, the ministers thereos, should presse them upon the consciences of those that came to the Temple, as he had cause to think they

would. even unto Rehoboam King of Judah] Here he acknowledgeth that Rehoboam, against whom he and Israel had rebelled, was their Lord, and so is a witness against himself and those that took part

and they shall hill me] Usurpers live in continual fear, and sufped the worft.

and go a sain to Roboboam King of Judab] He makes himfelf the principal cause of the rebellion, and conclude that if he were taken away, all might be brought to be subject again to their po-

Per King.
V. 28. Whereupon the King took counsel] Wicked men in their impious acts can take advice, and use more heads then their own. and made two calver] In imitation of those idolaters Exod. 32.4. who themselves imitated the Egyptians, among whom they had long lived. Yea, and Jeroboam himself having lately lived in Egypt ch. 11.40. might thereby be induced to make his idols like unto those of the Egyptians.

Anto mote of the Egyptums,
of gold I foloaters can spare their most precious metals to make
their Idols of, Dan, 3.1. supposing to honour their gods thereby.
Concerning which folly see Isa, 46.6. Jerro, 438. Hol. 8.4. Hab. 2.19. Acts 17.29. These idols were not gilded over, but were of mailie gold, molten, and cast into the fashion of calves, ch. 14.9. 3 King. 17.16. Nch. 9.18.

and faid unto them, It is too much for you to go up to ferufalem] He pretends the peoples accommodation and eale, as a cloke to cover his own distidence and cursed policy. He would herein shew himfelf more prudent for the peoples good, and more mercifull then

behold thy gods O I [rael] He means a representation of the God

bibble thy gost O'l' plat' i rie means a representation of the God of Ifrael: and he takes the plat's from Exchod, 3.4., which brought then up out of the land of Egypt] Hereby he would imply that he drew them to worship no other God then the turned God, the God of their fathers, that chole them to be his people, and tedecimed them from bondage. By this description doth the Lord God of Israel oft set forth himself, as Exod. 20.2, Lev. 19.36, Ezek

20.55. Amos 2.10. Mic.5.4. V. 29. And he fet the one in Bubel] A City of Benjamin, in the utt:most coat of Ifrael on the South, John. 28.22. It fignifiest the house of God, because there God appeared to Jacob, Gen. 28.12, 19, and there they worshipped God, Gen. 12.8. & 35.7. But by teafon of Jeroboam's impiety, the Prophet cals it Beth-aven, Hol. 10.5. The Inhabitants of this City fevered themselves from others of their tribe, and revolted to Jeroboam; and thereby he had the op-portunity to fet up one of his calves there. It was recovered, together with divers others even in Jeroboams time, 2 Chr. 13.19.

and the other put he in Dan] A city in the utmost coast of Ifrael on

anathe enter put he in Dan J a city in the unnot court of irraefor the North, John 19.47. See on Judg. 18.29. V.30. And this thing became a for J A most heinous sin, most dis-honourable to God, and which cause he divorce betwirt him and his people, being a sprituall adultery, Jer. 13.27. Ezek. 13.43.
Hol. 2.2. a sin whereby he drew all Israel from God; and made them to sin, 2 King. 17.21. This therefore is put into Jeroboams file, 2 King, 19.31. See on ch. 13.54. & on Gen. 36.43. Many circumstances much aggravate this fin. 1. It was against that charge which God had most express, frequently and earnestly incultated, Exod.20'4,23. & 32.7. &c. 11. His image was one of the bases. Pfal. 106.20. III, One image contented him not, v.29.32. IV, He performed fuch fervice to devils as was due to God himfelf, 2 Chr. 11.15. V. He ordained divine worthip to be performed in ano-11.15. V. He ordained divine working to be performed in another place, v. 3.a at another time, v. 3.a first another manner, v. 4. and to yother Priefts, v. 3.1. then God lad appointed, VI. He himself ulumped the Priefts office, v. 3.3.

For the prople went to working By offering facrifices, v. 3.4. before the one, even wind Dan J Dan was more remote from fundy in-land cowness and cities of lifted then the Temple; yet rhibiter

did the idolatrous Ifraelites go, rather then to the houle of God.
Men cantake more pains to do evil then to do good. To make up
the full fenfe of this verfe, thus much may be added, and to worky before the other they went unto Bethel.

begove the chore they weak halo betton:

V.31. And be made an house of high places J Jeroboam mades
fair Temple on a high hill, wherein were many alters and onludolatrous monuments, which use to be in high places; so as this
Temple was inflead of many high places. Mention is made of boufer in the plural number ch. 13.22. In other places the ward boufe is left out, and onely high places mentioned, as ch. 13.33. 2 King. 17.32. 2 Chc. 11.15. He had otherwhere places for idolatry besides Dan and Bethel, ch. 13.32.

and made prifts of the lower for the people] i. e. the meaned for, ch. 33,3. These were sit enough for services of mans invention, and for such Gods. Yet this proclaimeth his impious and profammind; for he professed or services God.

misch were not of the fors of Levil He feared left the Levice, being in Rrusted in the Law, should disswade the people from his idols, and perswade them to go to the Temple, v. 27. His practice

was againft the express Law, Num. 3.6,10.

V.32. And Feroboam ordained a feast The Israelites from their coming out of Egypt, had been accustomed to solemn and sacred feasts: and people use to be much taken with feasts.

in the eighth moneth, on the fifteenth day of the moneth] This moneth was a time of his own invention: None of the Lords feasts were therein, v. 33. He might feat left the people might be moved to go up to Jenisalem, if his feath had been then when the Lord commanded all the males to go up to his house, Deut, 14,16.
like unto the feast that is in Judah] This is meant of such folemni-

y as was used in the feasts at Jerusalem. Or in particular it may have reference to the feast of Tabernacles, at which time Solomon

nave reteries to the termine, it is a winter in Sommer dedicated the Temple, ch. 8. 65.

and he offered upon the Altar | Or, went up anto the Altar, namely, to that which was in Dan, v. 29.

[o did he in Bethel] These were the two places where he set his

facrificing] Or, to facrifice.

unto the calves that be had made] He doth that to his idols which was due onely to the true God.

and he placed in Bethel] So also did he in Dan.

the Pricits of the high places which he bad made] Of high places lee ch. 3.4. This phrase Priests of the high places, distinguishers them from the Lords Priefts.

V.33. So he offered upon the Altar Or, went up to the Altar, which he had made in Ethel Jeroboams offerings at Bechel are repeated, to them the time and occasion of the Prophets reproving him in the next chapter.

the fifteenth day of the eighth moneth] Sec v. 21.
even in the moneth which he had devised of his own heart] For God had no where enjoyned it.

nad no where a popular it.

and orderined a feelf unto the children of Israel See v. 32.

and be offered upon the Altar] Jeroboam most prefumptionsly as Uzziah 2 Chron. 26.16. intruded himself into the Priests office. the rather to work in his peoples mind an high efteem of his

and burnt incenfe] Heb. to burn incenfe. This was another part of the Priests function, Lev. 16, 12, 13.

CHAP. XIII.

Verl.1. A Nabehold] This preface giveth us to understand that a there came a man of God] See on 2 Pet. 2.21. This man of

there terms a mass of God J Sec on 2 Pet. 2, 21. This main of God is faid to be a prophety v. 18. one infinited and fent by God i furth an one as Shemajah, chup 11.22. He had his committed from God, both for the mellage it elfg, and for confirmation thereof with unfracles. Seeing the Holy Ghort hathor experied his name, it is too great curionity to learly lafter it. It is not probable that he though be any of them who are anter it. At it is the product that it income of any or them who are mentioned 2 Chron, 9, 30, 812.15. For some of them died before this Man of God, the other lived after him. He died the same day wherein he delivered his message. Terullian faith this

lame day wherein he derivered his menage. Actualish light his Manof God was Shemajah, I, De jejunio, c. 16.
out of Judob] To wit, one of them that detelting Jerobo-ams idolatry had fled to Judali, 2 Cluro, 11. 16. By fending one from Judah, God shewed that his true worthip was to be found

Chap.xiii.

by the word of the Lord] By Gods appointment and command.

Or, with the word of the Lord.
unto Bethel] At that time there was a great affembly and folemnity, chap. 12.33. Though it were a place of idolaters, yet God sendeth a prophet to reclaim them, before he would utterly Goo lendern a propriet to rectain them, belove he would interfy aft them off; or, in case they were obstinate, to aggravate their sin, and justific Gods proceedings against them. See chap. 16.1. The ten tribes even after their revolt, had many prophets, ch. 18.4.

2 King.17.13.

and Jeroboam stood by the altar to burn incense] Or, to offer, namely with his own hand, as chap. 12.33. Of incense see 1 King.9.25.

V.a. And he cryed] With earnestness and boldness the man of God declared his message, 1sa. 78.1.

against the altar] Altar is here synecdochically put for all their idolatrous service; for their chief worship and service was upon and about the altar. In this extent is this word oft uled, as chap. 19. 10. 2 Kings 18. 22. Ifa; 19. 19. 1 Cor.

in the word of the Lord Inventing nothing of himself. hister word of the Lord I Inventing noting on nime... and faid, O alter, altar I This is an elegant and emphatical expedition of his melfage; as 1fa.19.1. Thus he ordereth his speech, to associate the king and people the more, and to make his word be the better heeded, So Jer. 22.29.

of the octter needed, So jet. 22,29.

thus faith the Lord] See ch. 12,24.

Bebold] A most remarkable prophecie is here recorded. For though the accomplishment was three hundred and thirty years after this, yet all particular circumfrances are as punchually fer down, as if it had been a narration of things paft rather then a prediction of things to come. Read 2 King. 22.1,2. & 23.15,

a child shall be born unto the house of David Because Jeroboam had revolted from the house of David, God will make one of that house an executioner of his justice on Jeroboam and his successors. Hereby the judgment is aggravated.

Josiah by name] 2 King, 23, 16. This sheweth that particular matters are fore-ordained and after ordered by God. See the like Ifa.44.28. & 45.1.

and upon thee] An elegant figure called Prosopopaia, whereby he speaketh to the senseless altar as if it had understanding, to make inan, who hath understanding, the more to heed it.

Ball he offer the priefts of Priefts are named to aggravate the terrout. He meaneth by the priefts fo much as was remaining of their bodies in Josah's time, which was their bones; of the high places] See ch. 3.4.

that burn incenfe] See ch. 11.8.

into ourn mentals use ch. 11.8.

inpositive; The place of fin was the place of judgment Luk.13.

1. This prophecie compared with the accomplishment thereof a King. 13.16. sheweth that Priests had a common place of burial

and mens bones shall be burnt upon thee This fees out the extent of the judgment: For other mens bones are here meant besides the Priess. And this is added to terrific others, as well as the Priess. the Priefts. And this is added to terrific others, as well as the Priefts. The idolaters, Priefts, and other who offered "Berifices of beafts to their idols, finall themselves be made facrifices; and as they turned God into the image of Beatts, to they were to be made as facrificed beafts. Thus judgment answered the fin.

truth of his prophecie; Jer. 28.6. See Joh. 4.48. This he did the rather, because of the long time that was to pass betwist this prediction and the execution thereof.

the fame day] Prefert figns immediatly following upon the word spoken make the deeper impression.

spoken make the deeper impection, figure 1 is the layer hath staken. In that the Lord commanded hinto threaten the sign before it sell out, the Lord commanded hinto threaten the sign before it sell out, the Lord is failed to shout the sign. Pecialciums of things by men tent from God shew that they fall not out by chance, me any other way; but by the Lord, 1fa. 48.5.

Behold, the alter fhall be rent | Prefently, of it felf, it shall cleave afunder. This was a fit fign to prefigure the abolithing of their idolatry; as was the rending of the vail, Matth. 27.51. to fore-flew the ending of the legal fervices.

and the ashes that are upon it shall be poured out] They shall with fuch violence fall out as water poured down.

V.4. And it came to pass, when hing Jereboam heard the saying of the man of God] That which should have abated his passion, did

the man of your A has which mound have about an spanion, one energy in emely ble fining of ama of God. See v. 1.

which had cred againft the attar in Bethell See v. 1.3:
that he par forth bis had f This he did in anger to have apprehended him; or at leaft to shew his cagerness to have the standers

from the altar] Where he was burning incense, v. 1.

faying, Lay hold on him] The mischief which tyrants cannot themselves effect, they will have others to do for them.

And his hand which he put forth against him dryed up] The fleshind withered and sinews shrunk, and that without any external caufe:

fo that he could not pull it in again to him The use of finews and oynts, which are instruments of motion, was clean taken away. God can restrain the rage of the fiercest, so as they shall not be able to hurt his fervants.

V.5. The altar also was vent, and the ashes poured out from the altar An event answerable to the threatning, ver.3. So chape

14.15.18.

according to the fign which the man of God had given] God verified his word delivered by his fervaint. See v. 26.

by the wird of the Lard] See ver. 4. Here are two figns, to make the deeper impreffion in the peoples heatrs; t. the drying up of the Kings hand, 2. The rending of the altar The former being on the King himfelf made the latter to be the more heeded. Yea, a third is added v.6. namely, the reftoring of the Kings hand. Test, a ture is added v.6. namely, the retoring of the aims, manu. Thus they had line upod line, line upon line, as 11:28. o. Whereby grace and indulgency were manifested, and their incredulity and obsti-

V.6. And the king answered] This hath relation to Gods speaking in and by the signs, v.4.5. Or, the word answered may simply be taken for spake: so it is translated Deut. 46.5. Job 3.4. Yea, it is oft used as a pleonasm, especially when the word said is joyned with it, as here, & 2 Chron, 29.31. & 34. 15. Mar.

11. 14.
and faid unto the man of God, Estreat now the face of the Lord This word face is attributed to the Lord after the manner of man. The face manife fleth either diffleasure and anger, or good li-king and savour. To entreat the face of one that is offended is ear-nefly to desire a change of his countenance, that his anger may be turned into favour, Prov. 19.6. Jeroboams meaning then is, That the Prophet would beseech the Lord to turn away his anger; and then pray for his favour. This phrase is used Exod. 32.11,12. Chron.33.12.

thy God] He addeth this in opposition to his own idols. He had no heart to acknowledge the Lord to be his God, See Jon. 1, 6. Dan. 6.20.Exod.10.17.

and pray for me, that my hand may be reflored me again] Judgments fo work even on Idolaters as they are moved to feek redrefs of that Lord.

And the man of God befough the Lord] Heb, the face of the Lord, as before. This he did in Jeroboams idolatrous temple. For having at this time just cause to be there, he might there lawfuly pray. Men of God are soon brought pray to even for persecutors;

and the kings hand was reflored again Rightcous mens prayers avail much, Jam. 5. 16. even for the wicked, Exod. 8.12,13. Gen:

and became as it was before] God can perfectly cure the wounds he

was very a survey.

V. 7. And the king faid to the man of God, come home to me. Wonders work on the stoutest, and mollifie the hardest hearts, Exod. 8.8. especially such wonders as bring good to men, Acts

and refresh thy self] Heb. strengthen. For eating and drinking repair a mans strength, which is weakned by want thereof, Gen. 18, 5. 1 Sam, 30, 12.

and I will give thee a reward] This he offers in gratitude for the benefit he received by his prayers, as 2 King. 5.15. By the

light of nature men discern the equity of gratefulness.

V.9. And the man of God said unto the king, if thou wilt give me half V3. And he gave a figur.] To assure them that heard him of the bint house, I will not go in with the thin the This preach half thine house, I will not go in with the thin the Fig. is a proverbial speech, Esth. 5.3. Mar. 6. 23. like to that, Numb. him against Gods express command. 22. 18. His meaning is, that by no reward at all (were it as great as that which the devil offered to Chrift, Mat. 4.8,9.) he would be induced to abide with the King.

neither will I eat bread nor drink mater] Bread and mater are Sy-

nation will seasoned not comprometry measured manager are by-needed-includy put for all full damance, [16, 31.] in this place] is, e. the city Bethel. For he deniced, on this ground, so cas in the old Propheter hondle, v. 16. V. 3, For for was it charged not by the word of the Lord, faying]

Gods charge was more to him then refreshing or reward. He estermed the words of Gods mouth more then his necessary sood, Job 23.

Est no bread nor drink mater] God would have him shew his detestation of idolatry by avoiding all communion with Idolaters, Rom. 16.17.2 Joh. 10.

nor turn again by the same way that thou camest] For so to do might make thew of some shame, or fear, or failing of his purpose. In such a sense this phrase is used a Kings 19. 28.

V.10. So he went another way, and returned not by the way that he came] Herein he did as became a man of God; though afterwards he failed, through too much credulity, against Gods express

to Betbel | Sec v. 1. & ch. 12.29. to Exempt Josev I. & Ch. 12-29.

TI. Now there dwitt an old prophet J He is called a prophet, because he assumed that function, as ch. 18.20, and because God used his ministery, v.20, as he used Balaams, Numb. 23, 5. And this title is oft given to false prophets, Deut. 13.1. Jer. 2.8. Ezek. 13.
2. He is said to be an old prophet in regard of his age, being an old man, and of his office, having been many years a prophet, yet not very faithful, v.18. There are different opinions about him, whether he were a true or a false prophet. There is nothing recorded of him, which might not be done or spoken by a false prophet : Balaam went as far as he did : But there are many things recorded of

him which cannot well become a true prophet . in Bethel] There he had his habitation; but at that time he came from Samaria, 2 King, 23.18. Or, he had formerly dwelt in

Samaria, but now in Bethel. and his fons] Heb. his fon. First one fon might tell the news, then other of his fons confirm the fame. For in the end of this verse it is faid, they told, Or, by a Synecdoche the fingular number may be put for the plural.

came and told him all the works that the man of God had done] i. e. the miracles before mentioned. They wrought great aftonithment in the beholders; and that moved these fons to relate them to their father.

that day in Bethel] This shows that the sons of this prophet were present at the idolatrous facrifices. the words which he had Spoken unto the hing] Those threatnings

which he had denounced against that place, them they told alfo to their father] They concealed nothing from

him. V.12. And their father faid unto them, What way went he?] The judgments threatned, and miracles accompanying the same, made that old Prophet inquisitive after the man of God.

for his fons had feen what way the man of God went] This is brought for ms forts ma feet what way the man of God went; I has a brought in as a reason of the old Prophets inquiry. For his sons having observed which way the man of God went, told their father. This they might well do, because the man of God made no stay, but

mediately went away.

which came from Judab] See v. I.

V. 13. And he faid unto his [ons] Fathers have power to require fervice of their children, Gen. 30.35. Exod. 2.16.

Saddle me the affe] A fies in those Countries were used as horses are now with us, Numb, 22,21.

So they fadled bim the affe] Children must be ready to do fervice to their parents, Exod 20.12.

and he rade threen] He was old, and knew not how far he might go before he overtook the man of God, and therefore used this

V.14. And went after the man of God, and found him fitting under

an oak Weary and hungry; as Christ, Joh. 4.6.
and he faid unto him, Art thou the man of God that cam: ft from Judah?] Though the old Prophet by his fonnes relation might fuppose that he whom he found under the oak was the man whom he fought, yet he propounds this question to him, to be more affured thereof

And he faid, I am] The man of God is not ashamed to profess who he was

V. 15. Then he faid unto him, come home with me, and eat bread This might be a point of courtefie. But it is probable that his fonnes had told him how the man of God had refused to accept the Kings invitation, and withall the reason of his refusal : which if so, he could not mean any good by this invitation. His answer v. 18. shews, that he had heard how God had forbid him to

V. 16. And be faid, I may not return with thee, nor go in with thre] Yet he remains resolute in keeping Gods charge, v.g. neither will I cat bread, nor drink mater with thee] He would not make needful refreshing of his body to be to a dispensation for

in this place] i. c. Bethel, as v. 8. V.17. For it was said] Heb. a word was.

to me by the word of the Lord, Thou Shalt eat no bread, &c. This is a faithful repatition of the charge, v. 9.

V.18. He faid unto him, I am a Prophet alfo] Thus he was in his.

own ofteem, and in the effects of the idolaters among whom he lived. So Balaam, 2 Pet. 2.16.
as thou art] Herein he speaks too much of himself.

and an Angel spake unto me by the word of the Lord, saying This he pretends, because God was wont to declare his mind to men by

Angels, Numb. 22.35.

Bring him back with thee into thine house] Hereby he would intimate that the man of God had sufficiently obeyed Gods charge in refusing the Kings invitation, and going so far another way as he

that he may eat bread and drink mater] This was a fair balt to a man hungry and thirfly; but a dangerous hook lay covered un-

der it.

but he byd unto him] This was not the part of a true Propher.

By this lie, 1. he maketh God to thwart himfelf, by forbidding
and commanding the fame thing; 2. he dishonourcul the miniftery of Angels, by making it a pretess for fal flood; 3, he di-graceth the function of a Prophet, whereof he profesieth himself to be ; 4. he betrayeth the man of God.

V.19. So he went bach with him, and did eat, &c.] All this was V.19. So ne went man with mms and are cat, etc. 1 All this was done contrary to the express charge he had received, v. 9, from which no Angel should have drawn him, Gal. v. 8. His sudden yielding also to the old Prophets words much aggravanth his sin. yielding allo to the old rrophets words much aggravatch his fin, For being himfelf a Prophet, he might have enquired of the Lord whether that which the old Prophet fuggefted were true or no: a leaft he might have prayed unto the Lord for direction in fuch a fuspicious case.

V.20. And it came to pais as they fat attable] God foon discovers both the faishood of the one, and the over-much credulity of the other; and thereby takes away all comfore from the intended refreshment.

that the word of the Lord came unto the Prophet that brought him back | God can inspire wicked men, and use their ministery.

V. Dr. And be cryed] Being by an inward Divine rapture in 2 manner forced, though it were an evidence against his own former word, he plainly and audibly with vehemency declares God.

unto the man of God that came from Judah] See v. 1;

[aying, Thus faith the Lord] See ch. 12.24.
Fora much as thou hast disobested the mouth of the Lord, &c.] Tenpracions alter nor the nature of fin. Difobedience is laid to the charge of this Man of God, though he were beguiled.

V.12. But camest back, and hast eaten bread and drunt water in the place of which the Lord did fay unto thes, Eat no bread, and drink no water. His disobedience is here particularly exemplished. ed, to convince him the more thorowly. His fin was like Adams, Gen.2,17. & 3. 6.

thy carcafe shall not come unto the sepulcine of thy sabers. That shall not die among thy kindred, nor be buried with thy prognitors. This was accounted a curse, 2 Chron. 21.20. [sa.14.19.10. 1023. Ans was accounted a curre, a 2.1800. 21.30. 111.414392. Jer. 23. 19. for people very mark defired to be buried neer their anceftours, Gen. 47.30. & 49.19. This judgment is foorchand-to-nounced to bring him to repenance, and make him the more for rioufly prepare for death. The kind of judgment might give him to understand that the fincial bet raken away in his justicety before the conderstand that the fincial bet raken away in his justicety before the conderstand that the fincial between the second of the conderstand the second of the conderstand he came to his own countrey.

V.23. And it came to pass after he had eaten bread, and after he had drunk] God fuffered him to refresh himself.

that he fadled for him the afs.] The old propher caused the asstobe sadled, or he sadled it himself. He was now the more officious and courteous to the man of God, because he discerned how injurious he had been unto him by feducing him to do otherwise then God had charged him.

to mit, for the prophet whom he had brought back.] This is added to flew diffinfly to whom the courtesse was offered. But the old prophet himself did not accompany the man of God, left thereby he might partake of the judgment.

V. 24. And when he was gone] From the old prophet house.

a lion] One of the most ravenous and irresistible beasts that be. They oft do much mischief in those parts, chap. 20. 36. Judg. 14. 5. 1 Sam. 17. 34. 2 Sam. 23.20. 2 King. 17.

25. met him by the may] The event fo answereth the threatning before mentioned, as it apparently sheweth that it was ordered by God, ver. 26. See chap. 11.29. & 20.36. 2 King.

and flew him] Judgment beginneth at the house of God; I Per, 4. 17. and Saints are oft made figns to the wicked; Ezek, 24, 24. By this judgment inflicted on this man of God it was manifefted that the judgement threatned against

the idolaters would furely be executed.
and his careafe was east in the way Hence it appears that

the lion did not devour him. God would herein shew a migture of mercy with judgment. For, 1. by this means his body was buried; ver. 30. which was an outward bleffing, ch. 14.13. 2. God gave hereby a visible evidence of his fouls falvation, as in the case of Aarons two sons, who were destroyed with fire, and yet their bodies not confumed nor their coats, Lev. 10.2,5. Read 1 Cor.

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and the afs flood by it] Lions use to devour affes: yet the Lord would here show how he can restrain them from that which they most hunger after. This is more fully exemplified Dan, 6,22.

the lion also flood by the carence He had time to have devoured both the man and the als; but having done that for which the Lord fent him, he could do nomore. Thus perfecutors are permitted and refrained, Gal.1.23. Job 38.11. Again, by the lions standing by the carkafe it was kept from being devoured by other beafts or fowls.

Thus the destroyer proved a preserver, as Judg. 14.14.
V. 25. And behold men passed by, and saw the carcase cast in the may] God would have many witnesses of so remarkable a mat-

and the fion flanding by the carcafe | Lions use in the day-time to lay themselves down in their dens, Pfal. 104.22, for there is in them a dread of men : But this lion neither fears the passengers going to and fro, nor is so stere as to slye upon any of them, but stands still by the corps, Surely this also was of the Lord,

and they came and told it in the city where the old prophet dwelt]
This did the more encrease the respect thereof. The city here meant was Bethel, v. 11, where many idolaters were affembled

V.26, And subsent the prophet that brought h m back from the may, beard thereof] This description sheweth that the old prophet mentioned v. 18, is here meant. Certainly he did wait for and hearken

after the event, and thereupon quickly heard thereof.

he faid, It is the man of God, who was disobedient linio the word of the Lord.] Though the man of God were deceived, yet is he not thereby excused See v.2 1. therefore the Lord hath delivered him unto the lion] God [pareth nor

his own childrens disobedience. See v. 24.

which hath torn him] Heb. broken him. The lion might by biting

him break fome of his bones. and flain him according to the word of the Lord which he shabe unto bin] This hath reference to that judgment which the old pro-phet inspired by the Spirit of God denounced v. 2t, 22. See

v. 5. V.17. And he space to his fons, faying, Saddle me the afs. And they

faddled him] See v.13.

V.18. And he went Conscience of former wrong made him the more careful of future kindness,

and found his taveafe cast in the way.] If the several passages be-tween the lionskilling the man of God and the prophets finding extraordinary and Divine restraint of the lion;

and the ass and the lion standing by the carease When the lion had done what God appointed he could do no more, neither to the dead torps, nor to the living als.

the lion had not caten the carcafe, nor torn the afs] Heb. broken, Sec v. 24.

V.29. And the prophet took up the carcale of the man of God] Either the lion upon the prophets approach went away, or the prophet observing how the lion was restrained, took courage and feared him not.

and laid it upon the afs, and brought it back] Here we fee one end why the als was preferved, namely to be a means of carrying back

and the old prophet came to the City to mourn] So was the cuffome for fuch as were respected, ch.14.13.

and to bury him] By this we fee that the Man of Gods carcafe came not to the sopulchre of his fathers, v.22. For that was in Judah, and he is here buried in Bethel, Yer decent burial was not denved him.

V.30. And he laid his carcafe in his own grave These relatives, he, his own, have reference to the old Prophet, who, it feems, had prepared a grave for himfelf, as Joseph of Arimathea, Matth. 27.60.

and they] The old Prophet himself, his sons, and others in the city who took him to be a man of God.

mourned over him] See v. 29. They might mourn, 1. for his death, that fuch a Man of God should be so soon taken away; 2. for the manner of it, that it should be by such a judgment; 3. for the occasion of it, a falle suggestion; 4, for the confequence of it, the execution of the judgment he had denounced.

fixing, Alas my brother] This might be the beginning of a funeral fong. See Jer. 22, 18. They call him brother, 1, as he was a man, of the same fleth coming from Adam; 2, as he was an Ifraclite of the same lineage descending from Jacob.3. The ald Prophet might fo call him in regard of his function; for the Man of God was a Propher.

V.31. And it came to pass after he had buried him, that he space to his fors] He hoped his sons floud survey him, and thereupon gives them this charge. It belongeth as a duty to surviving children to take special care of their parents burial, Gen. 25. 5. &

faying, when I am dead, then bury me in the fepidelire wherein the m.m of God is buried] He believing that whatfoever the Man of God had forefold fhould be accomplished, thought his bones if known might be spared and therefore appoints his body to be there laid, and a fiperfeription to be ingraven on the comb flone to flick whose bones lay there. And what in this kind he believed, answer-

ably fell our, King. 23.17.

lay my bones beside his bones. Though their slesh might turn to dut, yet he knew their bones would last long: therefore he maketh mention of bones, and the rather because they are expressly mentioned in the judgment, v. 2.

V.32. For the faving which he erged by the word of the Lord anounced, v. 2.

and against all the houses of the high places See ch. 12.31.
which are in the cities of Samaria I There was a very large mountain called Samaria, and there might be many Ciries thereon, or appertaining thereto. After this the chief City of Ifrael, where the King had his Royal Palace, was called Samuriat ch. 16.24. So as this word Samaria may here be used by anticiparion. For this flory might be published after that Samaria was

Shall furely come to pass] Heb. being shall be. The Hebrews imply much emphasis under the doubling of their words. See ch. 8.
13. By this it appears that he believed the truth of what was fore-

that fair warning.

Jeroboam returned not from his evil may] Nothing worketh upon a man refolved to do evil, especially if the leaving of that evil may seem to endanger a Kingdom, as this did to Jeroboam, ch. 12.

26,27,28.
but made again] Heb. returned and mide. This hath reference to that shew of repentance which he made, v.6,7.

of the lowest of the people Priests of the high places] Sec chap.

who oever would Offer himself to be a Prieft. he consecrated him] Heb. filled his hand. Exod, 28, 41. The Priests at their confecration laid their hands on the facrifice, and in their hands took some part thereof, when it was cut assunder, together with bread and oyl: Thus were their hands filled. Exod. 29, 9, 10, 13, 24. They also who brought gifts to the Lord, by such a filling of their hands are said to be consecrated, i Chr. tween the nonskilling the man of you and the propriets mump of man a ming of mean angular and the propriets in the folded blee who executed the Lords just revenige, Exod. 32, and the pub of the pub of the Lords ordinances, were wont a ming of the propriet and the propriets of the propriets of the propriets of the propriets of the Lords ordinances, were wont a ming of the propriets of the propriets of the propriets of the propriets of the Lords ordinances, were wont a ming of the propriets to fill their hands with fome facrifice or gift, and thereby on. Some apply this to the filling of Jeroboams hands with gifts, as if every one that was made a Priest first gave him a great bribe. See

on Judg.17.5. and he became one of the Priefts of the high places] The forefaid idolatrous course of consecrating Priests seemed to them every way ás sufficient as Gods own ordinance.

as uninteria as Osas with originance.

V. 34. And this thing] Jeroboams perfifting in his idolatry.

became fin unto the house of Feroboam. An indelible fin, that could never be removed from his house, no nor from any of the Kings or people of Ifrael after him, till they were all carried away captive out of their land. See on ch. 12.30.

even to cut it off, and to destroy it from off the face of the earth] Sec this executed ch. 15. 29,30.

CHAP, XIV.

Vetl.1. A Tibat time] While Jeroboam perfitted in his idolations courfes. For it hath relation to the two last verses of the former chapter rather then to the history going before them

Abijah This was also the name of Rehoboams for who succeeded

Annial I list was a state of the 13.3. the for of Jerobana I Lis luppole die was his eldeft kon, heir to the Crown: which aggravant the judgment.

fell fiel J God had before punished Jerobann in his own person by drying up his hand, ch. 13.4. Here he punisherh him by striking

V.i. And Jeroboam faid to his wife] He durft truft none elle left the matter should be divulged. Besides, the might enquire as about her own child, and being difficulted not to be known. If another

had been fent, enquiry might have been made whose thild, it was,
Arife, I praythee] This is a word of quickning, Gen. 13.3. See ch II.40 and difguise thy folf] Every way, in attice! attendance; speech behaviour.

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that then be not known to he the wife of Jevoloam] Neither by A-hijah, nor by the people. If the Prophet should know her, he night think he would not wouchfale her an answer, unless such an one as Elisha did Jehoram 2 King. 3.13. If the people should know it, he might imagine they would go on all oc-casions to the true Prophets and Priests of the Lord, as she him-

and get thee to Shiloh] See ch. 11.29.
Behold, there is Abijah the Prophet God suffers his true Prophets to have their abode among idolaters for their greater conviction,

the about anong manners on their greater convertion; ch.17.1, 8. 22.9, 2 King, 5.3. Amos 7.10.

which told me that I floud be King over this people] Chap. 11.

31. He believed him to be a true Propher; and that as he had

foretold one thing which came to pass, so he could also foretel V.3. And take with thee] Heb, in thy hand. 2 King. 5. 5.

was usual among the Jews to carry presents to Prophets. See y Sam. 9.78. 2 King. 8.8. This was done not to bribe them, but to testific gratefulnels to them. ten leaves | Loaves of bread,

and cracknels] Or, cases. The notation of the Hebrew word

implyeth that they were round cakes full of holes.

and a crufe of honey] Or, a boile. These were not such Presents as Naaman intended to Elisha, 2 King, 5, 5, 15, but countrey-commodities, to make Ahijah take her for some countrey-wo-

and go to bim] He would have his wife her felf go to the Prophet.
he [hall tell thee] See v. 2.

what [hall become] Whether he shall recover or no, as 2 King, 8. q. He doth not enquire after the cause of his sons sicknels, nor after any remedy or means how he might be cured, but onely after the event. His obstinate heart could hope for no fa-

of the child It appears v. 13. that he was of fuch age and difcretion as he could discern between good and evil courses, and follow the one, and leave the other. The Hebrew word translated child is oft applyed to fuch as we call youth, or young men, Exod. 24.

5. Numb. 1 1.27. 1 Sam. 2.17.

V. 4. And Ferobosms wife did [6] Though the were a Queen, yet define and hope of her fons recovery made her ready to do what V. 9; was required

and arofe? She made no delay, See v.s.

and went to Shilob, and came to the house of Ahijah] See v. 2.
but Ahijah could not fee] Prophets are sons of men, Ezek. 2. 1 and are subject to humane infirmities and casualties, Act. 14. 15.

ch. 11.29, the fickness therefore of Jeroboams fon was after he had reigned many years.

V.5. And the Lord faid unto Abijah] The fectet contrivings of of men are known to the Lord, and he can and will make them known when and to whom he pleafeth,

Bebold That which God is pleafed to make known is as true and fure as that which a man beholds with his eyes.

the wife of Jeroboam] She is thus in particular named, to discover the folly of her diffuising her felf. cometh to ask a thing of thee for her fon] Namely, what shall

become of him, as v. 3.

for he is fich | Sicknesses make men inquisitive after the issue. thus and thus shalt thou say unto ber Even as is expressed v.7. and God who revealed that diffimulation, directed his servant how to

frame his answer. for it Shall be when She cometh in, that She Shall feign ber felf to be

another woman] This she did by disguising her self as v.z.
V.6. And it was so when Ahijah heard the sound of her feet]

her treading or trampling. This was the first evidence he had of her approach to his house.

as she came in at the door] Namely the street-door, or first door of the house, before the entred the room where he was, that he faid, come in thou wife of Jeroboam. He named her, that the might know he well perceived her diffinulation, and also knew

what would be the iffue of her fons fickness,

why feignest thou thy felf to be another?] This interrogation is a tharp reproof. It implyeth, that they thought he knew what would become of their fon, and that thereupon he might know who it was that came to him.

for I am fent to thee with heavy tydings] Heb. hard. The tydings indeed were heavy and hard. For besides the death of Jeroboams fon, the loss of his kingdom, and the utter destruction of him and all his posterity was forctold, I am fent, faith Ahijah. The same Propher that foretold his advancement, ch. 11.29, &c. foretels his ruine. For true Prophets declare what God giveth them in charge,

ch.22.14. Jer.42.4.
... V.7. Go, tell ferobosm Though the were his wife, yet the was to carry from the Lord this doleful message to him.

Thus faith the Lord God of Ifract] Sec ch. 8,15. & 12,24. Foralmuch as I exalted thee] God hath an hand in ordering and turning to his own purpofes the acts of wicked men; I Sam. 15.17. Scc ch. 12.24.

from among the people] Jeroboam had been a subject, and one of the people, yea one of the meaner fort, ch. 11. 28. So.

and made thee Prince See ch. 11.37.

over my prople I frael] Ifrael was Gods people by covenant,

Exod. 19.6. And when Jeroboam was first made Prince, they were not luch Idolaters as afterwards : And after he had established his idolatry, many without question kept themselves pure, as in Alaba time, th.19.18. Yea though most had cast off the Lord, yet the Lord had not cast off them. Besides, they still retained the exter-nal notes of a Church, as circumcision, the laws of Moses, &c. as testimonies that Ichovah was their God.

v. V.8. And rent the Kingdom away from the house of David, and gave it thee] See ch. 11.31.

and yet thou half not been as my servant David] Davids pattern was

fer before Jeroboam when the Kingdom was first promised him, and that as a condition to be oblerved for the establishing thereof, ch. 1 x . 38. therefore his swerving from that pattern is here fee down as a just ground of taking away the Kingdom from him. For it could not be thought meet that the Kingdom taken from Davids house should be continued in his house that was worse then Davids.

who kept my commandments] See ch. 13.34.
and who followed me] As a fervant his mafter, and never forfook

with all his heart] See ch. 2. 4.

to do that onely which was right in mine eyes] This is to be taken
in respect I, to the general course of Davids life. See ch. 15.5. II, to his repentance for the particular fins he committed; in which respect God laid them not to his charge, 2 Sam. 12. 13. Pfal.32.1,2. III, to the worship of God ; against which was the great fin here laid to Jeroboams charge. In all these respects David may be faid to have done that only which was right in Order cyes, approved by God, and accepted of him; being fo indeed and in truth as they appeared to be. For God, feeth things as they are

V. 9. But haft done evil above all that were before thee] i. c. all the Kings. Saul made not such Idols as the calves: Though he were otherwise very wicked, yet he was not an idolater. David was the best of all Kings. Solomon, though by his wives instigation he permitted idolatry, yet made not all Israel to fin, Rehoboam kept not Gods people from Gods house. But all these things did Teroboam, ch.12.27,28,29,30,

for thou half gone and made thee other gods.] Though it may be faid that he onely made representations of God, yet such are accounted to be as gods

and molten images] See ch. 12.28.

to provoke me to anger] To provoke is to fir up one that would be quier, and make him do what otherwise he would not. Moses was # very meek man, Numb. 12.3, yet the Israelites by their murmurings are faid to provoke his spirit, Pf.1983.3. God himself is said to be provoked by his sons and daughters, Deut. 32.19. Surely God is willing to shew all sayour to his children; and it is no small matter that stirs him up against them. Observingly read the Scripture, and ye shall find words of terror added to this term of provoling; as to provoke to anger, Deut. 4.25, to wrath, Deut. o. 8, to realoust. No fin more incenfeth Gods anger then idolatry, v.22. ch.11.9.& 12.30. Deut.32.21.

and haft caft me behind thy back] i. c. thou haft fcornfully rejected and may cap we comment of once 11. c. thou has teornium repeted me as one not to be regarded, Ezek. 23.35. Nch. 9.26. Pfal 50.17. fet idols before thy face, and cast me behind thy back. So Ezek. 8. 16. Jer. 2.27. This must needs be a great despite.

16. Jer. 2.17. Ins must needs be a great despite.

V.10. Therefore behold] Gods judgments are remarkable matters.

I will bring evil] Jeroboams fin had before been declared; the punishment thereof now followeth. See ch. 15.19.

upon the house of Jeroboam] i.c. the flock and all that belonged to Jeroboam, ch. 16.3.

and will cut off from Feroboam him that piffeth against the wall An usual phrase, whereby an utter destruction of all that belong to a man is fet forth, even of all that breath, ch. 15.29. The child that can fland against a wall, or a dog that lifteth up his legagainst a wall, are faid to pift against a wall. See on 1 Sam. 25.22.

and him that is [but up and left in Ifrael] Or, left out. Another proverbial speech, whereby is meant whatsoever a man hath at home or abroad, whether precious and much esteemed, as things which men use to shut up, or less esteemed, as things lest without. Or it may be applyed to fuch as have flut themselves up in frong holds, and such as are left in other places. All shall be destroyed,

none cleape, Deut. 32.36. See on 2 King. 14.26.
and will take away the remnant of the boufe of Jerobosm, as a man taketh away dung, till it be all gone] A third proverbial plucale. Because dung is flithy and nossome, men use to take every whit away. A very fit comparison, like to that 2 Kings 21, 13. Ifa. 14.23.

V.11. Him that dyeth of Jeroboam in the city, fhall the dogs tat,

and him that dieth in the field shall the fowls of the air eat] This also is a proverbial speech, whereby is implyed that no care at al should be had of their dead corps, but they should be left to dogs and ravehs, Dogs use to be in Cities and towns, ravenous fowls in open fields, ch. 16.4. & 21.14. Jer. 15.3. See on Eccles. 6.3.

for the Lord hath spoken it] This is added to ratific the certainty of the judgment.

V. 12. Arife thou therefore, get thee to thine own house It is not probable that the lay down or flat. The phrase then imports speed withour delay. See v. 2.4.
and when thy feet enter | So foon as thou comeil.

into the city Tirzah It is probable by that which is expressed v. 17. that he incaneth her entring into her own house. But whether the phrase be taken properly for her entrance into the City, or trothe prize be taken property for ner entrance into the City, or tro-pically for her entrance into the Kings house in the City, is no great matter. Both tend to the same end, so fignific that she should not see her son alive. This surely could not be but a very fad imesfage : For a mother cannot but much defire her fons life ; and if that cannot be, then to be prefent at his departure, to close his the child | See v. 3.

[ball die] This was the reason why he would have her make no delay. This judgment was the beginning or first part of the heavy tvdings, v. 6.

V. 13. And all I frael first mourn for him] Some in respect to their King, because he had lost a son; Others in their love to the child, because there was goodness in him; and others for the losse that the Kingdome had of him.

and buryhim] They who accompany ones corps to the grave, as Luk. 7.12, may be faid to bury him; and thus all Ifrael might bury Abijah, which they did for honours fake. See ch. 2.31. & 13.

Duty Aufain, minimizers, 2005.

30. See the contrary, v. 11.

for he only of Jeroboam shall come to the grave Jeroboam himself might be buried, as may be gathered out of v. 20. But Ahijah speaks of fuch as apperrained to him

because in him there is found some good thing Some seeds of true picty, and fear of God.

toward the Lord God of I frael] i. c. in regard of the worship of God, So as this young man might be such an one as the seven thoufand are faid to be ch. 19.18.

in the bouse of Jeroboam] This is added for his greater commenda-tion, that he was godly in Jeroboams house. Hee was in this like

ton, marine was gour in Jeropounis mone, also was an enis and Lot, Pet. 38. and Joseph, Gen. 42.18.

V. 14. Moreover the Lind shall valie him up a King over Ifrael 1. e. Baasha, ch.15.27. &c. As Jeroboam was exalted by God, v. 7. fo was Baatha raifed by him.

who shall cut off the house of Jeroboam] i. e. utterly destroy it, ch. 15.29.

that dol] In the very beginning of his raign, ch. 15, 28,30.

but what?] This is an elegant communication, to work a more thorow confideration of the point. For men were wont to put off Divine prophecies of judgment to future times, and those far off, Ezek.12:22.

even now] This is a direct answer to the former question, like to Ezek.12.25. For now was Baashia, the King spoken of, among the

V.15. For the Lord [bill [mite 1 fract] Divine vengeance ceased not with cutting off Jeroboams pofterity, but extended it felf to all the ten tribes, till they were all rooted out of the land, 2 King. 17

as a reed is [baben in the water] A reed with the continual running of waters, and blasts of wind, is time after time bowed down, and much shaken : So was Ifrael with civil wars and different fa-Gions continually troubled. For ten several families in succeeding ages got the Crown, and that by destroying each others house: See the Argument. There were also many wars betwixt Israel and Judah, and betwixt Ifrael and forraign nations.

and he shall root up I frael] By causing the nation to be carried out into ftrange countries.

out of this good land | See Deut. 8.7,8, &c.

which he gave to their fathers] As that good land was promifed to the ancient Patriarchs, so the Lord bought their children thereinto, by giving success to the means which they used.

and [hall featter them] i. e. disperse them up and down in severall

beyond the river] Euphrates, which was betwirt the land of Ifrael and Affyria whither the Ifractires were carried captive. See all that is here foretold executed, 2 King. 15, 19. & 17.6, &c. because they have made their groves] For idols, See ch. 3.4. &

Provoking this Lord to anger | See v. 9. V. 16. Andh: shall give I stidl up I Into the hands of their enemies, See v. 15.

because of the sins of Jerobaam] For they consented to his evil counsels, and walked in his idolatrous courses, and made themfelves many wayes accessary to his fin.
who did fin] See ch. 12.29.

and who made I frael to fin] By caufing them to leave the temple of the Lord, and to worship the Calves. See ch. 12.30.

V. 17. And Feroboams wife arofe, and departed] For the faw cause enough to make all the speed she could and cam: to Trzab] An ancient city held by one of the Kings

that Johus deft oyed, John 12.24. It feems to have been a very this and pleafant city, in that the Church, which is beautiful in Christs eyes, is refembled thereunto, Cant. ϵ . 4. Though Jeroboam at fieft dwelt in Shechem, yet he might after that erect a Pallace in Tirzah, and make that the royal City of the Kingdom. Other Kings of Ifrael after him had their royal P clace in this city, till Omri built Samaria, ch. 16. 24. See ch. 15.33. & 16.17,18.

and when the cam: to the threshold of the doore] See v. 12,

the child dyed] See ch. 13. 5. V.18. And by buried him, and all I frael mourned for him, See v.13. according to the word of the Lord] See ch. 13.5.26. which he flake by the hand] Or ministery. See ch. 8.53.

which he flacke by the timed 10.7 menutery. Sec cm. 8.53. of this fevra a shigh the Propher [See ch. 13.5.6. V. 19. Another reft of the after of Teobourn]. This please implyes the that many more acts of his were registred in some public Chronicles that the Holy Ghoft called out fome choice ones, most needfull for the Church, and put them into a perpetual for

how he warred] With Rohoboam, v. 30. and Abijah, 2 Chr. 13.2, &c.

and how he reigned] In other things not mentioned in Scripture. behold they are written in the book of the chronicles of the Kings of Ifrael] Such as are mentioned ch. 11, 41.

V.20. And the dayes which Jeroboum varigned were two and twenty nears] He raigned seventeen years in Resioboams time, v.21. three years in Abijans, ch. 15.1,2. and two in Afa's, ch. 15.9.
and he flept with his fathers] Heb. lay down. See ch. 2.10.

and Nadab his for vargued in his flead] 'Aarons eldeft fon had also this name Nadib, Exod. 6.23. It is probable this Nadab was Jeroboams eldeft fon living.

V 21. And R hobozinthe fon of Solomon reigned in Judah] Here the Holy Ghoft returneth to the h ftery of Rehoboum, interrupred ch. 12,25, by inferring that of Jeroboam. For in the book of the Kings, from the Division, ch. 12, 1, &c. till the Captivity, 2 King, 17. 6, &c. the history of both Kingdoms are imerwofpoken de /

Rehobourn was forty and one years old when he begin to reign 2 Chr. 12.13. By this it appears that he was born before his father began to reign, ch.11.42.

and he reigned fewenteen years in Jerufelem] These years were compleat. For he and Jeroboam began to reign about the same thre,ch.12,20; and Abijam succeeded Rehoboam in the eighteenth year of Jeroboam, Yet if any long time were spent about Jero-boams sending for out of Egypt, ch. 12.3, then so many dayes or moneths might be betwixt Solomons death and Rehoboams crownmoneths might be between 500000000 seath and remodeling as Rehoboarm might dye in the feventeenth year of his own reign, and in the eighteenth of Jeroboans, ch. 15. 1.

the city which the Lord did choofe out of all the tribes of Witted, to put his Name there] See ch. 11.36.

and his mothers name was Naamah] Naamah was the name of the daughter of Lamech the first Polygamist, Gen. 4.22. Of mentioning the mothers of Kings see ch. 15.10.

an Ammonitefs] It is probable that at the time of the marriage Naamah made profession of the true religion, as Pharaohs daughter did, ch. ?. t. the rather, because this marriage was made in Davids time : but when Solomons other wives drew him to pennit idolatry, the then might follow her countrey gods and be a means to feduce her fon, as 2 Chron. 22.3. And it is commonly fron that morally, as well as naturally and civilly, the birth followeth the belly, the mother by her tenderness most working on the incli-

V.21. And Judah did evil] The people following the example v.23. And Judaman every 1 he people conforming the example of their King, or by him being made to fin, as v. 16. committed the evils following, v. 23,34. This was three years after Reh-boam begant to reign, 2 Chron. 11.17. And it is here noted to flew that none of the twelve tribes remained faithful with their God, For ten having revolted with Jeroboam, the other fell away from the Lord with Rehoboam; yet so as some particular persons might here and there remain saithful. See ch. 19. 10,13.

in the fight of the Lord] This may be taken either simply ; in such things as God could not endure to fee, v. 23,24. or comparatively; Though in the fight of the King and of one another they offended not, yet in the fight of God they finned, I Sam. 15.9.ch. 16.19. See ch.11.6. & 21.20.

and they provoked him to jealousse with their sins which they had committed] Jealousic is the wrath of an husband incensed against Committed | Jestomics fine wrath of an misband incented against his wife for difloyalty. God being as an luisband to his people, Ifa.54.5, Jet. 31.32. and idolatry a spiritual adultery, Jet. 13.27. Ezek.25.37,43. in this case jealousie is attributed to him, Deut.29. 28. & 32.16,21. It imports the highest displeasure and greatest degree of anger, Prov. 6.34,35, See v. 9.

above all that their fathers had done.] This being restrained to

the tribe of Judah, is in this respect true, that in none of their fathers dayes there was such a general apostasie. But if it be extended to all Ifrael, then it is to be taken comparatively, in relati-

on to Gods mercies. For never any that had received such mercies, provoked God. Abuse of mercies is a great aggravation of sin,

V. 23. For they alfo] They of Judah as well as the ten tribes. built them b gb places To serve their idols in, as the heathen did, Deut. 12.2. See ch. 3.2.

and integet Or, standing images, or statues. These were expressly forbidden, Exod. 20.4. See 2 King. 10. 26. and groves on every high hill, and under every green tree See ch. 3.

4 16.33. Under the broad, fair, flourishing trees which were on their hils, the idolaters used to build altars, 2 Chr. 28.4. Ifa. 57.5. The things which being erected by others God commanded his peo-

ple to deftroy, Deut. 7.5, they prelimptuously erected.
V. 24. And there were also Sodomites in the Land] Sodomites had their name from the People that inhabited Sodom at that time when God destroyed it with fire & brimttone from heaven, Gen. 19. They were fuch as against nature burned in their lust one towards nother, being of the same sex, and committed unnatural and abominable uncleannels, Rom. 1.26.27. as did the Sodomites, Gen. 19. 5. and the men of Gibeah, Judg. 19.22. The notation of the Hebrew word is taken from the contrary; for it fignifieth an holy one; which title unclean persons, being of all others farthest from holines, have given them in scorn. Thus the word that properly signifieth bleffing is put for curfing, ch. 21.10. Or this fin here mentioned may be taken for obscene and filthy idolatry, such as is mentioned. ned Ezek, 8.14. Under the word Sodomites are comprised not only the afters of that filthiness, but also the fomenters thereof. For there were such askept Sodomites in their houses, 2 King, 23.7.and proftituted them for hire. So is the word taken Deut. 23.17.

and they did all according to all the abominations of the nations I Such as are specified Lev. 18.24. Deut. 18.10,11,12. Such as leave the Lord, being left of him, give themselves over to all abominable fil-

which the Lord cast out before the children of Israel Joshua and the Israelies with him, who destroyed the Canaanites, were but Gods instruments. He appointed them todo it; he directed them how; he put courage into them; he made the hearts of the Canaanites to faint ; he gave the fuccefs.

"V. 3. And it came to pf it is the fifth year of King Reboboam] This was two years after that he began to fall from the Lord. Becauffer in Judah was the Temple and the holy fervices, and they most effectfully remained Gods People, he doth fooner punish them, and that as the ever manifelted, in love and good reflect to them For this was an occasion of their repentance and turning again to the Lord, 2 Chr. 12.6.

that Shifhak King of Egypt came up against Jerusalem] This Shi-shak was he to whom Jeroboam fled. See ch. 11.40. It is probable he was put on by Jeroboam, and did the rather hearken unto him, because ten tribes had fallen from Rehoboam, and because of that treasure he knew was laid up by David and Solomon in Jerusa-

treatite in knew was taked by Joseph and common in Jenna-lem. See more of Shiftake coming againft Jerufalema, 2 ft. 1.1.2. V. 26. And he took arises the treatines of the boule of the Lond, and the treatines of the Kings hould] This them: that Rehoboam did not much thand againft him: for he was afraid of that mighty army, 2 Chr. 12.3. And it is no marvel therefore that Shishak fo far prevailed as to come into the midft of Jerufalem, even to the Temple of the Lord and the Palace of the King, he being fo well prepared, and the Prince and people against whom he came being forfaken of the Lord, 2 Chr. 12. 5.
he even tooke away all All he could find and finger. Yea, he

also had done more spoile, but that upon their humiliation the Lord delivered them, 2 Chr. 12.7.

and he took away all the shields of gold which Solomon had made] See

V. 27. And King Rehoboam made in their stead brazen shields] It appears these shields were for some good use, at least an ensign of glory. But in that he made them of brass, it was evident that the land was much impoverished, and that there was a great difference betwixt Solomons pomp and Relioboams as is betwixt gold

and committed them into the hands of the chief of the guard] Heb. vunners. Such as used to run, or go before the King, or wair on him. 1 Sam. 22, 17.

which kept the doore of the Kings house] This was a special office of the Kings guard; and the forementioned shields were in a readiness for them to use, as they had occasion.

V. 18. And it was fo, when the King went into the house of the Lord From his own Palace to the Temple.

that the guard bare them] That he might be the better fenced gainst all insurrections.

and brought them back into the guard-chamber] That there they

might be safely kept.
V. 29. Now the rest of the acts of Rohoboam, and all that he did]

are they not written] This interrogation implies a strong affeveration, intimated v. 19. under this word behold.

In the book of the Chronicles of the Kings of Judah] These were such Chronicles as are mentioned v. 19, not the sacred Chronicles inserted in the Bible. Judah had their special Chronicles as well às Ifrael.

V. 30. And there was war between Rehoboam and Jeroboam all their dayes] i, e, Skirmishes were now and then made on the borders, each King maintaining his own. It is not probable there was any for battle betwixt the two Kingdons all Rehoboams time, because God expresly forbad the men of Judah to fight against their brethren the children of Israel, ch. 12.24.

V. 31. And Rehoboham floot with his fathers, and was buried with bis fathers in the City of David | Sec ch. 2. 10.

and his mothers name was Naamah an Ammonitefs] See v. 21. and Abijam] Some copies here read Abijah; and fo he is called 2 Chr. 12,16. Jeroboams good fon had also this name v. 1. and one of the families of the Priests, 1 Chr. 24, 10, which continued till Christs time, Luk. 1. 5. It was also a womans name, 2 Chr.29.
1. In Greek it is Abia, Mat.1.7. Abijah signifieth, My father the

his fon reigned in his [tead] The reason why Rohoboam preferred Abijah is set down 2 Chr. 11. 21,22.

CHAP. XV.

V. 1. Now in the eighteenth year of King Jeroboam the fon of Nebat]
2 Chr. 13.1. See ch. 14.21. It may be inferred from the title young man applied to Jeroboam ch. 11:28. that Rohoboam was much elder then he; for he was one and fourty when he hebegan to reign, ch. 14.21, fo as Jeroboam might dye younger then Rehoboam did, though he reigned four or five years longer, ch.

reigned] i. e. began to reign. v.25.

Abijam] Sce ch. 14. 31. over Judab] Sec ch. 12.20

V. 2. There years reighed he] Three years current, not complete.
The eighteenth of Jeroboam was Abijahs first; the nineteenth, his fecond; the twentieth, his third: And in that twentieth year of Jeroboam began Afa to reign, v. 9. This reckoning of currant years in fetting down Kings reigns is ulual in Scripture.

in Jerusalem] The chief city of the Kingdom, where was the Kings Palace and Throne.

and his mothers name] See v. 10.

was Maachah] Called Michaiah, 2 Chr. 13. 2. These might be

two names of one and the fame person,

the daughter of Abifbalom] Called Abfalom 2 Chr.11.21. and M-riel of Gibrah, 2 Chr. 13. 2. It is probable this Abiolom was ano-ther then Davids fon: for Davids fon creeced a pillar, which he called by his own name, because he had no son to keep his name in remembrance, 2 Sam. 18. 18. There was one Maacah Abfalome mether, 2 Sam. 3.3. Whence fome infer that Tamar Abfaloms daughter, being married to Uriel of Gibeah, had by him a daughter, who was named after her great-grand-mothers name, Maachab, who is called Absaloms daughter, because she was his grandchild. But to draw kindred from a name is a very uncertain collection; for the same name is oft given to persons of several stocks,

V. 3. And he walfed in all the fins of his father? By this it appears that though Rehoboam upon fear of Shifhak humbled himfelf a Cor. 11.6. yet afterward he returned to his former wicked courfes. Por this hath relation to his latter times. It appears also that Abijam had a corrupt heart, though he made a fair profession, Chr. 13. No marvel therefore that his reign continued fo thort a

which he had done before him] Though this phrase before him in our English may have reference to the time, as if Rehoboans fin which he committed before his fon began to reign, were in that respect here intended; yet in the Hebrew it hath reseases to the presence of the son, and so implyeth the sins which the father did in his fons fight. And thus the phrase aggravateth the evil courses both of father and son; of the father, in that he was an ill precedent to his fon; of the fon in that he was not warned by his fathers evil courfes.

and his heart was not perfett with the Lord] i.c.not entire. See ch. 8. 61. He made a fair shew but wanted foundness.

his God] i. e. in regard of his profession; for he professed the Lord to be his God, 2 Chr. 13.10.

as the beaut of David his father] See ch. 3.14. & 11.38.

V.4. Neverthetefs for Davids [ahe] See ch.11.12.
did the Lord his God give him a lamp] Or, candle. See ch.11.

in Ferufalem | Sec ch.11.36. to fet up his fon after him] i. e. Davids posterity time aftertime; and to establish Jerusalem | Sec ch.9.5:

V.5. Because David did that which was right in the eyes of the Lord This hath reference both to the matter or things which David did, stiled right, in that they were warranted by the word of God, which is a right rule; and also to the manner of doing the

fame, which was uprightly, as in the presence of God.

and turned not asset from any thing that he commanded him, all the dayes of his life. This is meant of his inward disposition and intention. He transgressed not in any thing deliberately, purposely, ob-stinately, though through weakness of the slesh and violence of temptations he did many things otherwise then was commanded. fave onely in the matter of Wrigh the Hittite] a Sam. 11.3.4. & 12.9. Under this are compriled his aduletry, murder, and many aggravating circumstances which accompanied the same. This matter about Utals is in particular mentioned, because it was the most apparently scandalous that ever he committed.

Though the people did so and so, yet the King nely apparently scandalous that ever he committed.

As the basis was perfest See chasses.

dayes of his life] Ch. 14.30. This is mentioned in Abijamstime, because he revived and pursued the wars begun by his father. The revolt of the ten Tribes from the house of David lay in the stomach of Abijam though it happened in the dayes of Rehoboam. See the Appendix after Genefis.

V. 7. Now the rest of the acts of Abijam, &c.] See ch. 14. 29.
and there was war between Abijam and Jeroboam] Hereof express

mention is made a Chron. 13, 3.

V. 9. And in the twentieth year of Jeroboam King of Ifrael reiened

Ala over Judah] Ala began to reign in the time of the first King of Ifrael, and continued to the time of the eighth. Those eight Kings were of five ditinct families, one destroying another; I.Jeroboams, ch. 12.20. II. Baasha's, v. 29. III. Zimri's, ch. 16.10. IV. Tibni's, ch. 16.21. V. Omri's, ch. 16.22.

V.10. And forty and one years reigned he in Ferufatem] A great reformation was he to make, therefore God continued him the longer. and his mother's name] i, c. grandmothers. All female ancestors in the right line use to be called mothers, as male ancestors are called fathers. David, who was father to Afa's great grand-father, is stiled his father, v. 21. Mention useth to be made of the mathers of Kings, because in their younger years they were instructed by them, Prov. 31.r. Again, Kings then used to have many wives, therefore the proper mother is expressed by name.

was Machab the daughter of Abifhalom | Seev. 2. It may be Afa'a own mother was dead, and he educated by his grand-mother; who

though an Idolater, yet could not infect him. V. 11. And Asa did that which was right in the eyes of the Lord]
See ch. 14.8. This is to be taken of the general course of his life;
and particularly, about the worship of God: For otherwise he had many infirmities, and committed fundry gross fins, as 2 Chron, 16. 7, 10, 12.

as did David his father] See ch. 9.4. This shews he had an ho-ness and intire heart, which was Davids chief excellency.

V. 12. And he took away the Sodomites] See ch. 14.24. out of the land] Heb. from the earth. i. c. He flew them, as I Sam. 28.3,9. Or, he took them out of his hingdom. He fuffered them not to

and removed all the idols] The Hebrew word fignifieth dirty, ordungy; and is used for mans dung, Ezek, 4.12. and dung or dirt in the freet; ch. 14.10. Zeph, 1.17. Sundry judicious Interpreters of Scripture translate it dirty or dungy gods, when it is applyed to idole, as 2 King. 17.12. Ezek. 6.4. & 18.6,12, 15. & 20.39. This title was given to idols in form and contempt, to shew that they are bale, vile, loathfome things, not fir to be endured above ground.
They are filled abominations: 1 Chr. 15.8. See ch. 11.5.
that his fathers had made. As Solomon, ch. 11.7. Rehoboam, ch.

14.23. Abijam, v. 3. The evil example of his forefathers was no precedent to him.

V. 13. And also Maachab his mother] 2 Chron. 15.16. See v.

even her be removed from being Queen] Though the King her huf-band were dead, yet the retained fome royal dignity, yea, and authority too, at least over her own Court, in her fons and grand-childs time : and probable it is that the had a command over fuch as were of her religion. The wives of Kings deceased are still called Queen mothers. Such an one was Athaliah, 2 Chron, 22.2.3. If Ala were under age, the might be Queen-regent; and he observing her idolatrous courfes might in an holy zeal and indignation take the government upon himself, and put her from it; certainly he deprived her of all dignity and authority which the had by custome, or u-

because she had made an idel] The word fignificth an horrible thing. the worft of idols were brought in among the Jews, See ch. 11.7. in a grove] See ch. 16.33.
and Afa defroyed] Heb. cut off. He suffered it not to continue, See

her idel] That before mentioned.

and burns it] To shew his great indignation, and utterly to abolifth it, Deut. 7.5. See the manner 2 Chron. 15. 16.

by the brook Kidron | See ch. 2. 37. He burne it by the river, that

he might cast the astes of it thereinto, and so nothing at all there-

ne might care the atheso it etherento, atta to morning as an active of the prefereed, a King. 23, 13. See Exod. 23, 20.

V.14. But the high plates were not removed.] People were loth to be tyed to one place for their facrifices; and therefore would here and there have their high places, and that in times of reformation, 2 King 14.3.825.4.35. Though the code away high places for idols, 2.0.1.4.3. yet the high places for Gods worthly, such as are an interest and the behaviour of 2 King. 12.3.&15.4.35. Though he took away high places for idols,

with the Lord] In regard of the worthip of God. all his dayes] For we read not that he ever turned from the true worship of the Lord to idolatry, though he sinned otherwise, 2 Chr.

16.10.
V. 15. And he brought in the things] Heb. boly. For such things as were dedicated to the Lord were counted holy.

"which his father] After that sampus victory which he got against

Rehoboam, 2 Chr. 13.15. it is probable that in way of thankfulnels he dedicated some of his treasures to the Lord. Not Kings only, but Princes, Captains, and others used so to do : See 1 Chron,

had dedicated] i.e. vowed to the Lord, and prepared for the

that accelerated 1. E. vowes to the Lord, and prepared for the Temple, but had not brought them into ir, and the things which himself had ded cated 1 For fearing God as he did, he could not but devote of his treasures unto God. into the house of the Lord] There to remain as part of the facred

filver and gold] For repairing the Temple; and other the like uses and veffels] For the fervices of the Temple. See ch. 7. 25,50. V. 16. And there was war between Afa and Basfas King of I feach all their dayes] See ch. 14.30. All Baasha's reign was in Ala's time.

V. 28. V. 17. And Baafha King of Ifrael went up] In the thirteenth yeer of his own reign, and fixteenth of Ala's, 2 Chr. 16.1. This was after that great victory that Ala had against the Ethiopians, Chr. 14.12, &c, whereby he growing very mighty, Baatha was the more afraid of him.

against Judih] To block up the passages, nor to invade it, as the and bailt] Made ftrong with bulwarks and forts. See 2 Chron.

Ramab] A City of Benjamin, Josh. 18.25. upon the frontiers of

Ephraim, Judg. 4.57. and John Son habjeds especially, to go on to committee and long of Judah Jeft. they should joyk with the men of Judah in the twe worthip of God, and turn, to Ale's fide, as ch. 12. 45, 27. This he the rather Guight to prevent because many had formerly turned to him. 2 Chr. 15.9.

V. 18. The Afa took all the filver and gold that was left] After Shishak had pillaged the Land, ch. 4.26.
in the treasures of the bonse of the Lord] Herein he committed

facriledge. and the treasures of the Kings house I Herein he robbed himself. For these were the treasures which himself and his fathers had laid up

for their own use. and delivered them into the hand of his fervants] Ambassadours

cliosen to carry that present, which was a very great one.
and King Asa sent them to Benhadad 2 Chron. 16.3. Benhadad was ana come Ala Interior to Resultated 2 c Enron. 16.2. Renbaded with a name common to fundry Kings of Syria, A.D. 1. z King, 8.5, & 13. 3. as Phatash to the Kings of Egypt. See ch. 2.39. 2 King, 23. 49. Brashed di fignifich for of Hadad. Hadad is supposed to have been an ancient King of Syria, and that in memorial of him his name was by his posterity compounded, by prefixing something before ir, as Benbadad: or by adding fomething to ir, as Haddade

zer, 2 Sam. 8.3.
the fon of Tabrimon, the fon of Hezion King of Syrial This Hezion is taken to be that Rezon mentioned ch. 11.23. who was an invererate enemy of the Tews.

that dwelt at Damascus] See ch. 11. 24,25.

V. 19. Saying, There is a league between me and thee, and between my atther and thy father] It seems there was a former league between the Kings of Judah and Syria, fo as this was a renewing thereof. behold, I have fent unto thee a prefent of filver and gold [Sec v. 18.

come & break thyleague with Baafha king of Ifrael Herein Afa adde fin to fin. He I. distrusts God, 2 Chr. 16.7. II. 19bbs God of what was dedicated to him, v. 15. III. spoils himself, v. 18. IV. enricheth an infidel and an enemy, v. 18. V. ftirs up an enemy against his brethren the Ifraelites, ch. 12.24. VI. maketh a covenant against Gods law, Exod. 23.32. VII. causeth a covenant made to be broken, See Ezek, 17.18,19. VIII. trusteth too much to the arm of flesh, Isa.31.1. Thus he that destroyed all outward idols,erecteth and maintaineth an idol in his own foul, which was Confidence in flesh.

that he may depart from me Heb, go up, Baasha had come down to the very borders of Judah.

V. 20. So Benhadad hearlined unto King Afa] For the rich prefent, v. 18. much wrought with him,

and fent the captains of the hoft, which he had, against the cities of Ifrael] Benhadad in breaking league exercifed great hostility. The league of a mortal enemy is but for his own advantage,

and [mote Ijon] A frontier town, 2 Kin. 15.29. See v.29 and Dan] Of the gaining and naming this city, fee Judg. 18!

and all Cinneral] i.e. all the towns fituate by the fea of Cinneroth, Joih. 12.3. called Genefaret, Luk. f. 1.

with all the land of Naphtali] i. c. the flore-cities therein, 2 Chr. 16.4. The places here mentioned being in feveral tribes, it appeareth that this enemy ranged up and down and did great mischief in many of the coasts of Ifrael.

V.21. And it came to pass when Baasha heard thereof] See the

V.1. And it came to pafs when Budjas heard thereo? Joe the blee 15am. 3/27.18. And it came to pafs when Budjas heard thereo? Joe the blue 16ft off buddings of Ramab J Left by abiding there he fould finiter, the enemy to do more poil. He choic rather to defend his own countrey then to annoy Judah. and drubt in Trifeo! He had his their triddence there after he had fecured his land; and continued quies, without any revenge against Acid, whom the feared. See Chi.4.17. Ut is the end of a

V.22, Then hing Assault Heb. made to bear. It is the end of a Kings proclamation to cause his will so to be made known thereby as all his subjects may hear and take notice thereof. See 2 Chron. 24.9.8 30.5.8 36.22.
a proclamation throughout all Judah] To gather all his subjects to-

gether to demalish Baasha's works, and to perfect his own, with all expedition.

(none was exempted) | Heb. free, from adding their affiftance : for the work was very great.

and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded This shews that Baasha had proceeded far in the bul-works he intended.

ecceder are in the but-worse in emicroca.

And high [4] built with thinh] Seev.17. Thus Baafha provided materials for his enemy.

Globs of Bosjomina] A frong city given to the Levices, Joth. 21.17. It was the North-coaft of the Kingdom of Judah.

And Mitgob J This was another city in Benjamin, John. 83.26. Ala here made a great pit which continued till the captivity. See

Ter.41.9.

Jet, 41.9. Seech. 14.10 e alls of Afel Seech. 14.19.

Mad all bis might, and all that be did J. i.e. his valiant deeds, as
Ming. 14, 15, 18. Of the fee ac 2 Chron. 14.9. &c.
and the clites which be build See v. 2s.
are they are written in the book of the chronicles of the kings of Juare they are written in the book of the chronicles of the kings of Ju-

dab] See ch. 14.19.

nevertheless in the time of his old age he was diseased in his feet] His prosperity could not keep away the gour. For his sin provoked God to afflict him, 2 Chron. 16. 12.

V.24. And Afa [lept with his fathers] See ch.2.10.
and was buried with his fathers] See 2 Chr.16.14. in the city of David his father] See ch. 2. 10.

und Jehosbar Mat. 1.8. called Josaphat.
bis son Who was better then his father; at least, then his father was in his latter time.

was in its latter time.

reigned in his flead] Succeeded him.

V.15, And Nadab the flow of Foreband begin to reign over Iffael |
Heb. reigned, Becaule many Kings of Iffael reigned in Afa's time,
(See ver. 9) the pen-man of this hiltory finished his reign, and now returneth to the history of Ifrael, which he continueth to ch.22.41.

in the second year of Asa hing of Judah] Asa's first year ended in the one and twentieth of Jeroboam, v.9, his second in the two and twentieth, in which Jeroboam died, and Nadah succeeded.

and reigned over I frael two years] His second year was but current, as v. 2. For Nadabs first year was in the second of Asa; his second in Afa's third, wherein he was flain, v. 28.

V.26. And he did evil in the fight of, the Lord] Sec ch. 14.22. The Lord finding the fon no better then his father, faw it high time to cut him off, according to the threatning ch. 14.10, &c. therefore he

was flain in his fecond year.

and walked in the way of his father] So as not onely his fathers fin but his own also was the cause of his destruction.

and in his fin wherewith he made I frael to fin] i.e. Jeroboams idolatry about the golden calves. See ch. 12.30. & 14.16.

V.27. And Badha the fon of Abijah] Secon th. 11.29.
of the house of Islachur] Islachar was one of the meanest of the ten tribes, yet by reason of Baasha's might, it got the principality from Ephraim; which having no fuch promise as Judah, no mar-vel that the Scepter departed from it. One of the Judges was of this tribe, Judg. 10.1.

conspired against him] Traiterously, asch. 16.9,20. 2 King. 12. conflired againg him] Traiteroully, asch. 16,9,10. 2 Aung. 12.

Ohis treaton is aggravated by the time when, and place where he committed it, namely, in the army, when the King was recovering what of right belonged unto Ifrael.

and Banja James him at Gibberhon! A city of Dan, given to the Levites, John 12. 23. There was therefore great and just cause to Gibbert account.

which belongeth to the Philistims] It seems they had got it from the Ifraelites; fo as it belonged to them by right of posses-

for Nadab and all Ifrael laid fiege to Gibbethon] This they did to recover it : Which because it was not effected at this time by rea-Ion of the flaughter of the King, the people afterwards renewed the fiege, ch. 16.15.

V.28, Even in the third year of Afa hing of Judah] See v.25.

did Baafba flay him and reigned in his flead] As if he had lawfully come by the Crown.

V. 29. And it came to pass when he reigned, that he smote all the house of Feroboam] See ch. 14.10. he left not to Feroboam any that breathed] This phrase is of reftrain

ned to reasonable persons, as Josh. 11.14. though it may be extended also to cattel and other creatures that belonged to him. untill he had deftroyed him according to the faying of the Lord] ch.

14.7,10,18.

which he shake by his fervant Ahijah the Shilonite] See ch. 11.29 Though this were fore-told by the Prophet, yet Baasha did it not mour, God in the mean time wifely ordering Baasha's evil intent to bring to pass his own righteous end.

V.30. Because of the sins of Jeroboam which he sin ned, and which be 3.6. Recause of the first of verocommunical viet mass, and which be made Ifrael fin] See ch. 11.3.50. & 13.34. & 14.16. by his provocation wherewith he provoked] See ch. 14.9,12. the Lord God of Ifrael to anger] See ch. 8.15. V. 31. Now the rest of the acts of Nadada, and all that he did, &c.]

See th. 14.19. V.32. And there was war, &c.] See v. 16. This was before fee

down in the life of Ala, and here repeated in the life of Baasha, because it concerned both the one and the other.

V. 33.1h the third year of Afa hing of Judah See v. 28, began Badha the son of Ahiah to reign over all lifetel]. So soon as Jeroboams stock was destroyed, all the ten tribes soon turned to his

in'i iraah] See ch. 14. 17. twenty and four years Current. See v.z. For he began his reign in the third year of Asa, and ended it in the twenty sixth, ch. 16.8.

V.34. And he did evil] Though he were Gods instrument to punish him that did evil, v. 27. yet was he not thereby moved to depart from evil.

in the fight of the Lord] See ch. 14.22.

and walked in the way of Feroboam! Not onely Jeroboams fon, but this and all other the Kings of Ifrael clave close to Jeroboams

and in his fin wherewith he made Ifrael to fin] See ch. 14.16.

CHAP. XVI.

Ver. 1. Hen the word of the Lord came to Jehu the son of Hananil this claufe, the fon of Hanani, diffinguifieth this Jehu from Jehu the King, 2 King, 9. 14, from the fon of Obed, 1 Chr. 2,38 and from the Antothite, 1 Chr. 12,3. This Jehu was a Prophet, v. 12. long after this fent to Jehoshaphat, 2 Chron. 19.2, who also wrote Chronicles, 2 Chron. 20. 34. Hanani his father was also a Seer, 2 Chr. 16. 7. See ch. 13.1. For though Prophets were not so born, as Pricsts and Levites, yet God oft bestowed that gift on father and son, yea he therein blessed the desire and endeavor of fathers, who educated their children thereunto. See ch. 18.46

vor of staters, win o calcacted tiest endared thereinto. See ch. 1834, again/B staffus, [ajing?] Jehu's prophecy tended to Bastha's uter ruine, therefore it may well be faid to be again/B him. V 1. For at much at I exalted the? The Prophet brings in God himlelf speaking, to adde the more authority to his prophecy. See

ch.1.4.7.

out of the duft] From the lowest of the people, ch. 1.4.7. Pfal. 113.7.

and made thee Prince] For it was God that by his secret and wife

"rovidence brought Baatha's attempt to that mue.
over my prople Israel] See ch. 14.7.
and thou hast walked in the way of feroboam] See ch. 15.34.
and hast made my prople Israel to sing! The evil example of Kings

useth to draw people to sin. See ch. 12. to provoke meto anger with their sists] See ch. 14,9,22.
V.3. Behold, I will take away the posserity of Baasha limfelf dyed in outward peace; therefore the judgment is threatned

against his posterity.

and the posterity of his house Such as were allied, or otherwise apperained to him. Thus the brethren of Ahaziah who were allied

to Ahab were flain, 2 Kings 10.13. and will make thy house like the house of Jeroboam the fon of Ne-

bat] Sec ch. 15.29.

only see th. 13.29.
V.4. Him that dyth of Baasha in the city, &c.] See th. 14.10.11.
The same judgment in the same words is threatned against Baasha that was against Jeroboam, because he persisted in the same (an. The Lord sets before Baassha that which was done to Jethin. The Lord test before Basins that which was done to fe-booms, because histories of judgments excuted do more to the life fet our Gods terror, then predictions of the like to come. Befides, thereby the greater evidence is given of Gods truth. For that which he hath once done, he can do again 5 yeas, his forner infilling of a threatning plainly demonstrates that he will not fail to fulfil what afterwards he threatneth.

V.5. Now the rest of the acts of Baasha, and what he did, and his might, are they not written,&c.] See ch.14.19. 15.23. V.6. So Baasha slept with his fathers] See ch.2.10.

and was buried in Twah] See ch. 14.19.
and Elab his (on reigned in his fead] Elab was an ancient name; Gen.36.41.

V.7. And alfo] This may have reference to the judgment deof the Lord came by Ahijah againt Jerobaam, ch. 14.6.7. &c. The word of the Lord came by Ahijah againt Jerobaam, and also Jehu againt Baasha. Or this particle also may have reference to Gods charge, v. t. thus, God charged Jehu to denounce a judgment against Baasha, and also Jehu denounced the same,

by the hand] Or, ministery. Sec ch. 8.53.
of the Prophet Jehu the son of Hanani ? Sec v. r.

came the word of the Lord against Baasha] Secv. 1. and against his house] Sec ch. 14.10.

even for all the evil that he did in the fight of the Lord] See ch. 14. 22. & 21.20.

in provoking him to anger] See ch. 14.9.
with the work of his hands] To wit, idols, Pfal. 115.4. Ifa. 2.8. 7er.1.16.

Jer. 1.16.
in being like the boule of Jeroboam] See v. 2.
and breaufe be & fled bim] i. c. Nadab, Jeroboams fon , whom
Baasha slew out of a traiterous and ambitious designe, chap. 15. 27. neither commanded by God, as John was, 2 King, 9. 7. nor inwardly incited by Gods Spirit, as Ehud was, Judg. 3.

V. 8. In the twenty and fixth year of Asa king of Judih began Elah the fon of Baasha to reign over Israel] See v.6 in Tirzah] See ch.14.17.

two years Current, as ch. 15. 2. For he was flain in the twenty feventh year of the reign of Asa, v. to. See ch. 15. 25.
V.9. And his servant] A special Officer attendant on the

King., Zimri] This was also the name of an impious Prince of Judah; Numb, 25.14. and of one of Sauls posterity, 1 Chron. 8. 36. who

Numa, 3, 14, and one of San postering, a might be the Zimit here fipsken of.

Captain of half his chariots. He had thereby a very great command. Of the use of chariots see: Chr. 18.4.

conspired against him] See ch. 15.27.

conspired agains mm Jose Chilly 27, as he was in Trach Jose Chilly 7, drinking b ms [df drunk] He drunk so excessively as he distempered himself, and knew not what to do, and so was the more casily furprized, as Amnon, 2 Sam. 13.28,29, and Belshazzar, Dan.

in the house of Arza, seward of his house Heb. which was over. Or, governour, ch.4.6. in Tirzah] This sheweth that he was absent from his army, v.15.

which might have defended him. V.10. And Zimri went in, and [mote him] See ch. 14.27.

and killed him in the seven and twentieth year of Asa bing Judah] the year after Elah began to reign, v.8. and reigned in his flead] See ch. 15.28.

V.11. And it came to pass when he began to reign i. e. as soon as he had flain Elah, See ch. 14.28.

as foon as he fat on his throne] He instantly set himself thereon. that he flew all the house of Baasna] By the affistance of the fouldiersunder his command, v. 9.

actionact inscommand, v. 9.

he left him no one that pilleth against a wall.] See ch. 14.19.

nuther of his hinsfulks, nor of his friends.] Or, both his hinsfulks, nor of his friends.] Or, both his hinsfulks, nor of his friends.] Or, both his hinsfulks, nor his hinsfulks, and his friends? The word translated himsfulks significant redeements, that has had a right to redeem the lands of their kindreds, Ruth 3. and as mad a right to redeem the fands of their kindted, as were un-13,8,4.6. It is also put for revengers of such kindted as were un-1981y slain, Numb 35, 19. Under the word friends are comprised all such as might be thought any way to savour Elijah scaule, or

be on his fide, or feek to revenge his death. V. 12. Thus did Zimri diffry all the bonfe of Basfba] He must need be very diligent and speedy in his bloudy design, that in a made his very diligent and speedy in his bloudy design, that in a weeks pace could make fuch a through dipatch of them all, according to the word of the Lord See ch. 13,5,14, 18.

which he shake against Baasha] See v.1. by] Heb. by the hund of. Or, ministery. See ch. 8.53.

Jehn the prophet | See v.1. V.13. For all the firs of Baafh. | See v.2. and the firs of Elab his fon | See ch. 15.26.

and the flat of Elab his for] See ch. 15, 16.

by which they figured [This is a Pleonafin, and hath its emphasic-For in general it implyeth an aggravation; and in particular it shew-th that their porterity to sinned a scheir sin became exemplary.

and by which they made I fluetto [ha] By being an example and encouragement unto them. See ch. 14, 16.

in pro-king the Land Gad of I shall to anger] See ch. 14, 99.

with their vaniety [Idols are here meant, which are meet vanistics [Deut.]. 1.1; 2 King. 17, 15, 16, 41, 28, 1. Cor. 3. 4. Falle gods have breathy of Deity in them. but are vainly immagined to be what

Deut, 3, 2, 1, 2 A.ng, 17, 15, 11a, 41, 28, 1 Cor, 8, 4, Pane gots may horeality of Deity in them, but are vainly imagined to be what they are not, Jer, 2, 5, Jon, 2, 8. Neither can they do any thing at all, Pfal, 17, 5, 8cc, 1fa, 41, 23, 50 as confidence placed in them is a vain confidence, and they that ferve them are bereaved of right understanding and judgment; in which respect they are said to become vain, 2 King. 17.15.

V. 14. Now the rest of the acts of Elab, &cc.] See ch. 14.19. If we compare the state of Jeroboam and his fon and Baasha and his fon together, we shall find their fins and judgements much alike. Jeroboams for reigned but two years, no more did Ba shaa's; and Baa-sha's stock was as utterly rooted out as Jeroboams Baasha the revenger of Jeroboams implety was in like manner punished for his own, that after the reign of his father.

V.15. In the twenty and seventh year of Asa hing of Judah did Zimri reign] Sec v. 10.

feven dayes] All that time he was Gods rod to fcourge Baatha's flock. So foon as that work was done, the rod was caft into the fire, V. 18.

in Tirzah] Sec 14.17.

and the people were encamped against Gibbethon There Nadab was stain, ch. 15, 27. Though by Baasha that siege was raised, yet in his fons time it was laid again. which belonged to the Philiftims | See ch. 15.27.

V.16. And the people that were encamped heard Jay] Such als could not but be foon divulged far and neer, in city and field, .Zimri hath conspired] v. 9.

and hath alfo flain the king] v. to.
wherefore all Ifrael] All but fuch as took part with Tibni v. 21. made Omri, the captain of the bolt] By reason of his office and charge Omri had the hearts of the people the more fer on him, and they were moved the more to confide in him: so as he having the army under his command, was the fitter to revenge Zimri's

king over Israel that day] Hereby he had the greater power to settle those distractions,

in the camp] Before they went out of the field, that so he might mmediately without delay set upon Zimri.

V.17. And Omri went up from Gibbethon He accounted a traite-V.17.2010 Omit went up from crowthoog fre accounted a transerous ultrper more dangerous then an open enemy, and the lost of a Kingdom worfethen the loss of a City. This was the fecond time that the frege against Gibbethon was raifed. See ch.15.27.

and all Ifrael with bim] Sec v. 16. and they besieged Tivah] Which Zimri it seems had forti-

V.18. And it came to pafs, when Zimei faw that the City was taken] It was taken by florming. For the befiegers rifing from another fiege, brought all the train of their artillery with them. that he went into the Palace of the Kings houfe] Probable it is that

he carried with him all his precious commodities. and burnt the Kings boule over bim with firs] He would not leave his body to be abused by his enemies, nor any commodities to be enjoyed by them,

joyed by them, and died Thus he thewed a most desperate mind, like Saul 1 Sam; 31.4, who would rather destroy himself then fall into his enemies hand. Tyrants cruel to others are oft given over to be cruel to themfelves

V. 19. For his fins which he finned] His reign being but feven V. 19. For his pass winton we juneal this reign being out leven dives the fins here intended are to be extended to the time before he flew his mafter as well as the time after.

in doing evil in the fight of the Lord Sec ch. 14.22.

in walking in the way of Jeroboams Jeroboams course of life was an impious and rebellious course against God.

and in his fin, which he did to make I fraet fin This particular fin was worthipping the calves. Herein Zimri caufed the people to constinue. For he might in that floot time not onely worthip the calves himself, but also make edicts to enjoyn all the people so to do. See

ch.12.28,29,30. & 14.16.
V.10. Now the reft of the afts of Zimii] See ch.14. v. 19.
and his tradjon than be wough! v. 9,510.
are they not written, &c.] See ch.14.19.

V.21. Then were the people of If rael divided into two parts They that remained at home diffiained that the fouldiers in the field should without their consent fet up a King; they therefore would not fubmit to Omri, and the fouldiers would not depart from their choice, and thereupon they were divided; the people on one fide, the fouldiers on another. This division continued from the seven and

twentieth year of Asa to the one and thirtieth, v. 15, 23, balf of the people followed Tibis the son of Ginath. These were the people that tartied at home.

people that carried as nome.

to make bim King In opposition against Omri,
and half followed Omri Namely they in the field.

V.12. But the people that followed Omri prevailed against For these
were well armed, and had all things fit to subdue those that were

the people that followed Tibni the fon of Ginath | These were fuch as took part with Tibni, affording their best aid to settle him on

fo Tibni dyed] Some take this of an untimely death, even while he was in his greatest height.

and Omri reigned] Quietly, without any opposition, V.23. In the thirty and one year of Asa King of Judab] Then was Tibni destroyed, so as Omri sat upon the Throne quietly. The people made Om i King fo foon as they heard that Zimri had killed

his Matter, which was in the twenty feventh year of Afa.v. i5, 18. but because it was uncertain whether he or Tibni should carry the Crown away, he is here said to begin his reign sour years after, in the one and therieth of Afa, began Ome to reign over If rael twelve years Heb. reigned. Thefe twelve years must needs be reckoned from the peoples first making

him King, which was in the twenty feventh of Afa, because in the thirty eighth of Afa Ahab the fon of Omri began to reign, and

Chap.xvil.

and built his palace there. Of Tirzah see ch. 14.17. The palace in Tirzah being burnt, v. 18. Omri built it again, or made another house in Tirzah fit for a King.

V. 24. And he bought the hill Samaria] Samaria is a Greek name, Joh. 4.4. The Hebrew is Shomron. Here an hill is called Samaria : In the end of this verse a city built thereon is so called : So also was the whole countrey about that hill, wherein were many cities, ch. 18. 2. 2 King. 17. 24. Yea, the whole kingdom of Israel was so called for the King of Israel is stiled King of Samaria, 2 King. 1.

salication the King of first is third King of Samaria, 2 King. 1.

3. because Samaria was his chief city.
of Shemer for two tadents of filter) The Jews valued filver ten
times less worth then gold: so as a talent of filver was reckoned at three hundred seventy five pounds sterling, but a talent of gold at three thousand seven hundred and fifty pound, ch.9.14. The price then that Omri paid was seven hundred and fifty pound sterling. See on 1 Chro.22.14.

and built on the bill A city, which was the chief city of that

kingdom.

and called the name of the city which he built, after the name of Shemer owner of the hill, Samaria] The Hebrew word Shomron is a derivative of Shemer. Shemer was a man of great note, who owned all that land whereon the great city Samaria was built. See on Gen,

V.25. But Omri wrought evil in the eyes of the Lord] See chap.

14.22.
and did worfe then all that were before him \ Herein in special he did worfe, in that he made statutes to bind the people to his idolatry, Mic, 6, 16. Besides, his continuing in Jeroboams ancient sin after to many heavy judgments on all the Kings betwixt Jeroboam and him made his fin worfe then all theirs.

V.26. For he walked in the way of Jeroboam, &c.] See v.19.
to provoke the Lord God of Ifract to anger] See ch.14.19.22.

with their vanities] See v. 13.
V.27. Now the rest of the asts of Omri which he did, and his might that heshewed] For he was a Captain of the host, v. 16. and prevailed against Zimri, v. 17,18. and against Tibni, v. 21,22, are they not written, &c. 7 See ch. 14.19.

V.28. So Omri flept with his fathers] See ch.2.10.

and Abab his fon reigned in his fleatd] For being his fon he had a right to his Kingdom.

V. 29. And in the thirty and eighth year of Asi king of Judah] Omri's twelve years v. 23. are to be accounted compleat. For the eight and thirtieth of Asa was the thirteenth current of Omri. Compare v. 15, with this. Or it must be granted that Omvi began his reign in the very end of Asa's twenty seventh, and held it some while in the beginning of Afa's thirty eighth.

began Ahab the fon of Omri to reign over I fael | Heb. reigned.

began Anno two for or Omn to regge over 1 fatt 1 rec. reights.

and Anho the for of Om's rejusted over I fatt at Samaria! I rece was
his toyal palace. See v. 24. Th's city was to lifeel as Jetuslaten to
Judah, their metropolis or chief city, the feat of their Kings,
where they kept their chief refidence, ch. 20, 1. & 22. 10. yea, the place of their Kings fepulchers. See v. 28, ch. 22, 37, 2 King. 10.

twenty and two years] Current, as ch. 15.2. His first year must be reckoned in the last of his fathers. Compare this verse with the

eighth.
V.30. And Ahab the fon of Omri did evil in the fight of the Lord See ch. 14.22.

above all that were before him] Above his father, and others to

apove at this were eigher than Above its ruther, and others too that were before his father. See on v.35.

'V.31. And it came to pafe] This cloule hath reference to these words, that he took to mife feetbel] All the words between may be Bicludel in a parenthesis.

as if it had been a light thing for him to walk in the finnes of Jeroboam the fon of Nebat Heb. was it a light thing? &c. The interrogative in the Hebrew implyeth a very vehement denial; q. d. It was certainly no light thing to walk in the finnes of Jeroboam; yet Ahab did fo and more alfo; he took to wife Jezebel. Thiskind of expression doth much aggravate Jeroboams sin, but much more

that he took to mife Jezebel] Jezebel was an heathen, a notorious idolater, extreamly arrogant and cruell, as the case of Naboth and definition of the Prophets flew, ch. 18.4. & 21.8, &c. In re-lation to this woman an idolater and countenancer of idolatry is

filled Jezebtl, Rev. 2.20.
"the daughter of Ethbaal] As Jezebels name, so Ethbaal is com-pounded of Baal, which shows he was much addicted to that idol.

Ring of the Zidonians The Zidonians were of the curfed broad of Canaan, Gen. 10. 15. devoted to destruction, Josh. 13. 6. but left to prove Ifrael, Judg. 3.3,4, and took what advantages they could to oppress Ifrael, Judg. 10.12. They were groffe idolaters, ch.

fix years reigned he in Tireah] Even till he had bought Samaria, countries, to diffinguish their idols from others, had several additions to Baal; as Eckron, Baalzibub, 2 King. 1. 2. a fly-Lord; the Moabites, Baal-Peer; Num.25.3. Peor is a mount in Moab where their Baal was worshipped: the Israelites, Baal-Besith, Judg. 8.33. a Lord of covenant, an idol to whom by covenant they bound themselves. The chief idol of the Zidonians was Baal, supposed to be Hercules, common to Tyrus as well as Zidon, 2 Macc.

4.18,19. See on Judg, 1.11.
and worshipped him] Ahab worshipped Baal himself, and not Jehovah in that image, as the Ifraclites did in the golden calves, ch.12.28. This phrase of Elijah, If Baal be God, ch.18.21. proves, that Baal was accounted a very God.

V.32. And be reared up an altar for Baal] To offer facrifice thereon to Baal Sec ch. 12 22 & 12.2.

in the house of Baal, which he had built] He erected a sumptuous Temple for Baal in imitation of that Temple which was built in

Jerufalem for the Lord. See ch.12.31. in Samaria | Samaria was the royal City of the Kingdom which

m Samiring Saniari was the object of the de Aniquenii maint Omribuilty, v.a., Thus he exceeded Jeroboans idolatry. V.33, And Ahab made a grove JA Grove was a place planted with trees for deligh: They dedicate groves to re honour of their idols, and to allure people thereby to idolatry. Therein they used to see idols, to erect altars, and to offer facrifices, ch. 15.13. Jer. 17.2. See

on Judg. 3.7. Gen. 21.33.

and Abab'did more] Heb. added,

to provoke the Lord God of Ifrael to anger] Purpo'ely, as if he

would dare God to do his wordt. See ch. 14.9.

then all the Kings of I frael that were before him | See v. 30. Of his exceeding others these instances may be given, I None trod in exceeding orners once intrances may be given. I Nonetrod in the fleps of fuch a father, v. 25, z. None married flich a wife, v. 31. 3 None attributed fuch deity to an idol, v. 31. 4 None creded fuch an idolarous Temple, v. 32. 5 None for flighted Gods Word, ver. 34. 6 None to hated Gods Prophets, thap, 22.8. 7 None fo perfectuted them, chap. 18.10. 8 None fo coveted anothers inheritance, chap.21.4. 9 None fo caufelefly and unjuftly shed bloud, chap.21.19. 10 None so heaped up idolaters and false Prophets, chap. 18. 22. & 22. 6. 11 None so fooliftly let go the enemy whom God put into his hand, ch.20.41.
12 None fo fold himself to work wickedness in the fight of God. ch. 21,20,25.

V.34. In his dayes] Before his dayes, for the space of more then five hundred years, none durit attempt that work, upon which there lay so fearful a curse. If it were done with his knowledge and consent, surely he too much slighted Gods threatnings; if without his confent, yet was it a judgment, even on him, that such a thing should be done in his dayes.

did Hiel the Rethelite He is so called, because he was an inhabi-

tant of Berhel that idolatrous city.

build Jericho] This was an accurfed city, the first of all Canaan that was destroyed, and that miraculously, Josh. 6.20. God would have the ruines thereof remain as a monument of his power, and of the curse that lay upon that City,

he laid the foundation thereof in Abiram his first-born] When he first began this forbidden work, his eldest fon and heir dyed; and in the finishing thereof, his youngest fon dyed. It is supposed that he had more children, and that all betwixt the eldest and the youngest dyed while the City was in building, so as he destroyed

youngeft dyed while the City was in building, to as he defroyed his living hould by receiting this curfed City, and fet up the gette thereof in his youngeft fon Segub J The fetting up of the gates was one of the laft works about the building of that city; to as the beginning and finithing thereof was featild his children. It may probably be gathered from the curfe mental John. 6. 16. that by fome calialty in laying the foundation his eldeft fon was killed, and that by some other casualty in setting up the gates his youngest fon was killed.

according to the word of the Lord] See ch. 13.5.

which is stake by J Or, by the land, or miniflery. See v.12.

folhus the fon of Nun J Though he were General over an army, yet was he inspired with a Prophetical spirit. For this event salling out fo firly according to the prediction, must needs be foretold by 2

Spirit of Prophecy.

CHAP. XVII.

Ver. 1. A Nd] This particle joyns this chapter with the former, and shews that the judgment of famine here related followed upon the fins of Ahab and Hiel.

Elijah] Heb. Elijahu. Luk. 4, 25. he is called Elias. Sundsy things very remarkable are noted of this man. 1. His name, which fignifieth God the Lord. That God was the Lord, he brought the inguinetti Gou ine Lura. Inat voa wastile Lord, he orolight in idolatrous people of Ifrael to acknowledge, ch. 18.39. II. His jea-loufie for the Lord God of hofts, when he fuppofed that all Ifrael had forfaken the Lord, ch. 19.10. III. His faithful flanding to and 11.5.

and went and fewell Bed] Bad spatisfies a Lord, Hos. 1.7. In common it is put for any kind of iold which men worthly as a Lord. In special it signifiesh a prime or chief iolo, a Prime of iold, best type is called Printer of devils. Mat. 12, 24. Sundry 22el against idelaters, Ch. 18.40. VI. His power in print idea.

2 King, 1.10. Jam, 5.17, 18. VII. The power of his ministery, Luk, 1.17. VIII. The wonderful miracles he wrought, ch. 17.16 22. 2 King 2.8. IX. His authority: he was a father and chief governour of the colledge wherein the children of the prophets were trained up, 2 King, 2, 3,5,8. X. His falling forty daies and forty nights, ch. 19.8. The like did Mofes, Exod. 34,28. who was forty nights, c. 1.1.8. The Like and Mioles, Exod. 34.28. Who was the Law-giver, and Chrift, Mat. 4.2. Who was the bringer-in of the Gofpel. None elfe ever did fo but these three. XI. His rapture into heaven, 2 King 2.11. None else ever had such a priviledge into neaven, 2 king 2.11, 180ne ene ever nad men a privilege but Enoch, Gen. 5.24. XII. A letter of his brought to a rebellious King after he was translated, 2 Chron. 21.12. XIII. His apparition with Moles at Christstransfiguration, Mat 17.3. XIV. His manner of bringing forth into the world, like that of Melchifedet, without father, or mother, or descent, Gen. 14.18. Heb.7.3. the Tishbite] Of the city of Thisbe, Tob. t.2. See on Judg.

who was of the inhabitants of Gilead] Gilead appertained part to Gad and part to Manassch, Josh. 13.25, 31. In this respect Eli-jah istaken to be of the tribe of Manassch.

fald) After he had prayed there might be no rain, Jant. 1.17. and by some evidence from God was affured his prayer was heard. This he did by an extraordinary spirit, as in another case he cal-Ins he did by an extraoramary intr, as in another case ne cal-led for fire from heaven, Luke 9, 54,55, unto Abab] In his presence, to his face, undauntedly, As the Lord God of Israel Sweth] See ch. 1, 29, & 8, 15, He deli-

wereth his message after this solemn manner, to make Ahab the more heed it, and to firike the greater terror into him.

before whom I fland] Whose Minister I am, and whom I am rea-

dy to ferve on all occasions, Deut. 10.8. Act. 27.23.

there shall not be Heb. if there be. A form of affeveration which implyeth an imprecation, and maketh a more vehement and certain negation. The judgment following is foretold, to shew that it was ordered by God, and happened not by any celestial constellation, or by chance, 1fa.48.3,&c.

dem] He meanes hereby that there should be no moisture or re-

freshing at all to fall upon the earth: For dew is the least of that kind. Thus is the threatning Lev. 16.19. accomplished,

- norrain] Without rain all manner of plants on the earth wi-

thefe years] Immediately following, till the end of three years and a half, Luk.4.25. Jam.5.17.

and a halt, Luk.4.25. Jam.5.17. but according to my mord] Unless God by my ministry shall de-clare otherwise. Or, but just as I have faid See ch. 18.1,41,44. & on Gen.7.4. This was the first miracle that is registred of Elijahi There were twelve in all, v.8, 16, 22, ch. 18.38,45. & 19.8,20. 2 King. i. 10. 12. & 2. 8, 11. Bafil calleth Elijah th: bridle of

DRAWER, V.2. And the word of the Lord came unto him, [Pying] It came to him extraordinarily by inspiration, or revelation, or some other V.3. Get thee hence] God directs him how to provide for himfelf,

Where he was he could continue in fafety. and turn thee eastward] The brook whither he was directed was on the East of Samaria,

and bide thy self From Ahabs rage. God could have asswaged Ahabs sury, but he diress his Prophet to use ordinary means of estaping, for an example to others. See Jer. 36.26. Joh. 8.59. Exod.

by the brook cherith] This brook came from a spring-head, and rana long in a defert place not inhabited.

that before fordan] For this brook ran into Jordan,
V.a. And it [hall be, that thou [halt drink of the brook] Ponds and
Well were [coner dryed up then this Brook, and therefore he was directed thither.

and I have commanded the ravens] Even unreasonable creatures are at Gods command. God fers this forth in the rime paft,

because he had determined before-hand how to provide for Elijah; and also because it was as sure as if it had been

to feed thee there] To bring thee fuch food as thou maift

V. S. So he went, and did according to the word of the Lord] Be-lievers are ready to go at Gods Word, Luk. S. S.

for he went and dwelt] He abode there night and day, as in an house. There was questionless some cave there wherein he so dwelt, asch.19.9.

byths brook Cherith that is before Fordan] See v. 3.
V.6. And the ravens? Ravens are greedy birds, devouring what they get, fearce sparing any thing for their young, as may be collected out of Job 38.41. & Pfal. 147.9. It was therefore by an over-

nding providence that this kind of fowls should be such diligent Caterers for the Prophet. brought him bread and flesh Some Ravens brought bread, others flesh, and that fod or rosted. God by his providence directed them to the places where they might have it, asto some rich mens

is the morning, and bread and flesh in the evening. They were as constant in observing times seasonable for refreshing as if they had been reasonable creatures purposely appointed to a trend upon the

Prophet. This was the effect of his prayer and faith, and in y big reckoned amongst his miracles : So as it was Elijah's second ni racle. See v.r.

faces. 2007.1.

and be drawh of the brook) The means which God afforded him to quench his thirth to utiled thankfully.

7.1. And it came to apile after a which Hich, at the end of dayer.

Namely, at the end of fix moneths. See ch. 18.1.

Propher, and therefore he futters this brook to be dryed up, the ra-propher, and therefore he futters this brook to be dryed up, the rather that Elijah might the more fentibly difeern the judgment to that that trajout memore remove ancern the pagement to be executed according to his prophecie. Queftionless as the fpring from whence this brook came dived up, to also did other fpringheads, and the streams issuing from them,

because there had been no rain | Springs are maintained by rain; so because there had been no rain] Springs are maintained by rain; lo as where in orain fals, there must needs the springs be dryed up. This settech out the greatness of the drought. For if slowing springs were dryed up in the moterbays what water could they have, the drought continuing driver years and fix moneths 5 Sec. ch. 18.5, in the land j. i. e. the land of Israel. No circumstance showest have rain twee widehald de lange soon lands. Judah minds he are the way widehald de lange soon lands. Judah minds he are the second lands.

that rain was withheld fo long from Judah. Judah might be at this time as Gofhen Exod. 8.2 2.8 9.16. See on Amos 4. 7. V.8. And the word of the Lord came unto him, faying | See v.2.

V.9. Arife] See ch. 14.2. God would have men diligent, even in providing for themselves.

got the to Zarephath] Luk.4.2.6. called Sarepta.

which belongeth to Zidon] It was a City which the Zidonians inhabited, of which countrey this widow was, Luk.4.16. It bordereth upon the land of Ifrael: and as Ifrael was infected with the Zidonians fin,ch. 16.31. fo they did partake of Ifraels punishment, and dwell there There continue as in thine own house, v. 5.

behold, I have commanded] By my over-ruling providence, I have, as by a command, moved her. Of feeting this down in the time paff, fee v.4. Here are instances given of senseles creatures, as dew and rain, v. z. of unreasonable creatures, as ravens, ver. 4. and of the heathen, as here, to be at Gods command.

a widow woman God oft maketh choice of the weaker fex to do great matters, yea when they are most helpless, as widows. And again, he here prefers a Gentile before all the widows in Ifrael, Luk. 4.25,26. wherein is given an instance of the calling of the

there to fullain thee] With needful food for three years together, Sec ch. 18.1.

V.10.50 he arose and went to Zarephath] Sec v.5.
and when he came to the gate of the city] i. c. to the first entrance thereinto. God so ordereth matters as the evidence of his Divine providence in bringing to pass what he promiseth may be soon difcerned, as Gen. 24.15. behold, the widow woman] See v.9.

bounds the industry womans Josev 1.9.

This there gathering of flicky 1 This theweth, that the was but a poor woman, In that the wanced not onely food, but field also, and be called to ber, and faid 1 by infline he knew this was the woman of whom God pake; at leaft he would make some proof

thereof, as Gen.24.17. thereot, as Cun.24.17.

Fetchme, I pray thee, a little mater] Water was there more plentiful then bread; thereby therefore he first makes triall of the readines of her mind to sustain him.

in a vessel] Or , in this vessel. For it is very probable that he brought with him the dish or cup with which he took water out of the brook, and offered that to her,

the oross, and orrect mast oner. that I may ship! As fifth the makes thew as if he defired no more then a cup of cold water. A fair trial!

V. 11. And a fipe was so ging traits it; She shows her felf ready to grant his first request, and thereupon he is encouraged to ask

he called to her, and faid, Bring me, I pray thee, a morfel of bread in the hard! The word implies a little piece of bread, no inore their might fomewhat fathfich his preferen hunger.

V. 12. And fir faid! Here sie makes a stop, because she could

not fo well spare bread as water. As the Lord thy God liveth | See ch. 1.29. She faith, thy God, be-cause she believed the God of the Israelites to be the true God; as

Rahab Josh. 2.11. and the Angel Luk. 1.16. or she might know Elijah to be a prophet by his attire, 2 King. 1.8. and in that refpect fay to him, thy God.

I have not a cake! Not so much as a little cake baked on the hearth, Gen. 18.6. I have no bread at all baked in the oven, not a piece of a loaf.

but an bandful of meal in a barrel, and a little oul in a cruife In those dayes they did knead their meal or flour of which they made cakes with oyl. And as a barrel was a fit vessel to keep meal in, so a cruise to keep oyl in.

and behold, I am gathering two flicks A synecdochica! speech, meaning a few flicks. So we use to say, two or three, when we intend a few. Sce 2 Sam. 13.6.

that I may go in, and drefs it for me and my fon] See v.15. that we may eatis, and die That we may preferve out lives at long as we have any means, and then yield them to the good pleafure of God. For the law no means of preferving their lives any

V31.

the faid the intended to make a cake for her felf and her fon. but make me thereof a little cake fift, and bring it unto me] Herein he tries her faith, and her readiness to provide for him.

and after mike for thre and for thy fon] The prophet was not wholly for himfelf, but was willing the should also provide for her self and her fon.

W.I.4. For thus faith the Lord God of Ifrael] See ch.11.31.

The barrel of meal [ball not wast, neither foall the cruife of oyl fail] i.e. Neither meal nor oyl shall wast but both continue in their proper yellels, and afford fufficient for food. See 2 King.

untill the day that the Lord sendeth] Heb. giveth. For what the Lord by his providence affordeth us is free giff.

rain upon the earth] i.e. She should have meal and oyl enough till

God should cause the earth to bring forth corn and oyl, See Josh. s.

V.15. And the went and did according to the faying of Elijah] This ready performing what the was required gave good witness of her faith and obedience,

and [he and he] The widow and the Prophet.

and her house] i. e. her family. So Gen. 7.1. This implyeth there were more with her when the Prophet came then her selfand her fon. But there being no more meal and oyl left then was for once sufficient for them two, the mentions them onely,

did eat many dayes] Or, a full year, Yea rather three years. See ch.18.1. This was a recompense which the widow had for her courtefie to the Propher. She afforded one meal to him; he many to

V.16. And the barrel of meal wasted not, neither did the cruise of

v.1.6. Add the correct of mean requirement, restort one one spanje up of fail. This is a ratification of the promise made v.1.4.

according to the word of the Lord J Sec ch. 13.5.

This was Elijah's third miracle. Sec v. 1.

This was Elijah's third miracle. Sec v. 1.

V.17. And it came to pass after these things After the woman had v.17. Ana is came to pais after the transport in the rine woman had had good experience of Gods providence, that the foin of the woman of This for mentioned v.12. the miffress of the hone? This further sheweth that she had a family under her. See v.12.

fell fich] This fickness was sent before his death, to make her the

ruphey I his fichiers was left notice in a capity to page ther the iffue thereof.

and his fichness was so for? Sichnels doth not necessarily pretippose death; but this youths sickness was such an one, and so extream, as death did follow thereupon. God oft mixeth great blefflings with heavy croffes.

that there was no breath left in lim] A description of death. His breath was not onely stope, as it is in a swoon, but clean gone. He

was really dead.

Vis. And the faid unto Elijah] She knew none elfe to go unto in this case. Her very going unto the Prophet was an evidence of her faith and hope.

What have I to do with thee Heb, what to me and thee. Such a phrase is used John 2. 4. q. d. What difference is there be-twist thee and me? What have I done to thee? See Judg. II. 12.

O thou man of God] Though that heavy judgment wrought much passion in heryet she still retained a reverent and high e-fleem of Elijah, and also some faith in God. See th. 13.1.

art they cape unto me to call my fin to remembrance] Or, to put God in mind of my finner. Orstocomplaine of me before God for my finner. She penitently acknowledged fin to be the cause of that judgment, See Luk. 5.8 Rev. 18.5.

and to far, my long Or, to incense God so against me as to take my son away from me. These also were passionate speeches, yet they imply that by the judgment. She was brought to think of her fins, and to acknowledge that they justly deferred that judge-

V.19. And he faid unto her, Give me thy for] The Prophet was moved with her complaint, and inflantly endeavours to reducis her grief.

And he took him out of her bosome] It seems, her son being dead the hugged him close in her breast, to bring, if it were possible fome heat into him. Thence the Prophet took him.

and carried him up into a loft where he abode That he might be the more private, See Act. 9.39,40. Privacy is a good help to fervency

and laid him upon his own bed We are not to suppose that he did this in regard of any fanctity in his bed more then in other beds but going to his own chamber he laid him upon his bed there, that he might the better freech himself upon the child, v. 21. V. 20. And he cryed unto the Lord] i. c. he carnestly prayed unto

God. So Exod .14.15. 1 King. 22.32. This shows miracles are

wrought by Gods power, nor mans, and feid, o Lord my God! He firengthneth his faich with the condication of the fleetial relation between God and him, half thou also brought coil sponthe widow? By coil he meaneth

V.13. And Elijah faid unto her, Fear not] Fear not such want as judgment, as I job a. 10. Anno 3.6. Just judgment is not evyl jn its death should follow thereupon.

go, and do as thou half faid.] This hath reference to v. 12. where his apprehension of the womans diffres, who being a widow had the greater need of a sons support : with the loss therefore of her fon he much affcaed.

with whom I fojourn] This is a third thing whereby his spirit is made the more earnest in his request to God, namely the kindness he had received from the woman,

by flaying her foul His knowledge that God had the power of life and death, and that he did kill and make alive, Deut. 32.39. makes him so to persisthis prerogative of God, that he might the rather be pleased to restore her son, begauss he had taken him

V.21. And he ftretched] Heb. meafured. himself upon the child His firetching or measuring of himself was fuch a posture as in a like case is noted of Elisha, 2 King. 4. 34. He put his mouth upon the childes mouth, and his eyes upon his eyes, and his hands upon his hands. He fo lay upon the child, that by fente of the childs coldness his own spirit in calling upon God might be the more fervent, and also that he might the better differen heat and life, as it should come into the child See Act. 20. 19. As the hon fitteth on her eggs to put life into them, fo he lay upon the child to do what he could to put life into him.

three times] To shew his fervency and constancy in prayer. So Mar. 26.44. 2 Cor. 12.8. We must not give over praying though at first we be not heard.

and cryed unto the Lord, and faid, O Lord my God] See v. 20.

I pray thee] This express and humble pertition thems that the exposulation v.20. was in faith, and with revarence.

let this childes foul come into him again Hels, into his inward parts.
This phrase expounds that y.17. And it declareth that the child was actually dead; and that by death the foul is separated from

Y,22. And the Lord beard the voice of Elijah] By this it appears that the prayer of Elijah was very powerful, Jam. 5.17. and that God is ready to hear those that pray aright, Plal. 63.2. and that it was God himself that restored life and wrought the mitacle, and the soul of the child came into him again] This is a proof of a refurrection from the dead.

and berevived This is the first that we read of railed from

and personed has a term than we can at capture upon death. And this was Elijahs fourth miracle. See v. 1. V. 33. And Elijah took the child and brought him depen out of the chamber into the bou[6]. That fuch as faw him dead, might he wise netless of his miraculous cellination to life.

and delivered him unto his mother To they her that the had not end tertained a Prophet in vain. See Mat. 10.41.

and Elijah faid, See, thy fon liveth] Due notice is to be taken of miraculous works. V.24. And the woman faid to Elijah] Quickly the manifefteth

her joyful and grareful heart.

Now by this I know] I am further affured. She knew as much before, v. 18. but miracles confirm faith, Joh. 3.2. She believed her fon might be raifed when first she complained to the Prophety, 18,

on mignate a state a mean mix me companing to the Progness, 186 did the Shinnamine, 2 King, 4,28; In this reflect means again as fall to receive their dead vaigled to life again, 14th. 11,25; that thou are a man of God) A true Prapher. See ch.13.1; and that the 2004 of the Lord in thy month is truly Herein high hath noc another relating of the Kon, but allo to other matters foretold by this Prophet, as the drought and continuante thereof, v. 1. and the increase of her meal and oyl, v. 16. What forver Elijah had faid from the Lord the believed to be infallibly true. Here are two effects of a miracle fet down; 1. To demonstrate those who work it to be sent of God, Joh. 3,2. 11. To some

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Verl. 1. A Nd it came to pass after many dayes After three your and fix moneths; for so long the samine combuted, Luk.4.25, Jam. 5.17.

firm the truth, Heb. 2.4.

that the word of the Lard same to Elijab] ch. 17. 1. Elijah had hid from the Lord, that there should be no rain, but according to his word. Now therestone the time being come, wherein God was purpled to fund rain, he sends Elijah to Ahab to tell him that there should be rain, that fo the former prophecy, even in this circum. stance, might be ratified.

in the third yer? Of his abode with the widow. If wee should recton from the beginning of the drought, when Elijah went o the brook eberith we should leave out six moneths. And there is no other remarkable matter from whence we can take the beginning of these three years, then the Prophets going to Zarephathesh.

faring, Ge fbem thy felf unto Alab For Ahab had not feen Elijah ines are jumming jest wino Abata For Ahab had not feen hijfat inter the first denounced the judgement 1 he having, hid handelt ch. 17.3. Seev. 1. As the drought was fore-told to Ahab, fo God would have the removal thereof fore-told to the King himself, that he made the second secon he might thereby knew, that the one and the other came from the

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the word of his Prophets.

fo much as graffe, v. 5.

placed much confidence in him.

V. 2. And Elijah went to [bew himfelf unto Ab4b] He was not g-

norant of Ahabs murtherous resolution against him, (v. 10) but the Lord who fent him, put an undaunted courage into him, v.15,

18. His confidence was in Gods protection, Heb. 13, 5,6.

and there was a fore famine | For food for man and beaft had fai-

city. See 2 King. 17.24. V. 3. And Abab called Obadiah] Heb. Obadiahu. Some take this

to be that Obadiah, whose prophecy is set antong the small Prophets; But t. Likeness of names doth not evince that one one-

ly person should be fet out thereby. 3. There is a letter and syllable

which was the governour of his bouse I Heb. over his bouse. As Joseph was to Potiphar, Gon. 39. 4,5. and asterwards to Pharaoh,

Gen. 41.38.39,40. See ch. 4.6. now Obadish feared the Lord greatly] as Gen. 42.18. We may well

hence infer, that Obadiah was one of the feven thousand that how-

ed nor their knee to Baal,ch. 19.18. It is not probable that though he feared God, he went to the feast at Jerusalem : For his place

and charge permitted him not fo to do. Yet we are not to think that he worthipped either the Calves or Baal, but the Lord onely,

86 Dan. 6. 10. And this integrity the Lord accepted, and palled by

other frailties. The time and place wherein he lived, and yet fea-

other fruites. I there and place wherein the two sub yet the God, doth show that he did it greatly.

V. 4. For it was so, when feether Heb. Rechel. See ch. 16. 31. ent off] Slew, destroyed, v. 13. She cit them off from the earth. She was a bloudy perfecuter of Gods choisest servants.

even his Prophets. Certainly the executed her cruelty upon many: so as there were more then those whom Obadiah prefer-

ved. And we cannot but think that there were others also in If-

and hid them] See ch. 17.3.
by fifty] More could not conveniently be kept together. It must needs be a large place wherein so many were kept so long i besides,

by parring them, if they which were in one cave had been surprized,

seother might be provided for more fafely. See Gen. 32.8. is a case] A cave was fome great hollow place in the earth, (or

in a tock, 1sa. 2.19.21. Jor. 16.16.) made by men, of fraped out by wild beafts in some desolate place, or wildernesse, where men or beafts might abide securely. See Josh. 10.16. Judg. 6.2.

1 Sam, 24.3.
and fed them He did not onely keep them fafe from danger, fuffer

ing them in those hard times and parren places to this for them-lelves, but also provided suffernance for them.

mitbbread and mater Infuch a famin and drought as then was

bread and water was dainty cheer; and the feeding of an hundred

therewith, was a fruit of great liberality. The phrase may also be ta-

unto all fountains of water, and unto all brooks] Though the brook

Cherith were dryed up, ch. 17, three years before this, yet some sountains and brooks might still continue: otherwise nor man

nor beaft would have been preferred.

peradorntare we may find grafs [For grafs ulerli to grow in grounds lying by fprings, brooks and rivers. Under this world grafs all ma-

mer of fodder growing out of the earth, and fix for beatts, is com-

to fave the horfes and mules alive] This is not to be taken fo as if they had more care of beafts then men; but that they could not fo

well provide out of other countries for beafts as for men. Yat this

is evident, that they had more care of heafts then of their own or o-

thers fouls ; for they fearehed not after their this, the cause of that judgament, nor were they by that judgament brought to repon-

ken indefinitely for meat and drink.

V. 1. And Abab faid unto tibediah] See v. 3.
Go into the land] Or, throughout all the land.

prized.

and I will fend rain] It is God that withholdeth and giveth rain; | that we lofe not all the beafts] Heb. that we cut not off our feluce

Deut. 28.12,23,24. Amos 4. 7. And it is he that maketh good from the beafts. This is to be extended to horses, mules, and all on ther useful beafts. V. 6. So they divided the land between them, to pass throughout it] upon the earth] It is by rain that the earth brings forth the fruit theren, Lev. 26.4. For want of rain that land brought not forth This they did for more quick dispatch ; for they were in a very great

Abab went one way by bimfelf That a bufiness of such confequence might be the more throughly done, he would not seave it to the trust of others. ftrait.

and Obadiah went another way by himfelf] Aliab had found Obadi-

ah as faithful as Potiphar found Joseph, Gen. 39.4.
V.7. And as Obadiah was in the way This was so ordered by led diversyeers, v.s. ch. 17.7.
in Santaria] In that Kingdom whereof Samaria was the head

Divine providence, ch. 11. 29.

Behold, Elijah met him] Before he had gone far from Ahab, v. 15.

and he knew him] Obadiah knew Elijah. For one that feared

God, so as Obadiah did, could not but be acquainted with such a prophet as Elijah was.

and fell on his face] A gethure of high efteem, and great reverence; yet civil onely. See Gen. 50. 18. Ruth. 2.10. 1 Sam. 29.

41. 2 Sam.19.18.

y person moments are to on the story. A new of a terrer and symptom more in this name then in the other. 3. The thater of that proplier by is fearce agreeable to this time. 4. Obadishs place at Court, and a Prophers function, do not well fland together; in that Ahab makes this than a parmer with him in that work which, himfelf and faid, are they that my Lord Eliah? Obadiah calls Elijah lift Lord, in regard of the prophers high calling, and extraordinary gifts; fov. 9, 12. ht thus files himself, thy forcem. undertrok, it appears he was in great favour, and that the King V. 8. And he answered him, I am This answer liath especiall

relation unto his name Eiliahd, d. 1 ain Eiliah.

ge, jeli hi low I he means king Ahab, whole hold-fervait

Dadiah was, 3. Inpiety doth not deftry the right of dominion;

Bihald, Elijaha hre Ashis nore, behold, roused up his atten-

giving, estimate that the miss note, sepoid, roused up his accep-tion, to it nivets him to go and Ge, as John, 36,46. V. 9. And be fild, what have I finand, that thou whildelf deliver the feronatists the hand of Abab to flay we?] He doth not here es-cule himself of all fin, (See ch.8.46.) but of firth histonis fins as should expose him to present destruction. As if he had said, By what fin against God, or wrong to thee, have I deserved that my life should be put in such hazard, as it is like to be, be doing as

Ifte Industrial many part is the state of the blood of th Or because Elijah was not onely an ordinary fervant, but also are

Or heccusic Elijah was no onely an ordinary fervant, but allo an especial propher of God.

there is Heh. If there he. An usual the b. 3, 11.

uo Naisa pr Kingdon) This literally taken is to be applyed to nations and kingdone neighbouring by him, and in league with him; Or typically, to such Ambastadors; metlengers, agant, merchants, factors, or others as exam from under pations and Kingdone, or to several parts and tribuse of lifeal, which by a Synchrologhe tay to filed anxies, and Kingdone, or to several parts and tribuse of lifeal, which by a Synchrologhe tay to filed anxies, and Kingdone, or the world have the several control of the several parts and tribuse of the property reel, that kept prophers of the Lord from hear tury, beings clopalability prophers of the Lord from hear tury, beings clopalability prophers of the Lord | They that gave themselves to be throughly influenced in the will of God, and on all occasions to declare the fame to others, were filled Prophers. Of these there were companies, I Sam. 10. 5, 10. & 19. 20. yea, colledges, z King. 22. 14. in which the Mafters and Soniors, were called Fathers I Sam. 10.12. 2 King. 2.12. and they who as auditors or atnot proper may may a surgent, natrow, and thorow fearth is weather to lay, there was place op not if the world where I have not negative I have followed a very special party of the country, whither my laws I have not negative. See y. 8. hathour four followed by the law I have not four following the country into this clutches. tendants accompanied the ancient Prophets, were called children, or San of the Prophet ch: 0.3.7, a King 4.3.8 & 4.36. Alify all that openly proached against idoletry, and profitled the true religion, are comprized under this title Prophet, when the back are beautiful prophet. This is be down, as an evidence and proof of his tean of God.

and when they faid, He is not there, he took on oath of the hingdom and union that they found the not] He wived them by all the means he could to swar they knew not where Elijah was.

V. 11. And now thou fail This inference thews, that he was afraid to make known to Ahab that he had feen Elijah.

Go, tell thy Lard, Behold, Elijah is here! See v. 8. The words following especially in v. 14 show the reason why he was lath to carry

that melloge to Ahab. V. iz. And it foult cometa passes soon as I am gone from thee

Before Ahab can fee thee that the Spirit of the Lard By the Spirit of the Lord, he meaneth fome extraordinary means that the Lord would use suddenly and

feererly to remove him from place to place.

streety to reployed As Exek. 3.14. As \$ 8.30. & 4 Kings 2.11, 16.
whither I haven not I So as I half nor know where no find thesi
and so when I come and tell Abab, and be connected the thesise shall say me Conceiving me to mock him. but I thy fervant This is a note of an humble mind, and ready

eg do him any fervice. See v.7.

feare the Lord] This he pleads, not in any boatting manner, much lels as a marter of merit, but to more the Prophet to forbear the imposing of that parilous task upon him. An upright and humble man may lawfully make profession of that grace that is in him. from my surriusy make protestion of that grace that is in him.

from my multi Continuance from ones youth in grace cannor but
work grace confidence:

V. 13. Manitenet told my Lord, 8cc.] It could not be but that fome of those Protects which in time of need received great succour from Obedieh, thould make it known to Elijah their father and Lord, 2 King. 2, 7.

V. 14. And nom then faift] See v. 11. Fear makes him inculcare the fame thing again.

the lame county again, and he follows the first fixed by the first fixed is stilled V. 15. And Elijab faid, As the Lord of host tixeld in the Lord of holls, technique wides his commission and the first fixed of holls, technique wides his commission and the first fixed of holls, technique wides his commission and the fixed fixed

Souldiers, ready to execute what he enjoyes. Because Obadiah | the courage of Elijah, who being one alone durst oppose so many was in great fear, Elijah by this folemn oath puts him out of all false Prophets.

fear, See ch.1.29. before woom I fland] See ch.17.1. over voom, nana 3 sec 1117.1.

1 will farely him m [off such him o day] Heb. I will be fen, or
I will appear to him. He had fitch faith in Gods proceeding of him
as he teared on to appeare before a King incended againfth him.
V.16. 30 ohadidwwnt to meet Muh] He believed whar Elijah

had faid and fworn, and knew that fuch a Prophet had good ground to appear before Ahab.

and told him] That he had feen Elijah in fuch a place.

and Abab went to meet Elijah] He that had every where fought for Elijah, could not but readily go where he heard him to be; and that, either to execute his rage on him, or to know when he might expect rain.

V. 17. And it came to pass when Ahab saw Elijah, that Ahab said w. 17. And it came to pays town Anno jaw Enjan, that Anno jaka unto bim] At first sight the angry King manifests his mind against him, and accuse th him of publick sedicion, which was a capital crime.

Art thou he] This interrogation is a strong asseveration, whereby he layerh the blame of the drought upon the Prophet, and confi-

deresh not that he himfelf was the proper cause thereof, that troubleth I strate] That bringest such trouble and calamity up on the people as they are forced to feek up and down and to fend far and neer for ordinary food; whence quarrels and rumults do arise: Who also diffiwadest the people from the religion established, and so disturbest the peace of the land. Thus the heathen imputed Plagues, and Famine, &c. to the Christians, See on Gen. 39.14.

V. 18. And he answered, I have not troubled Ifrael] An innocent party may and ought to put off from himfelf a crime unjustly laid to his charge, though it be by his Superior and Soveraign.

but thou Gods Spirit put this undaunted spirit into him, whereby he was stirred up to tell the King his fault, Matth. 14.4.

Whereby he was infried up to territor table.

Ezek 3, 8.2 Sam. 12.7. Secon Num. 13.6.7.

and hy fathers boule 1 i.e. his brothers, kins-folks and courtiers left him by his father, and observing his fathers courses and sta-

tutes, ch. 16.25.

inthat ye have forfaken] As they who having once professed the
Law of the Lord revolt from the same, are said to forfake him, as ch. 11.33. 2. Chr. 24.24. So they who should have professed it, but never did, nor yet do, may also be said to forsake him, as Ahab did

here, and Ahaz, 2 Chr. 28.6. See 1 Chr. 28.9.

the commandments of the Lord To forfake the Lords commandments and to forfake the Lord are one and the fame thing. For the

ments and to boliske the Lord are one aim the taken in the char-lords surherly fee forth by his commandatents; and he that defpifeth them defpifeth him. See 1 Chr. 1.3.1, and the birll followed Basilin Many falle gods. Here is showed, that finners against God, whether is be by disloying him, or fol-lowing falle Gods, are most properly toosblets of the Church and

inch as bring judgements thereupon, John.7.25;
V. 19. Now therefore fend, and gather to me all Ifrael] He means
Elders, heads of tribes, all forts of Governours, and others out of every tribe, that might be eye and ear-witnesses of that which he inrended to do.v.2 1.&c.

unto mount Carmel] There were two places called Carmel; one in Judah, Josh. 15.55. where Nabal had his possession, 1 Sam. 25.2. The other in Asher, Josh. 19.26. This here and elsewhere is cal-led a mount. It is an high mountain, Amos 9.3. by the Sea, Jer. 46.18.On it Elisha had his habitation, 2 King. 2.25. & 4.25. Carmel fignifieth a fair feritle place, 18.35.2. and is by our English tran-flaced a faut feld, 18.32.15.500 on 1 Sam.25.2. and the Prophets of Bad] Idolaters had such sunctions as the true

Church had, but they were false ones; as these Prophets were

false Prophets, such as ch. 22.22.Luk. 6.26.2 Per. 2.1.

four hundred and fifty] See v. 20. These were dispersed up and down throughout the ten tribes.

cown introopproducticities.

and the Prophets of the grove; Heb, that grove. See ch.16.33. Thefe were Prophets of the grove; and in those groves such that the step had their reidinent. Their might attend the Court, forn bunders, which that at Texted to their like the Prophets of the Prophets of the Texted to the Texted to the Court of the Texted to t

from thence.

V. 20. So Abab feat I Ahabs earnest desire of rain might make him the more readily yield to Elijah, who he thought might be a means to procure it; or fear of a greater judgement might make him yield; or it may be Elijah had told him before-hand of the trial he meant to make for proving Jehovah to be the true God, and Ahab desirous to see the issue might do what Elijah required. What foever the outward motive was, furely God overruled his spirit, and made him willing to fend for those Elijah required to

unto all the children of Ifrael] Round about throughout all the

and gathered the Prophets together] i.e. the four hundred and fifty prophets of Bal mentioned v.19, See v.22. It is probable that Jezebel kept back the other four hundred, which were those spoken of ch. 22.6. The number of these Prophets is set down, to thew the zeale of idolaters in multiplying their prophets, and to amplifie

unto mount Carmel] Sec v.19. V. 21. And Elijah came unto all the people, and faid] By this it appears that that which followeth was not accomplished on that day when Obadijah first told Ahab of Elijah's appearance. For uay when Obaujan net told Anab or Elijan's appearance. For there must need some dayes passbetwixt Elijans advice to Ahab, v.19, and this accomplishment thereof. All the children of Ifrael from all parts of the Kingdom could not be gathered together in one day.

How long halt ye] A man that halteth inclineth his body now one way, and now another. This metaphor may be applyed two waiest I To the body of the people, whereof fome inclined their hearts to Jehovah, and others to Baal. 2 To the fame persons, who in some things, at some times, inclined to Jehovah; in other things, at other times, to Baal. It is probable that the latter is here especially intended. The like is taxed Matth. 6.14.

between two opinions] Or, thoughts, For thoughts cause opinions. If the Lord be God] This word Lord is the interpretation of Je-If the Lord be God J This word Lord is the interpretation of force, which is the proper name of the onch; yet no God, the God of If freel. This title God, in Hebrew Eloham, is the first that is a tributed to him in Scripture, and that when he created all chings, Gen. 1.1. It being a word of the plural number, fets out that one God which is diffringuified into other Elefons, the Creator, Preferrer and Governoor of all things, Now the Ifraelites Obadiah, & Governoor of all things, Now the Ifraelites Obadiah, & many others like him, did indeed take Jehovah the true Lord for their God, and as a God efteem him, utterly renouncing all idols. tines 1504, and as a 400 esteem num, utterly remointening all 1dols, But monfor the people in lifted being citemunicid acknowledged that God which brought them out of Egypt, to wit Jehovah, to be the true God; onely they worfhipped him under the Calves, ch.11.18, Thefe allo worfhipped Baal. To thefe faith Elijah, If the Lord be God.

follow him] He here advised them to deal with God as a faithful fervant doth with his Mafter ; he followes him whitherfoever he goeth; he is ready to do what foever he requireth; he leans to him, and will not follow another. See Marth. 6.24. See also ch.

but if Baal Here we must understand the same title that was before attributed to the Lord, q.d. If Baal be God, Baal in this place is taken for the proper name of that idol which they then worshipped.

then follow bim] He granteth they had done well in following Baal, and that they might continue so to do, if they could prove that Baal, were indeed God. This he grants the rather to move them to bring the case to a tryal, but not to give them liberty to be of what religion they pleased.

And the people answered him not a word] They who followed Je-hovah durft not openly protest against Baal for sear of Ahab and Tezebel; and they who followed Baal were fo convinced as they durst not plead for him: both parties therefore held their peace.

V. 22. Then faid Elijah unto the people] The Prophet having convinced them that it was meet to follow but one God, sheweth which that God was.

I even I onely, remain a Prophet of the Lord] His meaning is, that

there were none there present to maintain the Lords cause but himself. The hundred which Obadiah hid, v. 4. had not yet shewed themselves. See ch. 19.10,28. God oft maintains his own cause by one, or by a few that himself may be the more seen therein. but Baals Prophets are four hundred and fifty men] There were

out gauge proposes are your puragraana pity mind I nece were other four hundred, v.19. but they appeard not. The miracle following is the more remarkable, in that one man opposed four hundred and fifty. This shews that Multitude is not a certain note of the true Church. V. 23. Let them therefore give us] This is meant of the people : or elfe it is indefinitely to be taken, thus, Let there be given ; or Let

them that will give. two Bullocks] One for Elijah, the other for Baals Prophets. and let them thoofe one bullock for themselves.] The offer is made to Basis prophers, that the truth of the case might the more evi-

dently appear. and cut it in pieces, and lay it on wood] All this was to prepare

it for a facrifice. and put no fire under] That the truth of the miracle might be the more evident.

and I will drefs the other bullock] By cutting it in pieces, and obferving other rites, to make it a facrifice and lay it on wood] That the fire which should come from hea-

ven, might by fetting the wood on fire confume the factifice. and put no fire under] He ties himfelf to the same condition that he required of the falle prophets.

V. 24. And call ye on the name of your Gods] He neeth the plural number, gods, to flew that they had many idols. And he gives them liberty to call upon all their falle 200s.

and I will call on the Name of the Lord] He holdeth close to his own God Jehovah, and adds no other to him.

and the God that answereth] It is a note of the true God, to hear fuch as call upon him, and to grant their defire, Pfal. 65.2.

by fire] By fending fire from heaven to consume the facrifice, 4s Lev. 9.24.1 Chron, 21, 26.2 Chron. 7.4. In the Tabernacle and it called for from heaven.

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let him be Godil Let him be reputed and efteemed as the onely nue God. And all the people answered, and faid, It is well spoken] Heb. The

word is good. This is a phrase of approbation and consent. The propagation and content. The people were willing to put the case to trial.

V. 25. And Eijab jaid in the prophets of Baal] He puts them upon the proof, to accept the condition.

Choose you one bullock for your selves Two bullocks being set be-fore them, he lets them choose which they pleased. and dreffe it first] This he permits, that the impotency and vanity

of that idol might be first discerned, and thereby way made for acknowledging the Lord.

for ye are many] A multitude, to be preferred before one.

and call on the name of your gods] See v.24.
but out no fire under]. See v.23.
V.26. And they took] it seemes they were very confident of their

idols power.
the bullock | One of the bullocks which they best liked.

which was given them Heb. which he gave them. See the last word

and they dreffed it] Sec v.23.

and called on the name of Baal] No doubt but they expected he would hear them.

from morning even untill'noon] From the beginning till the fartheft time that was used for the morning facrifice.

faying, O Baal, hear is] Or, answer is. They speak to a dumb But there was no voice, nor any that answered] Heb. heard. For

their idol had neither tongue to utter any voyce, nor ear to hear any thing. And they leapt upon the altar Or, leaped up and down at the altar. The word is the same that was used v.21, and translated halt. Ido-

laters used to have many antick and ftrange gestures in their idolstrets used to have many antick and ftrange gethures in their idelervices, as Leaping upon their altars, as if they themselves were willing to be sacrificed, or as if they would themselves setch fire from heaven, skipping also on it, and Dancing round about it. To all these this phrase may have relation. See v.30. witch was made! Heb. he made. This is an indefinite phrase, the whosever he was. It is well expeaneded by the passive, was made; as

v.3. let them give. Some apply that relative he to the chief priest amongst them, and some to Ahab.

V. 27. And it came to pass at noon | Elijah was filent till the very end of their time was come, left they should say he had interrupted them.

that Elijah mocked them] To discover their folly the more. and faid, Cry aloud Heb, with a great wayer. As if otherwise he could not hear. But the true God knoweth the defire of the heart.

For be is a god] This he faith in a plain fcoff, in that the things which he mentioneth hereafter do no way agree to the true God. dither he is talking] Or, he meditateth. So as he could not attend them that were calling on him.

or be is pursuing Heb. Or ba'b a pursuit. He means a pursuit of

enemies, or beafts, or fowls, or other pleasures.

or he is in a journey] As it were about another bufiness,

or peradventure be fleepeth, and mult be awaked] The true God is subject to no such things. To be hindred by any of them, is human frailty. All these therefore are manifest scofts, and great aggravations of their folly.
V. 28. And they cryed loud] Not with ardency of affection, as

Saints, to the Searcher of hearts; but with extension of voyces, as Idolaters, to fuch as carmor hear.

and cut themselves after their manner | The manner of Idolaters whereunto Gods people might not conform themselves, Lev. 19.28

with horves and lancers] This was worfe then Papifts whipping of themselves.

ill the blood gufbed out upon them] Heb. poured out blood upon them. The devil, delighting in mans blood, brought idolaters, in whom he ruleth, therewith to feem to pacifie and gravifiet heir idols. In which refpect they spared not their own blood, as here, nor their childrens, Exck. 16.36. V. 29. And it came to pass when mid-day was past] This was the

time they should have given over : for they began in the morning, v. 26. But because they had no answer from their idol, they still continue to call for one.

and they prophefied] They made themselves to prophesie, or they flired up themselves therero. By their strange, affected, passionate gestures they made show of prophetical raptures, and in the vulgars account prophesied. See I Sam. 10.5. & 18.19, &c. Or prophecying may here be taken for calling upon their idol to be heard. See 'i Cor, 11.3,5. Or for finging and playing on mufical instru-

ments, 1 Chron. 24, 3, 13, 13
ments, 1 Chron. 24, 3, 13, 13
ments, 1 Chron. 24, 13
ments, 1 Chron. 24
ments, 1 Chron. 24, 13
ments, 1 Chron. 24
men of the evening facrifice] This was the ordinary time when the dai-

Temple the fire that came from heaven was preferved, Lev. 6.12. | ly facrifice was appointed to be offered, Exod. 29.36. which was but in Ifrael there was no fuch fire therefore Elijah would have about three in the afternoon. See v. 36.

that there was neither voice, nor anyto answer] No manner of evi-

dence whereby any might differn that their God heard them.

nor any that regarded Heb. attention. For it might be supposed that if any had attended to what they did or fpake they would fo

far have regarded them, as to have given some answer.

V. 30. And Elijah faid unto all the people! It was the peoples conversion that Elijah aimed at.

Come neer unto me | Bc eye-witnesses of my whole carriage, and diligently mark whether I use any fraud or no.

And all the people came neer unto him They were willing to fee whether Elijah could do more with the Lord then the falle Propliets had done with Baal. And he repaired the alter of the Lord | This alter was either one

which of old had been erected by their pious predecessors, or which Elijah himfelf had beforehand prepared for this purpofe. that was broken down] Either by former idolaters, or by these Pro-

pliets of Baal, who in their mad leaping and dancing might spitefully break it down.

V.31. And Elijah took twelve flones As Josh. 4.5,20. Exod. 24.4, according to the number of the tribes of the fons of Jacob To show that all the tribes should be united in the true worship of God. See Ezra 6.17. Hereby he implicitly taxeth the revolt of the ten tribes from the other two.

nuo whom the word of the Lord came, faying This hath relation to Jacob, the immediate father of the twelve Patriarchs who were heads of the twelve tribes.

Ifrael Ball be thy name | Gen. 32.28. Sec 2 King. 17,34.
V. 32. And with the flones he built an altar | i.e. the twelve flones

mentioned v. 3r. and the altar mentioned v. 30. This altar, in this extraordinary case, justified by God himself, v. 34,37, was lawful, though otherwise forbidden, Deut. 12,1314. See 2 Sam.7.9.

in the name of the Lord] At Gods appointment, v.36, to the ho-nour of God, (compare 1 Cor. 10, 31, with Col.3.17.) dedicated to the fervice of God.

and be made a trench about the altarl i.e. a ditch or a channel which might contain the water hereafter mentioned,

as great as would contain two measures of seed] It was as wide and as deep as a bag of two pecks and a half of feed might lye in ; or a furrow fo much in compals as men might ordinarily fow two pecks and an half of feed in. The word translated menfure fignificth forme-

and an insit of teen in a new word training to minimize a general read-what more then a peck did a pottle.

V. 33. And be put this wood in order, and cut the bullock in pieces; and laid him on the wood. He did all things which used to be done in offering a facrifice, Lev. 1.6.7.
And faid, fill four barrels with water | That all fulfrition of hiding

fire under the wood, or altar, or any where elfe might be taken away, and that the power of God and the truth of the miracle might be the more manifelted. 90 Judg. 6.20.

and pour it on the burnt-facrifice, and on the wood) This was a like y means to keep fire from burning up the facrifice and wood, which being wet are not fo foon fer on fir

V. 34. And he faid, Do it the [coond time] That they might be

And they did it the [econd time] They were ready to do what the Prophet required.

And he faid, Do it thethird time. And they did it the third time] Thus twelve parrels of water were poured on the altar and wood. Of the number twelve see v. 3 ? Mount Carmel was neer the sea; so as thence, notwithstanding that great drought, he might have water enough: yea, the river Kishon also was by the bottom of the mount. See v. 40. Of Carmel fce v.19.

V. 35. And the water ran | Heb, went, yound about the altay, and he filled the trench alfa thin water See. 32. The filling of the trench was an evidence of the great flore of water which he poured on the altar, that the reality and fervency

of the fire might be more manifest.

V.36. And it came to pass at the time of the offering of the evening sarrises. Seev. 29, 2 King. 3.20.

that Elijah the Prophet came neer] To the altar, where he prayed. and faid, Lord God of Abraham, Ifaac, and of Ifrael] These were the Parriarchs from whom by lineal descent all the Ifraelites came, To each of these three God made and ratified, his promites of the good which he did to Israel. God took this file to himself Exed. 3.16. to move the Istaelites, that came from those Patriarchs, to take him for their God, and oft to call to mind his promiles, Exod.

22.13. See 1 Chron. 29.18.

let it be known this day] He prefleth in his prayer three motives.

that thou art God in Ifrael] This is the first motive, Gods glory; That he might be known and acknowledged to be what he was. The people before this took Baal to be the God in Ifrael,

and that I am thy fervant] This is the fecond motive, That his ministery might be confirmed to be of God.

and that I have done all these things at thy word] By thy direction.

This is the duty of God fervant.

V. 37. Hear me U Lord, pear, me] This repetition implyeth grage fervency. He means, that God would give an evidence of hearing

himby fending down fire, as v. 24. which Baal could not dov. 13.

And faid, go again feven time?] He waxed not faint, but would but the speak enty heave that the user the Lord God! He preficts again the first motive, because it was a weighty one.

This is the chird motive, because it was a weighty one.

This is the chird motive, the Conversion of the people.

V. 34. That is the people at the feventh time than be faid! What as first is not granted, by perfeverance may be obtained.

Ephold, there aid the down of the fair five amount of heaven from the Lord, as t Chron. \$1.16. 2 Chron. \$7.1. Job 1.16.

Into the people might better differen whence it came,

and confumed the bunst-farisfies, and the wood.] This shows it was

true fire, and not in anoexarace onely.

true fire, and not in appearance onely.

and the stones, and the dust This effect shews that this fire had

more then ordinary power and efficacy.

and licked up the water that was in the trench Though the dry earth did not foak up this water, yet this fierce fire licked it up. This was Elijahs fifth miracle, Seech. 17.1.

V. 39. And when all the people faw it, they fell on their faces A gesture as of astonishment, so also of adoration. See I Chron. 21.16. and they faid, The Lord be is the God, the Lord be is the God] Thefe and they faid, The Lond his the God, the Lond he is the God! Thele-words, though few, comprize much, as, 1. An acknowledgment of Jehovah to be the true God, and therein determining the opinion questioned v. 1. 2. A confirmation of him onely to be fo, which this emphat cal phrase, be is, intenderth. 3. A renouncing of Ball, For the mentioned phrase is exclusive, we will 4. Their confidence in this their profession implyed by the doubling of the phrase. V. A.O. And Elijah faid unto them! To the people who acknowledged Jehovatho be God.

Tabe] Or, apprebend.

the prophets of Baal] Elijah knew that the evidence of the miracle had so wrought upon them as they discerned the juglings and de-ceits of Baals prophets, and would not flick to see vengeance execu-

let not one of them efcape] There must be no partiality in executing justice.

And they took them] They readily yeelded to his directions, whom

they observed to be a true Prophet of the Lord,
and Elijah brought them down! He caused them to be brought. to the brook Kiffon] Kishon ran along at the bottom of Carmel. This river was made famous by the overthrow of Sifera, Judg. 551.

This twer was made fanous by the overthrow of Sifera, Judge, 5.11. Thither thefe idolarous prophets were brought, that their bodies, after they were flain, might be cast thereinto.

and flew him ther? According to the law, Deut. 33.5, & 18.20.

Thu is commended for thelke, 2 King, 10.25, The verfes following flew that King Abab was perfent; 10.38 the did not gainflow
trather aftented. Queftlonles the Prophet pook the prefent advantage of the peoples scale for God, and indignation againfle Bast, to
do what he did; the rather, because he was put on thereum to by a
divine Spirit, Luk, 9, 15, and because it was agreeable to God
word. The King might be moved at least tacitly to confirst theremore, by reason of that extraordinary sign of se which was given unto, by reason of that extraordinary fign of fire which was given from heaven, v.38. and by reason of the peoples open profession of

the Lord, yea, also upon hope that rain might be given thereupon, V. 41. And Elijah said to Abab] Now the main work which E-lijah intended was accomplished, he shews to Ahab the blessing that followed thereupon, and giveshim direction what to do. Get thee up For he was in a vale by the river.

est and drink] It appears that the King as well as others had fasted all that day: so as now he adviseth him to refresh himself.

Fancia an use and so so the sound of a noise of rain] Or, a found of a noise of rain. Elijah, heard some, noise in the heavens that foreshewed much rain. This shewed his assurance of rain neer approaching.

much rain. This fivewed his alturance or rain neer approaching, V. 42. So Abub went up to act and to drivil.] He went from the fore-faid valley to his palace at Jezreel, v. 46. and Elijab went up to the top of cannel] He went from the people which were below, that he might be the more recired for Prayer. So Chrift, Marth. 17. It. Elijabs mind was more upon God, to give him thanks for hearing his prayer, v. 36. and further to call upon h in for rain, then upon himfelf, to refresh his body becausing and drinking. He also went up to the top of the mountain, that we wish the Superfect his vory beginning of chin Of Carmel for which the south the Superfect his vory beginning of chin Of Carmel for the south the Superfect his vory beginning of chin Of Carmel for the south the Superfect his vory beginning of chin Of Carmel for the south the Superfect his vory beginning of chin Of Carmel for the superfect his vory beginning of chin Of Carmel for the superfect his vory beginning of chin Of Carmel for the superfect his part of the superfect his part of the superfect his part of the superfect his superfect and the superfect his sup he might the sooner see the very beginning of rain. Of Carmel, see

and he cast himself down upon the earth] In a most humble manner proftrating himfelf before God.

and put his face between bis hie's] He bowed his face to the veand put my face between his kept | He bowed his tace to the very earth whereon he kneeled, ettlifying thereby both his deep humiliation and also his fervent devotion. He was assured that rain was coming, yet he is earnet in using manss for obtaining it, Jam. 7.18. So 2 Sam. 17.7. Dan. 9.13. Ezek 36 36.31 for his fervant | Heb. young man. Soch. 19.3. 8 20.14. He lends his fervant to watch, because he meant himself

Go up now] He sends him to the highest parc of the mountain, that she might see the first rise of a cloud. For he longed to see some evidence of the return of his prayer.

look toward the Sea] Westward, whence clouds of rain first arise. See Luk. 12.55.

And he went, up, and looked, and faid, There is nothing] God doth not alwayes hear prayer instantly; but to stir up fervency and continuance in prayer, puts off for a time, what at length he grants,

Good y westers green rendered in a purpore, similar beginnings may have a great increase, Sech., 4.10.

And be faid, Go up, fay unto Abab] He gives notice to the King at the very beginning, because he knew it was joyful tidings, and because he would have Ahab prevent all damage that might arise from the shower.

Prepare thy chariot] Heb. Tie, or Bind. The meaning is, that he

prepare tripenared 1 reco. 115 on name. The meaning at, that he found cause his bordes to be brought forth, and the charice to be faithed to them, that he might speedly be carried away, and get the down! [Elijh was on the top of the hill, and Ahabremained on a fide thereof. See v.41: Besides, this plarae implyed that Jerseel was in a valge, at least lower then this place.

ent that Jezzeet was in a vaic, at real tower then this place, that the rain flop literiol? This implyed that it was a very grear rain that was now to be given to the earth, such an one as might have hindred the King from going to his palace, V. 45. And it came to palle in the mean white! While Alub was

preparing his chariot, which was no long time. that the heaven was black with clouds and wind] Those were or-

inan no new and figure of the control of the contro ft ange act, 1fa. 28.21. He delighteth not alwaies to continue there-# ange ad, Ila. 28.1.1 the delighteeth nor alwaises to continue there;
in, Lam. 34.333.4 I. I. There was a mixture of pious ones with
the impious, v. 4. ch.19.18. and God, had an efpecial respect to
them. See Gen. 18.6.2 king. 3.14. III.The people were brought
to renounce their idolatry, v.39. IV. Execution was done on idolaters. See Phum. 5.18. Ph. 110.6.30. This rain being a full
Elijabs prayer, Jam. 5.17,18. may be accounted his faxth mixale,

See ch.17.1.

and Abab vade and went to feeret! A city of Itlachar, Jol.19.18;

where one of the Kings houles was, ch.11.1.2 King. 8.19.8. 9.30.

V. 4.8. And the band of the Itday was at Elishi] The Spirit of the
Lord was after an efpecial manner in him, which made him more
then ordinarily mimble and flow!. See x King. 8.11.6. Exch.1.3.

and be girded up his loyat! He tucked up his long fide coat, that it
might be no hindrance to him, 2 King. 4.19.8. 9.1. Jer. 117.

and ran before Abab! So as he out-ran him, though he were in a

chariot.

to the entrance of Jezeel] Heb, till thou come to Jezeel. He went not into the city: for he knew Jezebels hateful and ctuel disposition. Thereby he was kept from lodging in Jezeel.

CHAP. XIX.

Verf. 1. A Nd Abab told Jezebel] A timerous husband. Firsthe tels his imperious wife what was done, that she might first have notice of it in the fairest manner that he could, For by fome other it might in fuch manner have been related as the thereby might have been exasperated, not onely against Elijah, but also against her husband that suffered him to do what he did.

all that Elijab had done] All the particulars before mentioned, a-

bout the Altar, facrifice, fire, peoples acclamation, flaughter of Ba-

bout the Altar, Jacrintee, Inc., peoples acclamation, llaughter of Bals prophets, Prediction of rain, and coming to Jezercei.

and withall, how he had [ain] He layes the flaughter of Bals prophets on Elijah, to put off the blam; thereof from hindled, all the prophets with the [word] All that are mentioned ch. 18.25.

V. 2. Then Jezebel fent a mellenger unto Elijah, saying] She sent this messenger to affright Elijah the more; but it proved to be a warning to him to shift for himself. Certainly she suppsed his courage would not fuller him to five, or elfe five would not have given him fuch a. yarning before hand t but God can infatuate wicked ones, and disappoint their milfativens intents.

So let the god; Tor five was a worthipper of many gods, as all

that forfake the true God ufe to be : ch, 20, 10.

do to me, and more alfo] A form of oath, wherein the vengeance imprecated is implyed in this particle fo: as if more fully file had faid, so as I threatned to him, let it be done to me. See ch.2.23. Wicked ones are forward to bind themselves to do michief, 2 King.

6.31. Act: 23.12. if I make not the life as the life of one of them] By this relative them the means the prophets of Baal that were flain ch. 18,40, she threarens his dearly.

by to morrow about this time | She would not then attempt it, because the knew both the Kings and peoples minds, were filled with admiration of the great miracle, and of the blessing of rain follow-

V. 3. And when he faw that] When he perceived by Jezebels

message what sie meant to do, he arose and went for his life To keep himself safe from her surv On negenine werty promotify 10 weep nameer attatrom net univo Or, according to his foul, even whither his mind carried him. This he might do lawfully. See ch. 17.3. If fear, by reason of the infir-mity of his flesh, made him flie, God might in wildom leave him of

Chap.xix.

on, but within the minercance of judan, join 19.12. It was at the tumoth border, as is evident by this frequent plurale, from Dan th Butflicks: It was on the South, opposite to Geba. 2 King. 23.8. and left his forwant ther? I beh. his boy. See ch. 18.43. Many of the ancients and others suppose this fervant of Elijah to have been the

widow of Zarephaths fon, mentioned ch. 17.23. He left him liere to provide for himself, and that the boy might not be any occasion of discovering his Master. |

V.4. But he himfelf went a dayes journey into the wilderness I te feems the Prophet was in a great strait, that he durst not trust himself in the land of Ifrael, nor in the land of Judah, but withdrew himself into the wilderness.

and came and fat down under a juniper-tree] The word translated a juniper-tree is used Psal. 120.4. & Job 30.4. It is no broad foreading tree; but it was the best that in that desert he could find. It is faid that serpents will not come neer it, and therefore he

might the more fecurely lye under it,

and be requested for himself [Heb. for his life. He prayed to God that
the would be pleased to take him out of this mortal miserable life,

he would be pleased to take him out of this mortal miserable life, that he night edgy I This questionless was an effect of his frailty. The like is noted of Jonah, Jon. 4.3.

and faid, It is enough] That I have hisherto lived. See Deur. 3.

8. Numi. 11. 13.

Num, 0 Land, take away my life] This experisch the former plants, be required for bingifty.

ful I am nubetter then my faithers] Of no better stock or constitution then my predecellors than have dyed before me. It may be he was now very old, elder then most of his ancestours, and thereupon persent his the experison. When that he is out of the clutches of necessions. was now very old, elder then molt of his ancettours, and thereupon preffer this petition. Now that he is out of the clutches of perfecting Idolaters, fo as they could not triumph in taking him taway, he defices fairly to dye.

V.5. And no be log and fleps under a juniper-tree. Being fo weaty as he was he might well flee pin the open fields, \$100.00 fen. 18. 11. biolid, thus an Angel tauched him.] As before charge, is, the was seen and a sundam extraording to the contract of the sundam and sundam extraording to the contract of the sundam and sundam extraording to the sun

provided for by a raven, and a widow extraordinarily, so now by an Angel. God hath many wayes to provide for his:
and faid who him, Arife] See ch. 14.2.
and east I t appears by this, that he was an hungred. God proves

his by one trial after another.

V. 6. And be looked, and behold] This was the more remarkable, because he knew not how that which was set before him was provi-

there was a cake baken on the coals] Heb: a cake of coals. Whether the coals whereon this cake was baken were hefore his eyes, is not certain. An Angel could quickly bring it hot from a remote

and a cruife of mater] For this was as necessary for his thirst as the take for his hunger.

4 bis bead] Heb. boffer. This bolster was certainly no other then

luch an one as Jacob had, Gen. 28.11.

and he did eat and drink] What God provides for man must ac-

day to the an amendad country to the country be used and to did him down again | Namely, to fleep.

17. And the Angel of the Lord came again the fit and time! God followed his fervant with his beliefland and the cheek him! To washen him: for he fell afteep again.

and toucked him] To awaken him: for he fell aftep again; and fails, Ails and sail Jea liberally that thou maift be the floonger, and thy flrength the longer continue. betaufe the journey is too great for the? This he faith in relation to the Prophets weaknefs. He was a man, and fubject to humane frailties in which respect the journey would have proved too long, unless God had inable dhim to hold out.

V.8. And he aroft, sud did eat and drink] He obeyed Gods charges and refind unon Gods affithature. Gods affithature.

and reffed upon Gods affistance.

and went in the fivength of that meat] By that vertue and efficacy which God gave thereunto. It may be that meat and water remained fourty dayes in his body, and continued to nourish him, as the meal in the barrel and oyl in the cruise continued three years, ch.17.14,15.

fourtydays and fourty nights] So much time was from in going to and abiding in Horeb. So long time continued Moles without food, Exod, 34.28. and Chrift allo, Mat. 4.2. This was Elijahs feventh miracle. See ch. 17.1.

the mount of God] Where God appeared to Moses, Exod. 3. 1,24 and delivered the law to Ifrael, Deut.4.10,15.

V.9. And he came thisher unto a cave | See ch. 18.4. This cave is suppoled to be that place where the Lord shewed his glory to Moles, Exod.33.21,22.

and lodged there] For this was a more convenient place then the open air in a defert.

orei air in a detert.

and bebeld, the word of the Lord came unto him, and he faid unto him?

An Hebrew pleonaime, to give the greater assurance that God immediately spake to him.

hindief, lett through the great things done before by him he should be exalted above measure, as a Cor. 1.1.7.

and came to Beripheta, which belonges to F Jadabi A city in Simeon, but within the inheritance of Judalt, Josh. 19.1.2. It was at undertake sixth a distinct of the control of the providence have inabled him to undertake sixth a distinct of the control of the providence have inabled him to undertake sixth a journey arise did, and to about days and the would for the providence have inabled him to undertake sixth a journey arise did, and to about days are the providence have inabled him to undertake sixth a journey arise did, and to about days are the providence have inabled him to undertake sixth a journey arise did, and to about days are the providence have a support of th out food, v.7.8.

V.10. And he faid, I have been very fealous I Heb. being fealous I am jealous, See c. 24,22. He sheweth that Gods honout was as tender to Him as a wives honefly to her husband. So Num. 25.11.Pf.69.7.8.

thrown down thine altars] This is the second or me. Such Altars are here meant as in former times had been crefted to the Loid, which the idolatrous Ifraelites, as an evidence of their preferring Baal before God, had impioufly demolithed, ch. 18.26, 30. Some take altars to be lie e put by a trope for the worflip of God.

that to o the e pite by a trope to the worful of 1,000, and flain thy Proplets with the fword I A proverbial freech comprising under it any kind of death, whether by fword, thones, fire, or other infruments. This is the third crime; and it was a crying fin, Gen.4.10. The first crime argued their folly in rejecting the mercy of God, confliting in his Covenant made with them; the fecond shewed their impiety against God; the third, their cruelty against the best men.

and I, even I and am left] Rom. 11.3. This he speaks actording to his own apprehension: He was alone for ought he knew to the

contrary. Note thewed themselves in Godscaule when he most zealoully flood for i.c.h.18.43.2. Pfal.74.9. and this few milt is to their win/) Perfections of Saints care hor to leave any of them alive i and the more eminent. Saints are, the more they feek to delroy them.

V.11. And he faid] God again faid to Elijah.
Goforth] For the Prophet had reposed and settled himself in the

ave.
and Band upon the mount] Mount Horeb, v. 8.
before the Lord] Where the Lord will manifelt his presence.
And behold] See ch. 14.10. Gods terror is not to be flighted.

the Lord paffed by] In some sensible manifestation of his presence.

the Lord paffed by 1 In tome tentible manifestation of his prefence.

Such a thing is called the glory of the Lord, Exod. 33.13.19,

and agreet and frong wind 3 Such evidences of terror are here
fer down as were at the delivery of the Law, Exod. 19.18. Heb. 12. 18, &c. They were to shew the power of God, to humble the Prophet, and to prepare him with better heed to hearlen to the

rent the mountains, and brake in pieces the rock; The wind is in the nature thereof but a vapour; yet how great things can God

before the Lord Terrible is Gods presence, when he is pleased to thew forth his terror.

but the Lord was not in the wind] God did not manifest his prefence by any diftinct voice in that terrible wind; for the Prophet might have been more affrighted thereby then inftructed.

angun have been more arrigance thereby then influited: on and after the wind on carbipache? An earthquake is made by hor vapours inclosed in the earth. It is more terrible then what for by it reres, boules, mountown, the infinite thin what carb have been flaken and overthrown, the 19-6. Zech. 14-5, Math. 12-5, 14-A. Act. 16-2.6. Lul. 11.13. God carr add tetror to

but the Lord was not in the earthquake As he was not in the wind. V.12. And after the earthquake a fire Fire is more terrible then either of the two former. Nothing more dreadful to man and beaft, nothing more destructive.

but the Lord was not in the fire] As he was not in the wind, nor the earthquake. The wind might prefigure Hazael; the earthquake;

Jehu ; the fire, Elistia, v. 15,16.
and after the fire a fill small voice A distinct expression of Gods mind, that might without any terror be heard and understood. This was after the forementioned terrible things, to raife him up whom before he had caft down.

V.13. And it was fo when Elijah heard it, that he wrapped bis face in his mantle] This mantle was his uttermost garment, as our cloak; Sec v.19. He turned it over his head; in restimony of his own unworthiness, and of his reverence to God, Ex. 3.6; Ifa, 8.2. See on Gen. 2 4. 65.

and went out and flood in the entring in of the cave] God commanded Elijah to go forth and fland upon the mount : and questiin manufacturing to form and trand upon the mount: and questi-onless he in obedience to that charge-was going forth; but upon the fight of the terrible wind, earthquake and fire, he flayed in the entring of the cave, till now hearing the ftill small voice he erected himself, and went out.

and behold, there came a voice into him, and faid] It was the fore-mentioned finall fill voice that now again spake to him.

and biold, the word of the Lord came unto him, and be faid auto him I when the proposed of the Lord came unto him, and be faid auto him I when depth thou here, Elijah ?] Galphere proposed the fame question he did 49, to produce, a further proof of Elijahs zeal. So Child dealt with Peter for proof of his love, Joh. 21, 15,16,17, and be found to make way to the diffeourife following. Some

Hhh

true reason of his being in that desert.

V. 15. And the Lord said unto him] The directions following contain the substance of that which was uttered. The Lord foretels the revenge of Idolaters, to flay and uphold the spirit of E-

Go, return] God gives him affurance of his life, whereof he

doubted before. doubted Defore.
on thy may] Neither to Jezteel ch.18.46. nor to Beersheba, v.3.
from which places he came, but to that place to which God now
directed him. For that is ones way in which God appointeth him

to the Wilderness of Damaseus] Which appertained to Damaseus.

to the Printernels of Damajons) with a special period by the Ring over Spiris! Elijah might himself do what is here enjoyned, as a Sam.to.t. And it is the more probable, because he is commanded to go to the place where Hazael had his abode. Or to anoput may here intend no more them to take order that Hazael be anoputed or declared them to take order that Hazael be anoputed or declared them to take order that the ministry of Elissa, a King, 8.13. King. So much was done by the ministry of Elisha, 2 King. 8.13. and that questionless by the appointment of Elijah.

V.16. And Jehn the son of Nimshij Son i.e. grandchild, 2 King. 9.

2. So alfo 2 King. 8 . 6. It scems Nimshi was a man of note, be-

cause thus expresly named. foalt thou anount to be King over Ifrael] This was done 2 King. 9.6. by one of the children of the Prophets sent by Elisha, who certainly received a charge from Elijah fo to do.

and Elifba Luk. 4.37. called Elizeis.
the [on of Shiphat] An ancient and honourable name, Numb.

13. 5.

13. 5; of but-mibolah) See ch.4.12.

Bott how among to be Prophet] This may literally be taken, or figuratively, the fign put for the thing fignified. And so it implies that Elijah should folemnly ordain or appoint Elisha to be a

in thy youn] To succeed thee, and do such things as thou, if alive on earth, shouldst do. Though the straight were arthis time great idolaters, yet would not God leave them without an

eminent Propher. wrought was at the end of Jehu's reign 2 kind 10, 3, and after,

wrought was at the end of Jelu's reign a King, 1.0. 34, and after King, 1.3. Ye the began to deftry Ifracibetor Jelu's time, 2 King, 1.3. And many of those who escaped Hazaels hand Jehu slew, as Joram and others, a King, 2.1.48c.
and him that escapeth from the yword of thus shall Elishu slay] Some apply this to the two and fourty children slainby Barsup-nellishas cute, 2 king, 2.1.48c. Others, to the multitude that perished by the famine in Samaria; which was laid upon Elishas, the New 2 king 2.1.8 Rub shi these froing the fore Islay time, this stanies. 2 King 6.31. But both these being before Jelu'stime, this slaying is to be taken of Elisha's prophetical denouncing Divine vengeance against such Ifraelites as remained idolaters, even after Jehu had destroyed the house of Ahab. So is this word taken, Ifa. 11.

4. Jer. 1. 10. Hol. 6.5. See Amos 5.19.
V. 18. Tet I have left me] Or, I will leave. In that general apo-fluty of the Ifraelites God kept many from the evil of the time; But because these were not openly known, Elijah thought there were none left but himself. In a like case it is said that all I frael forfook the Lord, 2 Chron, 12.1. This God declared as an answer to Elijahs complaint, v. 10. So much the Apostle affirmeth, Rom. 11. 4. and inferreth that there may remain many chosen of God in corrupt times, though they be not apparently discerned by men. This God now made known to Elijah, to encourage him against his imany fears and dangers, and to make him willing to go on in his

ministerial function.

[even thousand in Ifrael] A set number for an indefinite, as Matth.

18.22. He means a very great number,
all the knees which have not bowed unto Baal \ Bowing the knee is an aft of external worship, Pfal, 95. 6. Such therefore as had not worshipped Baal, no not outwardly with their bodies, are here

and every mouth which bath not hiffed him | Kiffing was used to restifie I. Great and entire affection, Gen. 48. 10. & 50. 1. 11. Submiffive reverence, Exod. 18.7. I Sam. 10.1. III. Willing and ready lubjection, Pfal. 2. 72. In all which respects it was used by idolaters: For they would oft hug, imbrace, and kis their idols, Hos. 13. 2. namely their feet, hands, or robes; as subjects do to their Soversigns, and the meaner fort to the greater, Luk.7.38.

to testifie all manner of obedience. The denial of bowing the knee and kiffing with the mouth theweth that they before mencloned were fo far from fetting their hearts upon Baal as they would not make fliew by any outward rite of their esteeming him to be a God. They no way conformed themselves to the idolatry of the times.

the times.

V.19.50 he departed thence, and found Elifba] It appears that he went immediately from the mount of God to the place of Elifbas abode; and after that to Damafous, whither he was directed v.15. Here is an evidence of Gods providence, that he should so feasons nably meet with Elifha, See ch. 11.20.

the fen of Shiphut | See v. 16.

who was plowing with twelve yout of oxen before him] There were many ploughs going in the field where Elisha was, and seve-

were many prough go them.

"At persons actending them.

"and he width the trads [1]. i.e. with the last plough. Thence God

called hur with the trads [1]. i.e. with the last plough. Thence God

called hur with the trads [1].

"and the parameter of the trads and the second to apply the property of the trads and the property of the pr 1.8. Zach. 13.4. This he cast upon Elisha as a sign of his calling to be a Prophet.

V.20. And he left the oxen] To those others that were in com-

pany, plowing with him, or attending upon him.

and ran ofter Elijah] Hereby he showed that the Spirit of God had entred into him upon Elijah's casting his mantle on him. So Mat.4.20,22. & 9.9.

and faid, Let me, I pray thee, hifs my father and my mother] He craveth leave to take a fair farewel of his friends. Of old, friends were wont at their first meeting to kils one another, Exod. 18.6.7. and also at their parting, Gen. 31.18. Elisha was 6 wrought upon by this call as he would not do an ordinary act of civility to his friends without leave of him whom now he took to be his

and then I will follow thee] I will wholly attend upon thee. In that upon Elijahs casting his mantle upon him, Elisha left all and followed him, it may be put into the catalogue of his miracles:

tollowed him, it may be put into the Catalogue on its limates, and fo it was his eighth mixed,. See th.17.1.

**And he find anto him, Go back again; Heb. Go return. By this liberty which Elijah grantesh him it appears that Elifah adefied to go to his friends with another mind then he that being called of Chriff, hiad, tem fifty gold thum farmed which are at long at my boulg, Luk, a.6.1. He made that a pretext to depart clean away from Chriff, or at leaft to make delay plus Elifah incuts only a

friendly and speedy farewell.

for what have I done to thee?] Elijah sheweth that he no way hindred Elisha from doing what he desired: Onely the Spiritos God was come upon him, and he might know thereby that he was called to a great and extraordinary work, which was not in any cafe to be put off, Luk.9.60.

V.11. And he returned back from him Elifha for a time went from Elijah to his fathers house.

and took a yoke of oxen, and slew them It is probable that these were the oxen with which he plowed; and hereby he would shew

were the oxen with which he plowed; and hercoy he would new that he clean left his former calling, and boyled their fless with the instruments of the oxen] i.e. the plough it felf, and all the woodden things appertaining thereunto. These he then used, first for greater expedition, they being readiest at hand and fit to burn; and also to show that he willingly parted with his former calling.

and gave unto the people] To his kindred, companions and neighbours, as a farewell feast. So Luk. 5.29.

and they did eat] This thews that he made a feaft. then he arofe] So foon as he had entertained his friends, he made

no longer delay, but departed from them, See ch. 14.47 and went after Elijah) According to his promife, v.20. This he did that he might daily observe Elijah's carriage in his function, and be instructed by him.

and ministred unto bim] As a continued attendant, willing and

ready to do him any service.

CHAP. XX.

Ver.1. A Nd Benhadad] The fon of that Benhadad v. 34. who fpoiled fundry Cities in Ifrael, ch. 15.20. and he whom Hazael murdered and succeeded, 2 King. 8.15.

the King of Syria] Heb. Aram.
gathered all his hoft together] All forts of fouldiers in his domi-

and there were thirty and two Kings with him] These were Kings of Cities, Counties, or Provinces; such as Joshua destroyed in Canaan, Josh. 12, 7,8cc. The kind of their government, which vas by one alone, and not the largeness of their dominion, gave

them the title of Kings.

and horfes and Chariots These were such as belonged both to the King of Syria himself, and also to every of the other Kings. All joyned together must needs make a very great army.

and he went up] For Samaria was on an hill, ch. 16.24 and besieged Samaria | See chap. 16.29. This being the head city, Benhadads belieging it shews he aimed at the whole Kingdom,

as 2 King. 17.5. and warred against it] i. e. made batteries and affaults. V.s. And be fent messengers to Abab king of Israel] He pretends a mind to article and make conditions.

into the city] By the messengers entring into the city it appears

matter City.] By the mellengers entering into the city a spran-beth-haded and Ashab were upon fome treaty, and field unto him, Thus faith Bethshaded [This phrase implyeth that the enemy would treat upon his own terms onely. V. 3. Thy fitner and thy gold its miss? This according to the letter fignifies the Kings treature onely, thy wives also and thy children, even the goodlieft are mins [He would the property of the control of the contr have them to be at his command and disposing.

V.4. And the King of Ifrael answered, and faid, My Lord O King] This is an acknowledgment of fealty and fubjection to the King of

according to thy faying] As I conceive the purport of the message

I am thine] As a tributary King to thee.

Chap.xx.

and all that I have] I hold all in fealty under thee. Fear made him take his enemies demand in the best sense, and so to yield to

V. S. And the messengers cam: again, and said, Thus speaketh Ben-badad, saying Benhadad perceiving how far Ahab yielded, now standayon higher terms, and sends him another message.

transupon inguer terms, and tengas that amouter menage.

Although I have from that these, faving, Thou float deliver me thy filver, and thy gold, and thy wives, and thy childreal Though my endfage be fo interpreted by the eas if I intended no more then homage and feative to be yielded by thee to me, yet my purpole is to have the possession of all, as v.6.

V. 8. Tet I will fend my fevulnts unto thee to morrow about this time]. He would not long delay to take possession of what he demanded.

and they shall search thine house To see what is laid up therein. He would not trust Ahab upon his word.

and the houses of thy servants Th's Benhadad addes to his first message. And this Ahab sticketh upon: For he supposed he might cause a tumult among his subjects, if without their consents he caule a tulinit anong ins subjects, it without their contents ne should grant away what was proper to them, and it sould get the shat postaforer is pleasant; Heb, desireable, in thine eyes. That which thou desirest to keep, and art loth to

part withal.

they shall put it in their hand, and take it away] They shall take it

they have put it in their towns towns town they are the land of th but now observing the enemy to increase more and more upon him, he takes better advice, and that of his ancient grave, counfellors that were with him in the city, who are here called Elders. See

ca.8.1.

and faid, Mark, I pray you, and fee bow this man feeleth mifebief]

He gives him this title, This man, in contempt; and the weeth
that though he pretended terms of agreement, yet he fought not Soveraignty onely over them, but their utter ruine and defor he fent unto me for my wives, and for my children, and for my fil-

ver, and for my gold] For me to acknowledg him to have fuch a right in them as I to hold them under him.

and I denyed him not] Heb. I kept not back from him. I refused not to yield to that which at first I conceived him to aim at, namely to make me and minetributary to him.

Vis. And all the Elders and all the people faid unto bim] Ahab pro-pounded his cafe to the Elders in the audience of the people. Heathen not unto bim, nor confent] To his latter demand; stand in

out rather to the uttermost. our tainer to the intermont.

V.9. wherefore he find unto the meffengers of Bedhadad, Tell my Lord
the King] Though Ahab could not like Benhadads imperious demands, yet being afraid to provoke him further, he continues his

mands, yet being attained provoke him turther, he continues his acknowledgement of fully felton unto him.

All that thou diell fend for to the fervant at the field. I will do! He means that he would willingly yield himself and all his to be tributary to the King of Syria. See v. 4.

butary to the King of Syria. See v.4.
but this tribing. To put all prefently into thine hand.
I may not do! He durft not be over-refolute in faying. I will not;
but too too timeroufly he faith. I may not.
And the mellioners departed, and brought lim word again.] They related to Benhadad the fectond answer of Ahab.

V.10. And Benhald of fent unto him, fusing The proud enemy, too confident upon the greatness of his army, accepts no mitigation, but stands upon the uttermest of his own demands.

our canas upon the untertunet on as you accumum. The gold of the form and a [6] See th. 19.2. If the dail of Samaria fluit [affice for hundfuls for all the people]. A proverbial freech full of infollency. To affighe this enemy the more, he boalteth of the multitude of his Souldiers; q.d. I wear that the same is the souldiers of the souldiers. that I will bring more Souldiers into Samaria then there are handfuls of dust therein. Or, I will so beat down the Castles, walls, and houses, as every of my Souldiers shall not take up a handful of dust from the earth.

that follow me] Heb. that are of my feet, Exod. 11.81 Judg.

V. 11. And the King of Israel answered and said Now he takes more courage to himself, and sorbears that slavish title,

Tell bim, Let net himthat cirdeth on his harness boal himself as he that patteth it off Another proverbial speech, shewing that the siluc of war is uncertain, and that it is a point of folly to triumph before the battle be ended.

V.12. And it came to pass when Benhadad heard this message Heb. word. For the message was delivered not in writing, but by word of mount.

(as he was drinking, he and the Kings in the pavilions)] Heb. tents. V. 19.50 thefeyon It appears V. 16: that he drunk so excessively as he was drunken; in the city] See V. 14.

which respect he could not well give good direction. that he faid to his servants, Set your selves in array] Or; place the

and they fet themselves in array against the city] They approached neerer to the wals of the city, and fer their Engines to batter it

V.13. And behold] It is very remarkable that. God should fend a Prophet to him under whose government the Prophets of the

Lord were cut off, ch. 18.4:

there cam:] Heb. approached. He might be in Samaria before, but now, being sent of the Lord, he approacheth theerer to the

but now, being tent of the Lord, he approached neerer to the Kings and comes into his prefence.

a.Prophet] i. e. A true Prophet of the Lord. He might be one of those whom Obadiah hid, ch. 18.4. Some take him to be Mi-

unto Abab King of Ifrael, faying, Thus faith the Lord] Not Baai, but Jehovah the Lord. Herein Gods goodness is manifested to an

impious King. Haft thou feen all this great multitude?] From the towers of Samaria they might well discern the whole compass of the enemies camp. This interrogation ferved to move him the better to heed the mef-lage; as did also the note of attention following.

Bebold; I wilk deliver it into this; båad this day]. He fets down the prefent time of vanquishing that army, the more to pull down the pride and infolency of Benhadad, manifested v. 6510.

and thou shalt know that I am the Lord This was the end why God foretold deliverance and victory following, left Ahab should afcribe it to his idols, or to chance. See v. 28. There was enough done ch.18.39. tomake Ahab and all Ifrael know that the Lord was God; but wicked ones foon forget the evidences which God giverh of himfelf, though never fo clear.

V. 14. And Abab faid, By whom?] The most wicked in their dis ftress can feck direction of God.

treis can Jeck direction of Goo.

And he faing Thus faithet Lord] The Prophet would not give
directions of himfelf, but what he had received from the Lord.

Evel by the young meal Heb. fevount. The Hebrew word is of
put for attendant or fervant; a schap. 18.43. John. 1. 1. 1 Same-

13515.

of the Princes of the Provinces] The young men here meant were either the fons of the Princes, or their Pages and attendants: In mans opinion such were very unfit for such a work. Experienced Captains and commanders in war one would think should have been employed. But God so ordered it that the victory might more manifeftly appear to be from him. So Judg. 7.2.

Then he [aid] Ahab still feeks in his great strait to be more and more fully instructed by Gods

Who Shall order the battle] Heb. bind, or, tye. i. e. fet in array, as Chr. 13.3. and lead out, and fer first on the enemy. And he answered, Thou] i. e. the King himself, that so the young

Anis of any werea, 10001 i.e. the Anis initial, that to the young men might the proce willingly undertake that task.

V.15. Then he numbred the young men of the Princes of the Provinces of This is an evidence of Ahabs giving credit to the word of

and they were two bundred and thirty two] These were to be Ca-ptains and leaders unto the rest.

and after them he numbred all the people, oven all the children of Ifrael] He means fuch as were fit to bear arms in Samaria.

being feven thousand] This was but a small number to set upon so being freen thousand I his was out a imail number to be upon to great an army as lay against Samaria. It is the number of those that remained faithful with the Lord, ch.19.18; and thereupon fome infer that thefe were those very fame perfons ; but without fufficient ground.

V. 16. And they went out at noon] A time wherein it was likely the enemy would be more busic about refreshing his body then preparing for war and fo it fell out, as the words fol-lowing them.

towing inew.
but Benhadad was drinking himfelf drunk, Sec.] See v. 12.
V. 17. And the young mon of the Princes of the Provinces went out
first] God put such courage into them, to embodden the rest of the army to follow them. They joyn together as a forlorn hope, first to fet upon the enemy. and Benhadad fent out] For he had intelligence that some march-

and Benhadad fest out! For he had intelligence that some married out of. the city, as the words following shew was although the binn, sping! The scouts, that were to espy what the enemy did, gave him notice of their coming out.

There are more come out of Samatria! It is probable that onely site aforefaid forlorn hope had then appeared out of the city.

V.18. And he faid! i.e. Benhadad,
while the law of arms to surprize ambashadors of peace. Their message the law of arms to surprize ambashadors of peace. Their message should have been heard.

or whether they be come out for war In his pride he thinks they were not able to make a battle.

take them alive] By this it feems that he feared no opposition ; but he would have them so taken as he might put them to deaths or imprison them, or otherwise deal with them as he should see

V.19.So these young men of the Princes of the provinces came out of

and the army which followed them] Namely, the feven thousand mentioned v. 15.

V.29. And they slew every one his man] i. c. seven thousand two hundred thirty and two, at the leaft, even as many of the enemies that came to apprehend them as they themselves were in

and the Syrlans fled] This first success of the Ifraelices possessed the Syrians with firch fear as they, durft not fand to it. and Ifrael pursued them | They followed the good success which

and 11111 possible to the beginning Sec 4 Ch. 13.19.

and Benhadad ith King, of Sytia escaped on an horse, with the borsemen They which had means of a speedy flight left the rest of the army to thife for themfelves.

amy to muctor tremewes.

V. 1.1. shill the Kings of first wint out.] With furth troops of horse as he had he pursued the enemy.

and finds the books and chariots.] This shows that all the horsemen efcaped not.

and flew the Syrians with a great flaughter] For when fear once possetteth an enemy and makes him fly, he is an easte prey to such V.12. And the Prophet came to the King of Ifrael] That Prophet

which first foretold this victory, v. 13.

and not understanding the training of the enter this purposes, a fingle fit.

Go fittenghen the felf This may be applyed both to external prebarakions, and all to for intuital duties of turning unto God and
feeling his affift inde. With our ward means, faith, repentance and

prayer must be formed.

and must and fee what thou doeft] Be not feture and careles, as it thou where free from all fear of further danger.

for at the return of the year] When the time is leafontable for war ichicagir. See Sam. 11.1.

the King of Syria will come up againft thre | Enumies once spoyled, if they can recent their army, will not rest, but try again and again how they may receive their loss. See 1 Clusters 3:

To V. b.3. and the fervants of the King of Spria (hid unto him] They me forward to pin on their King to another battel, and yet consider not what were the most proper causes of their overshow, as their infolency, sensuality, informeranty, security, and, the like

bo Their Bolls: are Golls of the bils, therefore they were firenger then or in transaction content of the waters, some for the earth, some dwelling upon hills, who would therefore protect their dwelling-plates. This laft they should first book, because the Islaelites had many

Ams late they has off littled good, secular the analytic had many high places on hills where they wordlipped their gode; when the gode had been placed then it be plan! For Santana about which hely fought before, was on a winutiain, ch. 18.12.1.—and planty] Heb. If no, This is a concile freeth, ordinary late in coals. To make up the fenic founching must be implyed; as feet outs. To make up the fenic founching must be implyed; as feet try, So Gen. 14.23. he should refer they Their profumption upon a superfit it-

The paid of proofer time to syl their processing of the consequence of had been by their intemperancie an ill ekample to the reft of the

und put Captains in their room!] They mean Captains of Benhadads own dominions and under his lub jection, which were like to

fland out more couragiously.

V. & . And number the an army like I Like in number, and proweffe and all warlike abilities.

the army that thin haft left Heb. that was faln.
horfe for borfe, and chariot for chariot I t feems they were before as well prepared and furnished as they could be, and therefore they thefire but the like.

und we will light desinfelten in the plain, and furely, &c.]See v.23. And he beingened into their voices and did yo] Their counsel see-

which could be faw no reason to gainfly it.

V.W. And it time to pulle in the rethin of the year] See v. 22.

that Bunhadad numbred the Spraint] Prepared an army of this own

and went up to Appel J'Articy of Ather butdering upon the Siand went up to April 3 "Netroyo". After bornering upon the Si-dohibits, 10th, 3: A. B. 19. o. Herefulled yo 'the Carataftics continued to dwell, Judg. 1. yt. Ar the white the by 'this had forme command there. See '230. Berlindadi'nfight choole the plain neer thistay, there to fee has barde in array, that in cale he should be again worsted in the field, he might have the city to flee unto

and fo it happened v.30.

tecover their former lofs, v.10,11.
V.19. Mid the children of I fidel were minuted] Were brought into array.

and were ill prefeit] Or, were victualled. And it may be mean of persons, or things: All that were appointed came to the battel; for, All the offairs, when provided for them; or, All that were in the former based were fafe, and none of them Hain. This was appears v. 42.

and went againft them] To meet them, and error baule againft

them, and the children of Israel piched before them, tike two little flocke of hids, but the Syrians silked the country.] The Israelites are faid to be like little flocke, because sew in numbers, compared to the large hold of the Syrians; they are said to be flocke of hids, because weak and not furnished with warlike provisions as the Syrians werp: So as both in number and warlike preparations the Syrians were the two bundred and thirty and two young men, and the other

who feven thousand people mentioned v. 15.

V.28. And there came a man of God] The Prophet mentioned

and spake unto the King of Ifract and faid, Thus faith the Lord? Thus he hows that he came not of his own head, but came from God, and delivered Gods word; that so the more credit might be given to him.

Because the Syrians have faid, The Lord is God of the bills, but he is not God of the valleys] Herein they derogated thuch from God, as if he could not manifest his power when and where he please.

therefore will I deliver all this great multitude into thing hand] This inference thows that God had not respect to the Israelites, who were groß idolaters both King and Prople, and notoriously wicked, but to his own name, in giving the fieces which he did. His name being blasshemed by the enemies, he would take just vengeance on them. Bed. Exek. 36.21,32.

dad ye shall known that 1 dat the Livel 3. Sec v. 13. Two reasons are

here rendred of Gods giving the Syrians into the hands of the Ifraelites ; one to discover the vanity of thet concele which the Syrians had of God; the other, to give evidence to the Hraelites that the Lord was the onely true God.

V.29. and they pitched one over againft the other] By this it appears that the two armes flood facing one another, expeding whether should make the first onfer.

17.2,3. It must needs be that one of those dayes was the Sabbath, as 1016.6.17.

and fost was, that in the feventh day the battel was joyhed] i.e. the feventh day of their flanding in array, not the feventh day of the week, commonly called the Sabbath.

and the children of Ifrael flew of the Syrians an hundred thenfield footmen in one day! Those were many more then every one his man,

V. 30. But the reft fled to stalk hints the city] This sheweth that A-plick was now in the Syrians power. See v. 16.

Buddhere a real fell upon twenty and feven thouland of the menthat

were left it. the wall of the Cityon at least of form Forts and Tow-ers! This wall might full by the Israelites undertaining it or by some earthquinkeyor by the earth sinking underly or by Gods secret providence, de Josh & 200. This place they fled unto for succour, but it proved destructive.

and Benbadad fled] Sec v.20. and constructed by the second of the second itto fear.

V. 31. And his fervants faid unso him] Observing him to be

Perplexed they give him the first advice they could.

Behild how we know beard what the Kings of the sould for I find or metallul Kings! Heh. Kings of where, This may be mean of David and Solomon, Or there might be ach of merey due to the first of lifest to their enhelies, which were Tanous among outer and the first of their enhelies, which were Tanous among outer and the solomon. ons, though not recorded in Scripture. Acts of great cruelty done by Baasha, Zimri, and others are registred.

let us, I pray thee, put fact-cloth on our lains In token of forrow for taking up arms against Israel. See on Gen. 37.

and ropes on our heads] In token of their deferving death. and go on to the King of Theat] They are careful to use all means for obtaining mercy of Hin whom they though to be merciful. And have not we heard that God is merciful. Why then do we not penitently feek mercy of him >

peradventure he will [ave thy life] They would make a cryal of obtaining that which they were not fure of.

V.32. So they girded fach-cloth on their loins, and put ropes on floir beads | See ver. 31. They could readily follow good advice for their

and came to the King of Ifrael, and faid, Thy fervant Benhadad faith]
He that thought to have trampled on the King of Ifrael, v.6. now
acknowledgeth himfelf to be his fervant.

I pray thee, terme live Nothing is now defired but meer quarter, to have his life faved. And be fait, is he yet alive?] He supposed he might have been flain

with the multitude. he is my brother] Of the same calling whereof I am, and one whom I respect as a brother. See ch. 9.13. How foolish a courteste Chap.xx. V. 33. Now the min did diligently observe whether any thing would com: from him] Any words that they might work upon, or from

which they might raile any ground of hope,
and did hashing catch it] Heb, hashed and catched. They presently rook the word out of his mouth; or, took occasion to make a present

reply.

and they faid, Thy brother B:mbadad] They, use the title brother in
relation to that which Ahab had used. Their speech is concise and
imperfect; q. d. He whom thou vouchfafest to call brother yet li-

Then be faid] Ahab was fo ready to return his answer as he did not flay till they had made out their full freech. Go ye, and bring him] He fo uttered thefe words as they perceived

he intended good will to their King. Then Benhadad came forth to him] Cettainly he feared no ill, and he saufed him to come up into the chariot | He adds to mercy

great honour. great nonour.

V.3.4. And Bruhndad (aid uhio him, The cities which my father took praints) father. The word father may be indefinitely taken for praints of the him was the cities which Benhandad cook from Banhan, th. 3.4.3.0. Or he might also take some Cities from Omit which are not therethough in the face this little years of the cities of the citie

the title father liste in both places is literally underflood.

I mill father liste in both places is literally underflood.

I mill father list in the listens of the full perform his word.

and thou shalt make streets for thee in Dimascus] He means places in Damascus for Israelites or others upon Aliabs warrant to walk and trade in, or markets out of which Ahab might as he pleafed have toll, or places where Ahab might appoint Judges to hear his peoples caufes, or garrifons of Ahabs fouldiers.

as my father made in Samiria By this it feetne that the former

King of Syria had great power over the King of Ifrael.

Then faid Ahab, I will fend thee away with this covenant] He was

too hafty in accepting fuch a covenant. So he made a covenant with him] Having made a promife, to keep

it was a just thing. and fent him away] Set him free, to go to his own country again. and there to reign as before. Herein he dealt too remifly, as ap-

Y. 11. And a territor men of the fast of the prophets] See ch. is.
He is called a Prophec v. 38.
He is called a Prophec v. 38.
He is a third bit subplicated By, neighbour is meant one of the fame
profession, even another of the fons of the Prophets.

in the word of the Lord By the Lords command, which he made

known to his neighbour, as appeares v. 36.

Smiteme, I pray the? So finite the as the ftroke may be feen, and they that look on me may parteive that I have been finiteen. He was diffulfed, to as they who faw him wounded might take him to be a fouldier. Herein he was a fign to the King of Higel, to thew that he alfo thould be fmitten, as Ifa. 20.2,3. Jar, 27.1. Stc. Ezek.

And the man refused to [mite him] Ar the first this may feem a just refusal, because there seemeth no just cause why he should finite him i but if we consider the warrant, in this phrase, in the word of

inal i out it we contained the warrant, in this phratic, in the word of the tord, it will appear a rebellious refulfal.

V. 36. Then faid he unto him, because thou has not observe the woise of the Lord! This thew that what the, propher required of his neighbour was from the Lord, and that he had told him as much. neighbour was from the Lord; and that he had told him as much, helodds, if loast thou are tighted from m₁, dron fluil Brythed. We read of a like judgement, cli. 13, 24. This further prefigureth the extent of the judgement haft should fall upon Ahab, even the taking away of his life, ch. 22, 24,57.
And an Boha she was departed from him, a Lons found him and fluor him) Gods threstnings are executed accordingly, and offcimes foodship.

fpeedily. See ch. 13.24.

V. 37. Then be found another man] It is probable that this man was also one of the sons of the Prophets.

as also one of the ions of the responses, and full, some at part party. This charge was also given upon the fame warrantshae is mentloned v. 35, dath in man funct him I this being well done by this man shewe that Gods word must be obeyed though it seem unreasonable to

mans reason. fo that in smiring he wounded him! Heb. smiring and wounding. He so wounded him as blood followed thereupon. This the servant

of God was willing to endure at Gods command. So Chrift, Ifal 53.5. W.38. So the Prophet departed, and maited for the King by the may] This was the main end why he was so wounded, that the King

and diguited himself with albes upon his face] These ashes were so sprinkled or laid on his face besineered with blood as it could not readily be known who he was. Hebrew Expositors say that he difguide himfeld with a cover on his face. See clt. 14.1. & 23.30. At the first he would not be known to the King wish he was, that the King might the more impartially give his judgement on the cafe

V 39 And as the King paffed by he cryed unto the King; and he faid He was the more earnest in calling upon the King that the King might the better heed the cafe;

The firstant ment out in the midd of the battel Harolatethhi, mind by way of parable, that Ahah nor differing how, it consequed himfelf might be made a Judge against himfelf, as David was a Sam. 12,1, &c.

Chapterie

and behold, a min turned ofide] By this man be maaneth a Com-

and october a men in occasion to of the man he meaters a com-mander in way, under whom we higher tree.

and brought a men to me] i.e. a prioner taken in war,
and faid, Keep this man] Hold him fait, as a prioner that he make nor au escape.

wake not an eleape.

if by any means he be missing these if by missing he he missing to the way of the passing the semilined the way a Marchall to officer to keep prisoners taken it was a much the starting go of apriloner was capitally. The profile for the size of the prisoner was capitally. death, Exod.1 1.23.

death, Exod. 11.2 b.
or elfe thou first pay] Hob. regist. In those dayes, and those places they passed monoy one from another by weighing it. It seems that Commanders in worked in the case montaged, hower to reach

told Communities in weather to the third manner grown we have forme a capital form by a figure, of money, and at a letter of filter? See classes, as a Chronas, the V. A.o. And soly from weather have and there he was gone! Habe he was not. For he that escapes from another, and canner, be found

or may fan. Foth for that act eagles from another, and cange, is found again, is as if he we're not " He impart the prilotise flips: ways? And the King of I fract faid wate fan, is a feelf ill prefightant left is shown that it faid; either or render; thy (elt, or a clean, of flipset, the fill faid their dail.] By cellifying these thou copiedly the grades or on the condition exprelled. Thus the King also designed his cafe. against himself.

againg nameur. V. 41. And he hafters] bo foon as that was effected which he metanded, the Fronker inskey knowled histoles, and took the after away from his face. By which he's face aleand that to it might be known who he was. And, if he had a cover on

that to it might be known who he was, and, it he had a cover on his face, that lalif he took a way in how, and the state of the property and the hing of I faul differental him that, he was of the Property He either know him before, in elle by four getting or liable proper

to the Prophets he came to know that he was a Prophet

to the Prophers he came to know that he was a Prophers.

4.4. And be find out to him. Thus faith the Lord; Thus he petinise the third of the head of t was a mortal enemy to woos people; a same, y course, e samge 11,27. Much ensity is hereafter noted of the Byrianus against Iffia-el. 11. This mans father had done great footh in Ifrael, ch. y to y 111. He himself would have been a Lord over all Israpli His befieging of their head city implyes as much. See v.z. IV. He manifested extream infolency and cruelty, v.s.to. V. He vilified the

therefore the life fhall go for his life See v. 30. In thine thich haft fuffered him to escape, thou thy left flidle dye for it. See this accomplished ch. 21.34,&c.

complified (11.23, 34, 12.0.

and the people for his people] Sins of Kings oft prove very dangerous to their people, 2 Sam. 34.7. Ahabs people had made themselves acceliary to his sin, and therefore were punished walk

And the King of Ifrael went to his house heavy and displeased] At the Analize Unit of 1 first were to me some energy and aspecance) at the Proplets work, whereby the joy and glory of the victory was turned away, as 2 Sam. 15. See ch. \$1.4. and came to Sameria! Or, when he came. For the Kings Paldee was there. Gods threatings work upon the mist Rubboth; and

de jects them.

CHAP, XXI.

Ver. t. A Nd is come to palle after these things.] The evidence which the Lord gave of himself to be God, ch. 18, 59; the bringing of rain, ch. 184, the two victors against the syrians, ch. 19-1, 19 work upon impious persons. that Naboth the Jexreelise had a vineyard This clause doch not fo

depend upon the forementioned circumstance of time as if Naboth had 'obtained his vineyard after those things before named for he liad it long before from his father, v. 3, but if fets down the ground of Ahabs covering it; Naboth having a vineyard, Ahab deflired it.

red it. milely was in Jecres | See ch. 18, 45.
had by the palace of Abab King of Saparia | By this means thinks eye was to the upon this investar, which made bim the third to long after it. See John, 7.51. Cyveroushelle is called the high of the

V. 1. And Abab Sahe unto Naboth, saying, Give me thy vineyard I Ahab doth not intend that Naboth should freely give him the Vineyard, but rather that he might have it by sale or exchange.

vineyard, out rather than he might have it by fall or extrange.

that I may have it for a garden of beth.] Vineyards by their ufual fruit are profitable; but Ahabis purpole was to make it a pleafant place for him to walk in and to fee variety of herbs; and flow-

betwig it is neet unto my louft] See v.1.

betwig it is neet unto my louft] See v.1.

and I mill flow thee for it a better vinepard then it] He means a flangard better for profit. This was a fair pretente.

wif is free my load of them I their, be add at this reys. If thou final conceive that more benefit doth accruie to thee by money.

I will give the the worth of it is money? This the we that his a im was not to have it without valuable confideration.

V.3. Add-Rabels faid a babb, the Lad forbid is me! Hels. This be abodinated to the ferm the Lord-i.e. The Lord keep me from this see from an about mable tong it is the large least of the left of the Lord-i.e. The large keep me from the Lord-i.e. This phrafe fers out an utere deterfing of a thing, Gen.4.7. Jofh.2.3.9.

that I floud give the intervience of my fathers unto the! To alienate liniciciances was expertly forbidden, Levis. 35.13. Numb. 36.7.

Exch.4.6.18.

Ezek,46.18

nzer. 40.187 V. 4. And Muh came into his bough heavy and difficulted He was very fad and diffortnessed, v. 5. See th. 20.437. becaule of the wheat which Nation that frequent to all flower unto him] Naboths universal very reasonable, and grounded upon Oods words when the came it croftled Ahabs. Instruor and defires, he was

perplexed in his spirit.

for he faid, I will not give thet, &c.] See v.3,7.

and he laid him down upon his bed.] A place sit, as for weak bodies, fo for difquieted fpirits.

and turned wray his face | He turned it in discontent from the company about him, as if he would have none to speak to him.

.add. would cat ms. bread | He refused to take any sustenance, as if

he would staive himfelf. A man crossed in his ambitious, voluptuous, or coverous humor, is weary of life. V. 1. But Fezebel his wife] See ch. 16.31.

came to him, and faid unto bim] Herein the feems to perform the duty of a kind wife.

why is thy flirit to fad, that thou eatest no bread?] This question implyeth that the yet knew nothing of the case: for Altab had conçealed it in his own breaft.

V.6. And be faid unto ber, Becaufe I fahe unto Naboth the Ferreeite, &cc.] See v.z.

"he, &c. | Secv.)."
And be affered, I will not give thremy vinejard] He doth not faithfully relate. Naboths answer, which was this, The inheritance of my fathers, v. 3. In which phase he heweth the realon of his refull, which was, Becaule it belonged to that family, and might not be alienated.

V.7. And Jezebel his wife faid unto him] Herein the thews her felf like unto her grandmother Eve, Gen. 3.6.

Doll then gown gowers the hingdom of Ifrat?] By this interrogative she doth mist impiously and ungraciously imply that it is the part of a supreme Governour to take from his subjects what he lifts, by fair or foul means: and the checks him for his remifnels in not

using the power lie hath to violence.

arise A phrase of quickning and inciting one to do a thing

fpeedily. See ch. 14.2.

and ear bread] She would not have him any longer to forbe at food, left his abilinence might prove prejudicial unto him.

and let thy heart be merry Heb. let thy heart be good, i.e. Cast off

this ladnels of spirit, So Judg, 16,25. 1 Sam.25.36. I will give the the vineyard of Naboli the Jezedire] She would take a courfe to get Nabolis vineyard for her lutsband. Though he could not accomplish what he defired, yet she would undertake to

V. S. So she wrote letters in Ababs name, and sealed them with his seal.] She used the Kings authority, as Haman did, Esth. 3.12. If the did this without the Kings consent, he suffered her to have too much power, in that the could at her pleasure, use his Secretary and figner, yea, and it may be get the Kings hand to a blank, and write under it what she pleased. If she did it with his consent then was he a principal actor in that murder, as well as she.

and fent the letters unto the elders] Under thefe elders the chief Magistrates of that city are comprised. See ch. 20.7.

and to the noble; Heb., the white ones. For great and noble per-

fons were wont to go in white or fine robes, Gen. 41.42. Efth. 8.15. See Neh. 2.16. It may be thefe were Ahabs or Jezebels creatures, raised to their dignities by one or both of them; which made them

railed to their dignaties by one or both of them; which made them for ready to fevre them in what they did command.

that were is his city dwelling with Naboth) The city here mean was Jeazel. It is faid to be his city, because Naboth there dwelts, and was a prime man therein. And it is probable that he was a pious man, in that he preferred the law of the exernall God before the will of a mortall Kingsy.3.

V.9. And the wrote in the letters, faying, Proclaim a fall This was done that all might be thought to be done out of zeal to Gods glory. This much aggravated her implety, being such a fault as is condemined 1sa, 58.4, 5. Archeir Fasts they were wont to enquire after heynous sinners, and execute the law on them, that thereby they might that Abob rose up 1 Abab could quickly hearken to the counsel his

obtain reconciliation with God. Num. 25.7,8. Pfal. 106.30. See

on Eccl. 4.6.

and let Naboth on high among the people Heb. in the top of the people Hereby is meant that he was fet in a high place according to his dignity, that they might not feem to have plotted what they did against him. Or some scaffold may be here meant, whereon, haiving caused Naboth to come from among the people, they might set him

before the Judges.
V. 10. And fet two men] For the Law required that there should

lation, who care not what they do. Brida fignifieth without yolf, or without yolf, See on Judg. 19,21. I Shat 12:11. This tiet is sattributed to the Devil, 2 Cor. 6.15.

before lim bear witted; easign bin J. Otherwife they could have had no pretext for putting him to death.

gaing, Thou dail bid bighours J. The Hebrew word properly fignificath to bloft. For the Jews 60 abhorred blafphemy against God as they would not have the found of blafphemy to be joyned withen anate of God, but expredict it under a word of thecontrary fense, So 10h 1.6. See Ch. 12.12. & Got 1. Cor. 16.23. Job 1.5. See ch. 14.24. & on 1 Cor. 16.22.

Job 1, Sec Ct. 14,24. & On I Cor. 16.23.

God and the King] Thefe two are joyned to work in facit as leard it a greater deteffation of the crime, that they who flighted blafpheny in relation to the King, might be moved with it in relation to God: And they who regarded not God, might be moved at the name of the King; to blafphene whom also was forbidden, Exod.

and then carry kins out, and flane kins that he may dis] Both according to the Law, Lev. 44.14. A blafphemer was carryed out, the hemight not breath out his firit in the city; and he was float hat there might be many hands in putting him to death. Sundry enormous impleties were in this letter: as a Abuse of the Kings annea and feal. J. Causting Elders and Noblesto have their himshin fulch a fact. 3; Profaming a folerm day of fast. 4, Making a just man an onen tham before all the woole. C. Suborning falle wisman an open shame before all the people. 5. Suborning false wirneffes, 6. Chufing the worst of men thereunto. 7. Laying the most notorious crime to his charge, S. Profecuting him to a most shameful and painful death.

V.11. And the men of his city] Such citizens as had votes in citiebufineffes, See v. 8.

even the elders, and the nobles, who were the inhabitants of his city!

did at Jezebel had fent unro them] This in general fees out their yeelding to her impious and cruel command. and as it was written in the letters which [he had fent unto them] This implyeth that they did execute her bloody plot in all particulars. Though it were a most horrible act not onely against Gods word, but allo against the light of nature, yet they having forfaken the Lord, and made idols their God, and all this at the Kings command, are foon brought to prefer the Kings pleasure before Gods word. Some, to mitigate the Elders fault, fay that Jezebel suggeword, some, to mitgate the Enders state, my that percent ago field that the King and Naboth being together without any in their company, Naboth blasphemed; but the King Ind nowinness to testific it, and therefore moved them to get some witnesses, assu-

ring them that it was a truth which they should witness. But certainly Jezebels imperiousness wrought upon their slavishness.
V. 12. They proclaimed a fast, &c.] In this and the next vesse is fet down how punctually they observed all things in Jezebels

V. 13. And there came in two men, &c.] See v. 10.

and floued him with flones that he died] His children also were stoned by them, 2 King, 9.26. This in a just cause had been agreeable to some extraordinary practices, both of God, Num. 16.31, and able to ionic extraordinary placenes, both to Congress to 1, 24, also of men, Josh. 7.24. But it was expressly against the law, Deut. 24, 16. Yet these creatures of Jezebel so far. proceed, that none might be left to lay claim to the vineyard, and that so it might

might be left to lay claim to the vineyard, and that of mag-cheatto the King. See, on Num. 1, 3, 3, 5, 5. V. 1.4. Then they fent to Jewbed Joping, Nabobb is flowed and is dead! Hereby they give evidence of their readines to execute the Queens cruel design, and that all was made sure, in that Nabobb was acqually dead. Paul was floned, but not dead, Ach. 14.19. V. 1.5. And it came to passe when Jewbed beard that Nabobb was flowed or was dead list feems Jewbed was not forward to put on Ahab with violence to enter into the vineyard till he that hindered was

that feechel faid to Ahab, arife] See v. 7. Gen. 19.15.

take possession of the vineyard of Naboth the Jezyeelite] This was was the main end of her plot, and therefore the would have it put in execution.

which be refused to give thee for money 3 See v. 2.3.

for Naboth is not alive but dead 3 Some think that Naboth was of kin to Ahab, and that he and his children being dead the right of the second that he are found to the second the second that he was found to the second the second that he was found to the second the second that he was that he was the second that he was the was the second that he was the secon inheritance fell to the King. This they gather from the neer fitti-ation of Naboths vineyard to the Palace, v. t. But Naboth being fo cruelly dealt withall, we may well think that none of his

Chap.xxi. "

is now changed. to go down to the vineyard of Niboth the Jexycelite to take possession of it. That it might remain to him and his forever.

V. 17. And the word of the Lord came? | Soon can God find out the wicked in their wickedness.

to Elijab] One that feared not the face of Ahab, ch. 18.18.

the Tilibbite, saying] See ch. 17.1.

V. 18. Arife, go down to meet Ahab King of Israel] Jezebel was not more ready to firre up Ahab to enter upon Naboths vineyard, v. 15, then God is to haften his Prophet to earry heavy tidings unto him for his un just and cruel act.

to him to this unjult and cruef act.

which is in Samaria] This may be applyed to the King himfelf,
who at that inftant when God spake to Elijah might be in Samaria.

Or he might be said to be there because there was his dwelling place, or because his throne was there, and there he reigned. And thus he is distinguished from the King of Judah, who was in Jerusale. talem, and there reigned, ch. 22.42, and yet is alled King of Ifaal, allem, and there reigned, ch. 22.43, and yet is alled King of Ifaal (Ring of Ifaal) and the state of the called Ifrael.

behold, he is in the vineyard of Naboth] It was indeed frange that fo foon as he had taken away the life of Naboth he should enter upon his inheritance. He was now going towards the vineyard, and because he would be there by the time that Elijah should come unto him, he is said to be in the vineyard, so as there Elijah should find him. Suppose Ahab to be in Saniaria when God sent Elijah, and in the vineyard when Elijah mer with him, and these two phrases, which is in Samaria, and he is in the vineyard, may wel stand together.
whither he is gone down to possesse it? This much aggravated the cruelty done to Naboth.

V.19. And thou fhalt freak unto him, faying, Thus faith the Lord]

Y 19. Anti-torus prompton production of the muder.

Many He is faid to have killed Naborth, Because through his covetous defire of the vineyard he was the first occasion of the murder. .Because (as is probable) he was acquainted with the whole car-

B.Because (as 15 proposole) ne was acquainted with the winds car-riage of the matter. 3.Because the punished not the actors thereof. 4. Because the approved and ratified it by taking possellion. and also taken possellion was in one cough to cake away his life, but thou must also alienate the inheritance from the family? See v. 3. The interrogation was to convince Ahab the more thorowly of the heinousness of his fin ; and it imports much emphasis,

Addition fluid fine to this mix and a temporar merice emphasis.

Addition fluid fine the state to time, fajing, Thus faith the Lord | The coloning of the Prophets warrant could not but much aftendith him. In the place where days file-kell by blood of Nabath, fold days file-killy for the state of the the thind the state of the st the circumstance of place also in part, ch.22.38. But in Ahabs fon both the substance and the circumstance of this doom was expresy fulfilled, 2 King. 9.25,26. Dogs are said to lick Naboths blood, because he dyed as a malefactor. For malefactors blood be-

ing fill on the ground, dogs that came by nied to lick it up,

town thin?] This repetition thews that the judgment thould not
wholly be put off to Aliabs wife or fon, but should even also be execueed upon himfelf.

V. 20. And Ahab faid to Elijah, Haft thou found me] Are thou fo envious against me and audacious as to dog me and meet me wherefoever 1 am ?

O mine enemy] Thou ever carrieft thy felf as an enemy to me, never speaking good, but evill unto me. Indeed Ahab was an enemy to Elijah, and hared him, as he did Micaiah, ch. 22.8. and there-upon thinks that Elijah was his enemy. Wicked persons count such their enemies as tell them of their faults, and denounce Gods judgments against them : Yea, they think that all whom they hate, hate

And be answered, I have found thee! Elijah had such a spirit as he was not daunted with the Kings opprobrious speech, but plainly tells him to his sace, that he had indeed sought him and found him, and have the same than the had indeed sought him and cound him. and that he had cause to come to him, and denounce Gods judge.

breause thou hast fold thy self to work evil 2 Kings 17.17. He was not onely fold under fin, but he fold himself, A regenerate man may paffively be fold under fin, in that by the flesh remaining in him he Paintety be told under fin, in that by the lieth remaining in nin neis for held down in a kind of fpirkuall bondage as, when he would do good, evil is prefent with him, Rom, 1,4,15, &c. But Ahab gave himself other willy and wilfully to evil, and as a flare bound himself other willy and wilfully to evil, and as a flare bound himself thereor. He gave himself wholly to fastfie the michievas defines of his wife, the fuggettions of the devil, and the lufts of his fieth, and wrombe all evil unit or recedited 5. Euch a. 19.

vous destres of his wife, the suggestions of the devil, and the lusts of his slich, and wrought all evil with speecdiness, Eph. 4.19.

in the spice of the Lord! Hele, is the eyes. Novenithstanding thou should be the Lord! Hele, but hey eye thou dottevil; and so does what then does in despite of God, Num, 3.13.

V.1. Bibled, I will bring evil upon the? See Ch. 14.10. 2 Kings 9.8. This is here added as a judgement proportionable to the forementioned insquisy. Because behad slid kimiles to work evil, therefore the Lord would bring evil upon thim; to as in v.10. there advantage.

wife gave him, being agreeable to his corrupt humour. His heavinels I should be a full point after found thee, and a comma after Lord.

and will take away thy policity] See ch. 16.3.
and will take away thy policity] See ch. 16.3.
and will take away thy policity] See ch. 16.3.
and will take from Abid, 8c.7. The fame judgement that was
denounced against Jeroboam, Baasha, and other idolatrous Kings
of Israel; because Ahab continued in their idolatrous confise. Soe ch.14.10, & 1 Sam, 25, 22,

V.22. And will make thy house like the house of f robono, &c.] Sec

and life the house of Baasha &c.] See ch. 15.27. & 16.11. Both those were Kingsof Israel, as well as Ahab: And the particulars of both are diffinelly fer down, to flow the feverity of Gods revenge, Heb. 10. 11. Yea also to shew that that which should be all Alab, was no new matter, having been done to two Kings before him. Sec 1 Kings 9.9. for the provocation, &c. See ch. 14.9.

of the productions, etc. Sec ch. 12.30, & 14.16.

V. 23. And of Jezebel alfo Bake the Lord, faying Sec ch. 16.31.

She was the chief plotter of Naboths murder, and thorefore her

down is also expressly fee down.

The dogs shall ear feeched by the math of feegees! Heb. ditch. This judgement was accordingly executed. 2. Kings 9.35,36,37.

V.24. Him that dieth of Ab, b in the city, shall the dogs cat, &c.] Sea ch. 14.11.

V.25. Rut there was none like unto Abab] See ch. 16.33.

which did fell himfelf, &c.] See v.20.
whom Jezebel his wife flirred up] Or, incited. See v.7.15. Gen.3.

. Judg. 16.6. Job 2.9. ch. 11.4.
V.26. And he did very abominably in following idols | By idols are

meant not onely the golden calves, but Baal alfo, and other falle Gods which he worthipped. Sec ch. 16.31, 2 Kings 17.12.

dency that neither Gods judgements on the America, nor his expreds charge against conformity with those Nations did work upots.

V.17. And it came to paffe when Abubbeard-thofe words.] Ahab having feen the word of the Lord spoken by Elijah, in withhold-ing rainfor three years and an half, in giving rain at the end of those years, in bringing fire down from heaven, and in sundry other remarkable matters, accomplished, could not but think that this judgement also would come to pass; and thereupon is moved as the words following flew, which fer our fundry external! If no of penirency, warrantable and commendable when they proceed

from an inward answerable devotion, that he rent his clothes | This fets our contrition of heart. See 2 King, 18, 37. & 22. 11.

and put fackcloth upon his fleft By this rice was signified an acknowledgement of ones unworthine sof any lost or consely appa-

rel, Jon. 3.6.
and faßed] Hereby is fignified an acknowledgement of ones una

worthinefle of any fustenance : 2 Sam, 12,18

and lay in fachcloth] So ashe did not onely wear fackcloth on him in the day-time, but also lay therein in the night-time , which was a means to keep from deep, that the foul might watch mire

was a meant to account of the control of the contro as of heavy tidings.

V.29. Seef thow] Externall actions may be diferred by man. bow Abab humbleth bimfelf before me This was but in outward appearance, northe humiliation of a true pentient. It is shid to be before God, not because it was in trruth and from his heart, for he (turned from none of his fins) but because he was moved thereumo

(Illinea soon notes to the line) but the chain the measurement of the through the humbleth implied before me, it wil not bring the civil in his because he mumbleth minist before me, it wil not bring the civil in his began I temporary humbliation may pure off or defer a temporary hudgment. And if God he to far moved with excernia hamiliation, how prevalent he the heavy humbliation of a true perimen; a King,

22. 19, but in his fons dayes will I bring the evil upon his house] i.e. his po-flerity, friends, and others that belonged unto him. See the uc-most of this judgment accomplished 2 King 9, & 10.

CHAP. XXII.

Verf. 1. A Nother continued three years These must be reckoned from the covenant between Ahab and Benhadad sh. which was made in the minercenth year of Ahab. For Ahab died in this expedicion, v. 37. in the two and twentieth yeer of his

riein, ch. 16:22.

without mar bitween Syria and Ifrael] One would have thought
hat coveraint intentioned th. 20, 32, would have been more latting.
But enemies use not to keep coveraint longer then may be for their

V. 2. And it came to pafe in the third yeer] This was in the few entennth yeer of Jehoftaphän, v. 11. After he had made peace v. 44. and affinity with Ahab, 2 Chron. 18.1. 2 King. 8.11. Int. If Jehoftaphät might well be fail to come down, both in regard of the finuation of the place; for Jerualen was higher then Samain on worm or may engine of the Lord, but I have been faithful in declaring the finuation of the place; for Jerualen was higher then Samain or worms of the place; for Jerualen was higher then Samain or worms of the share of the Lord, but I have been faithful in declaring the deficient of a King of Judah, togo down to a King of Judah togo down to a Ki too low was it for a worshipper of the true God to go down to such an idolater as Ahab was, See 2 Chron, 19.2. Surely it was some policy that moved him hereunto. It may, be that by an union be-twist the two Kingdoms they both might be the better fenced againft the King of Syria, who began to wax very great, and was an ill neighbour to them both.

V.3. And the King of Ifract faid unto his fervants | Under fervants are here comprised such Counsellors of State as upon all occasions

attended on the King.

Know ye that This interrogative is a vehement affeveration.

Ramath in Gilead See ch. 4. 13.

is ours | Ramoth-Gilead was a part of Ifracis inheritance, even one of their cities of refuge, Josh 20.8, And though it were taken away by Benhadad father, yet it was promifed to be reflored a-gain by Benhadad himfelfe, ch.20.34. But some think the Syrians had possession of it before Benhadads fathers time, and that Benhad thence took occasion to hold it, in that it was not within the letter of his promise, which was this, The cities which my father took from thy father, I will restore.

[70m top father, 1 with reflow.

and we be [6th, and tabe it not] Heb. filent from taking it. The
word implyeth a forbearing to do, as well as to fitch. Judg. 18.9.
out of the band of the king of Syria] The caule of A habs war was
just, but he was not a fit instrument to manage a just war, because he continued in his idolatry notwithstanding the evidence against

ne continued in his isolatry notwithtending the evidence against is, ch. 18.3; Therefore God left him, y. 34, &c. V.4.4nd he faid to feloshiphit, wilt thou so with me to battel to *Amoth-Giledal'] Ahab had good cause to defire Jehoshaphats assistance: for he could not but know how wonderfully God had blefance: led Jehoshaphat, and made him strong, 2 Chr. 17.10,11, &c. Here-in therefore he dealt prudently.

in therefore he dealt prudently.

And Jebbfpabst faid to the king of \$\psi_{frat}\$, \$1\$ am as thou art,

my people as thy people, my borfes as thy borfes 1 x King. 2.7. His maning is, that he himfelf, his people, his beafts, all that he had were

ready to go and do as Ahab would order them, even as if they had

been all Ahabs own. Seev. 4.4.

V. 5. and Jebbfpabst faid to the King of Islast, enquire I prop

thes, at the word of the Land Before he went to battel, Jebohard would have him fend for some Propher of the Lord, to know the

mind of God, whether he would prosper their design or no. An e-vidence of his piety and prudence. Thus Gods servants used to do, Judg. 1.1. & 20.18. 1 Sam. 23.2.

today] Presently, before we prepare any further for the war.
V.6. Then the king of Israel gathered the Prophets together] He supposed that by a multitude gathered together Jehoshaphat might

be the better perswaded of the truth of that which they should de-

about four hundred men] It is probable that thefe were the Pro-

abus tour hundred mas] It is probable that these were the Proplease of the groves menioned, ch. 18.19.
and faid unto them, Shall I to actively propounded, But question may
be made whether he would have stood to their resolution if their
answer had been contrary to his purpole. Seev. 15,16.
And they faid, Go my I They received not this answer from the
Lord, but spike according to Ahabs humour.
for the Lord, I They presend the name of the Lord, whom they
served the mind of the Lord and to collowe with I shockage the
reveated the mind of the Lord and to collowe with I shokhasher

revealed the mind of the Lord; and to collogue with Jehoshaphat who was a worshipper of the Lord. It was the practice of idolaters to give the title of the true God to their idols, Exod; 2.4,5,

Shall deliver it into the hand of the King] The particle it is not in

the Hebrew. And if it be left out, their answer will be like the Oracles of Apollo, doubtfull and ambiguous, so as it may be taken cither one way or other; cither thus, The Lord fhall deliver Ramoth-Gilead into the hand of the King of Ifrael; which fente they certainly intended: Or thus, The Lord shall deliver thee into the hand of the

King of Syria.
V. 7. And Jehoshaphat said, is there not here a Prophet of the Lord besides i.c. besides these Prophets of the groves. Jehoshaphat fuspected their word was not from the Lord,

that we might enquire of him] It seemeth Jehoshaphat had a very earnest defire to know Gods mind in this case; yet when it was made

earnell delie to Know Oosemina in East; yet winter it was muse known, he was not carefull to do accordinglyy. 8: 18. V.3.And the King of I flad fields of the Whipaphar, Three yone man I Yet, nowerhistanding many of them have been flain; ch. 184, 8: 19. To, and fome fled, fo as I know not where to find them. As for Elli-jah, he hald out concealed himself from Ahab, that he know not where to have him. It may be gathered from this phrase Carry him back again, v.36, that Micaiah was in prison when Ahab sent for him, fo as he knew where to have him,

Micaiah the fon of Imlah] His parentage is added to distinguish

to his honour or profit.

but evil] i. e. terrible things, which tend to my fhame, damage, one con 1 i.e. certing timings, with term to m thame, damlage, and undoing. This was the reason why the was not fent for before.

And Jehibushat faid, Let not the King fay [o] This is a modeft check, whereby Jehoshaphat implyeth that Gods word, though it ferm unpleafing, is to be hearkned unto.

reem unpteating, is to be hearts need unto.

V. 9. Than the King of I feat called an Officer] Or, Eunuch. The word fignifieth one that is gelded, Ifa. 56.3. So the Greek, Marth. 19.12. The Perfans, Babylonians and other heathers were wont to appoint fach to be Chamberlains to Queens and great Ladies, for the furer guarding of their continency. Such allo were atten-dant upon Kings and other great persons: whence it came to be a title given to great Officers that attended on royal or honourable persons, whether they were gelt or no, Gen. 39.1. See on Gen. 37. 36. Poriphar had a wife, though he be ftiled an Eunuch, Gen.

39. 7.

and faid, haften hither Micaiah thi fon of Imlah] He made the greater hafte in fending for him, that he might the more gratific Je-

V.10. And the King of Ifrael and Feboshaphat King of Judihsat each on his throne. There were two thrones set for these two Kings,

as ch, 2, 19. having put on their robes] i. e. their royal robes, whth now they out on to fer out their Majesty to the people, as Act. 12.21. The LXX. fet out their Kings clad in armour.

in a void place] The word it used to fignifie a barn or a floor where corn is threthed, as Ruth 3.3.2 Sam. 24.18. but here and in other places, for a large place or ground for multitude of people to

thand on together; Gen. 50. 10.

in the entrance of the gate of Samaria Kings thrones and feats of justice were in the gates of cities, that so all manner of people

partice were in the gares of exitos, that to but manner of people parling to and fro, might fee and hear, and all the Prophets prophelfed before them] See ch. 18.29.

V. 11. And zedechish the fou of Chestansh) His parentage diffinguithen him from that Zedechish Jer. 20.21. This was the chief among all those Prophets, and as a father of them.

made him horns of iron] This he did as a fign of the truth of his Prophefie, and in imitation of true Prophets, Jer. 27. 2. &18.13.
Zach. 1.18.19. By horns, bulls and other horned creatures defend themselves and offend such as stand against them. Chenaanah made his of iron, to fet out the ftrength of the two Kingsthe

and be faid. Thus faith the Lord | The false Prophets expressthe name Jehovah, the Lord, to please Jehoshaphat, and to gain the more credit to their Prophecy. See v. 6.

Withthese shalt thou push the Syrians] As horned beasts push and gore other beasts till they have wounded and destroyed them, so shall thine army deal with the Syrians.

untill thou have consumed them] This implies an utter destruction, fo as they should not be able to get head again.
V. 12. And all the Prophets prophesied for They all agree together in the same song with Zedechiah.

faying, Go up to Ramoth-Gilead, and profeer This word profer is added the more fully to expresse the intent of their Prophecy, To prosper is to have good success in an enterprise.

prother is to have good lucces in an enterprile.

for the Lord Bull deliver it into the Kings band | See v. 6.

V. 13. And the mellinger that was gone to call Miccially | He that
was filled an officer, v. 9, is there called a mellinger; for he had a
mellinge committed to his charge.

spale to him, [sping] That which he spake was beyond his commiltion; to as herein he did not shew himself a faithful mel-

flenger.

Behold now, the words of the Prophets declare good unto the King] See v. 8. This messenger knew that the Prophecy of the four hundred Prophets pleafed Ahab and the people well, and thereforehe cals it

with one mouth] With one confent, as if all had expressed their

mind with one mouth. les thy word, I pray thee, be like the word of one of them] He makes a pretence of kindness to the Prophet, because he had heard how hard an opinion the King had of him, v.8.

nnd [peak that which is good] That which is pleafing to King and

pcople. V.14. And Micaiah faid, As the Lord liveth] This was an ufual

concile form of an oath, See ch. 1.29. & 17. 1. what the Lord faith unto me, that will I fpeak] This was a nore of a

V.15. So he came to the King] Micaiah, though he knew he should bring a displeasing message to the King, did not forbear to come and declare it.

and the King faid unto him, Micaish, Bull we go against Ramoth-Gi- | reason both of the power of God over-ruling them, and also of their audite King fais unto mm, miciaim, piu ne go azaini kampin-isplead to battel, or shall we sobrar? The King fairly propounds the case, as is he intended whosly to refer hintiest to the pleasure of God which should be made known by this Prophet; but the event sheweth that he was fully settled to go. So dealt the Jews, Ter. 42. 5, 6, &c.

Chap.xxij.

Jef. 22, 5, 5, 80.

And he affirmered him; Go, and profiper, &c.] He useth the very same words that the salle Prophets had done before, v. 12. but he spake them ironically, to discover their sallshood more evidently, and uttered the words in such a manner as Aliab discerned them to be a meer mock. For an Ironical speech may more plainly be obferved by the manner of uttering it then by reading it. This way of discovering the folly of men is frequent in Scripture; as ch. 18, 27. Gen. 3.22. 2 Chron. 25.8. Eccl. 11. 9. Lam. 4. 21. A-

mos 4. 4, 5. V: 16. And the King faid unto him, How many times shall I adjuve the 1 The interrogation implies a vehement afteveration, thus, Again, and again) as by a folerin oath, I charge thee.

that thou tell me nothing, but that which is true He that regarded not truth at all made shew of regarding nothing but truth.

in the name of the Lord That truth which is received from the Lord. For Micaiah in his answer v. 15. no way implyed that lie foake in the name of the Lord. The King falfly imagined that it was the Lords will that he should go and recover Ramoth Gilcad. Because he retained not the love of the truth, God gave him over to believe frong delufions. 2 Thef. 2.10,11.

there typing actinum. 2 Act. 2.10,11.
V. 27. And the faid, I faid) This he faw in a vision, as Ezek. 1.
2, &c. Act. 10. 11,17. A Vision was a representation of things to a mans imagination while he was awake, wherein it differed from

all Ifrael] All that were drawn forth to war, feattered upon the bills There were many hills in Ifrael full of trees; to them would Souldiers put to flight betake themselves.

trees; to them would sometis pur to might became themselves.

as [beep] Purfued by Wolves.

that have not a Shepberd] He implies that the King, who was as a shepherd, should be slain, and thereupon the People shy; V. 34, 35.

And the Lord faid] To his Prophet in the vision.

Thefe have no mafee Their King being flain. let them yeturn every man to his house To this purpose was a Proclamation made, v. 36.

in peace Peace is here put for fafety, and is opposed to death and destruction. They escaped with their lives.

V. 18. And the King of Ifrael said unto Fehoshaphat]. Ahab might fear that Micaialis prophecy would discourage Jehoshaphatt therefore he fecks to impeach the truth thereof.

therefore he recess to impeach the truth thereor.

Did I not tell thee that he would prophelle no good concerning me but
evil?] See v. 8. Ahab would make Jeholhaphat believe that Mjcaiah intended Ahab no good, and declared the former vision to cross and vex them.

V. 19. And he faid] Micaiah faid. Hear thou therefore the word of the Lord] Because thou didst adjure me to tell the truth in the name of the Lord; I do now do it plainly and fully.

planty and unity.

*[App] Asv. 17.

the Lord fitting on his throne] As a Judg, IIa 6.1. Dan. 7.0.

and all the hold of heaven] Angels, who as an hold or army of coldiers attend the Lord, Pfall. 103. 20, 21. Evil spirits were allo mixed among these.

standing by him, on his right hand and on his left] Whether the good spirits were on his right hand onely, and the evill on his left, is uncertain. But thus God is set forth in his glorious Majesty as a So-Veraign on his throne, with all forts of people attending round about him, the more to beat down the flour spirit of Ahab, who was liere fet in his Majesty,v. 10.

WV. 20. And the Lord [aid] All the discourse following in this vision is by way of resemblance, and that after the manner of man, applyed to God. For who is his counsellor? Ifa. 40. 13.

Weo half perfinade Ahab] Or, deceive. For he was perswaded to a

matter wherein he was much deceived.

matter wherein he was much deceived,
that he may gu and fell at Romoh-Gilead] He went up with a flurfante of victory, but found aftenation,
And one fall minuters, and another faid on that minuter] This
is poken of the prints that Rood about the throne. And it is not
to be taken as if there were diverfity of opinions among the heavenly spirits, but rather-to flow the various passages of Divine venly spirits, but rather to shew the various passages of Divine

V. 2n. And there came, forth a spirit; and shoot before the Lord An evil spirit that is here meant; for he cals himself a bring spirit; v. 22. Evil spicies can for their advantage thrust themselves into the com-

pany of good spirits, Job 1.6.

and faid , I mill personade him]. How he perswaded A hab is manifefted v. 22. False Prophets are instructed by evil spirits, as true Prophets are by the Spirit of God

Prophets are by the Spirite of God.

V.3.2. And the Ind field mito him, wherewith 2] God propounds this question, not to be informed, but more clearly to manifest that will plits can desire the providence.

And he faid, I mill go furth! Hereby it is manifest that even evil spirits are ready to execute the vengcance of the Lord, and that by

own readiness to do hurt unto men,

own reatines to do nurt unto men, and I will be a light ad, or, of lying, i.e. He would fo work on Alabs Propliers as they finald, declare fallothings. Herein is verified what Christ faith of the devil Joh. 8. 44. In this respect he is also called a spirit of errow, 1 Joh, 4.8. because

he puts on men to erre, lie, and deceive, Rev. 12. 9.
in the mouth of all his Prophets] The Devil speaketh in false

And he faid, Thou shalt perswade him, and prevail also] Because Ahab hated Gods true Prophets, v. 8. therefore God in justice gave himover to believe lies, 2 Thess. 2.11,12. Go forth, and do fo] God senderh forth even evil spirits to do acts

of justice. But this implieth not a commission, so much as a permillion. V. 23. Now therefore behold The Prophet cals the King to a ferious confideration of a matter very remarkable in it felf, and nearly

concerning him. concerning num. the I ord hath put a lying flivit in the mouth of all these thy Prophets J God did this as a just Judge, making an evil spirit his executioner to punish Alab. So 2 Sam. 16.10. Job 12.16. Ezek, 14.9. Sin may be punished with fin, and that juftly, Rom. 1.24. 2 Sain. 12.

1111. See on Judg 3.3.

and the Lord hath flood, a cuit concerning thee] He hath both determined, and also denounced judgment; for that he liere cals evil, Amos 3. 6.

Amos 3, 6,

V. 14. But Zedekish the son of chananash ment neer, and smate Michish on the cheek] Most impudently before the two Kings and tha
whole affembly he ministed his malice against the Lords
saithfull Prophet, and. that reproachfully too, Job 16.10,
Act. 23, 2, with blows he answered him because he had no better
trassaus.

reasons, and faid, Which tray were the shirt of the Lord from me to speak unto thre?] 2 Chr. 18, 23. Zedekiah pretended that he limself had the Spiric of the Lord, v. 11. and thereupon here infers that Micaigh had it not; because it could not be shewed how it passed from

one to the other.

V. 25 And Micsish faid] He returneth not blow for blow, but one-ly declareth what God had determined. Behold, thou fhalt fee] By would experience thou shalt find that I by the Spirit of the Lord have declared a truth. To fee is oft put

10) the spirit of the Lord nave decrared a truin. 10 fee is oft put for an experimental proof, as Gen. 26.28. Marth. 2.16. is that day]. The day wherein Micajalis prophers (hould be accomplished, the King being slain, and his army worsted.

computined, the king being tiam, and his army worteed, when they find ke give on a mark chapter? Defram chamber to chimber, Heb, nehamber in a chamber, See ch. 20.30.

Jo, blate hy [67] From, Alabs children and friends; who when they should feethe fearful is the chart of they found feether they should feethe fearful is the chart of the chart up and down for that falle Prophet, to revenge the blood of the King and overthrow of the army upon him.

V.26; And the King of Ifract faid] The King of Judah fate mute, and durst not speak for him whom he knew to be a Propher of God. Ill company marrs good men,

Take Michigh, and carry him back unto Amon the governour of the city] This Amon was as a Lord Major in Samaria. He had the power.

ctiff in samon was a sale and major in same and the power to call time pilon. See v. 8.

and to Josh, the Kings [on] Joath might be appointed Governour of the Kingdome while the King his father went to war 1.46. Jotham was when his father was a leper, 2 Chr. 26. 21. Some take this Toash to be Omri's son

the foath to be offers son. V. 27, And fay, Thus faith the King] To stir them up to do what he biddeth, he sends the charge in his own name.

Put this fellow in the prison] Gods faithful Prophets are oftused

as malefactors. as materacross.

and feed him with bread of affliction, and with water of affliction 1.

With no more then may fulfain life, that he may be preferred, but in affliction and want.

in affliction and want.

muil I come in peace I Ahabs phrase implies that Micaiah should
be kept saft until the victory were obtained, and that he would,
then bring him to trial for his life. But he made to a sure account of victory.

V. 28. And Micaiab faid, If thou return at all in Peace Theb re turning thou return. Of this fiebrailms fee ch. 8. 13. It implicits that he never should return.

the Lord hath not fohen by me] He hath reference to the trial of a Prophet, Deut. 18. 11, 22. See Numb. 10. 29,
And he faid, Hearben, O people, every one of you] He took them all

to witness in this case.

V. 29. So the King of Ifrael, and Jeboshaphar King of Judah went
up to Ramoth-Gilead | Though Jehoshaphar in fundry other things
gave good evidence that the true fear of God was in him, yet, here he shewed great failing, a Chron. 19. 1, Micaiahs Prophecy should have restrained him.

V. 30. And the King of Israel said to Jehoshaphae] 16 the former circumstances and the event following be well was to diffuile hindelf, and enter into the tattel. He weam to diffuile the most to diffuile

King, but as an inferior Commander, that so he might not be known to be who he was. See ch. 14. 2. & 20. 38. Questionless he was possession of that he had had some inkling of the King of Syria's charge, v. 31. Yet perfidionfly he advifeth Jehofhaphar to go into the battel as a King, it may be upon pretente of honour, in making him the Gene-

but put thou on thy robes | Such as become a King. Or, such kind of armour as is fit for the General of the field. See v. 10. And the King of Ifrael difguised himself] He altered his royal ha-

and went into the battel] He had a mind to fight, though not to

appear in the battel as a King.

V. 31. But the King of Syria commanded bit thirty and two Captains] Probably, those who were put into the place of the two and

James Producty, the water and the command of all the thirty Kings, th. 20.24 km/set.] These had the command of all the Chivarlie. Of Charious Sec. 3 Chron. 18.4.
[asing, Fight neither with find nor great-fave onely with the King of If-said.] This is a proverbial freech, whereby Benhaded doch not for contact.] This is a proverbial freech, whereby Benhaded doch not for the contact. This is a first fact that the King for the contact of the bid his fervants to fight against any other then the King, but he commanded them to observe the King especially, and to bend their main force against him, and not to suffer themselves by fighting with there to be the first mining and not to make the discovering with others to be kept from letting upon him. This he might do ingeneral for the more speedy obtaining of the victory: For finite the fleepwid, and the sheep will be featured, 9-17, or in speedal, to bring Ahabunder his mercy, as he himself had formerly been brought under Ahabs, ch. 20,33.

V. 32. And it came to pass, when the Captains of the chariots saw Fe-boshaphat In such a Royal habit and posture as declared him to be

that they faid, Surely it is the King of I frael They knew not the King of I frael and King of Judah lowell as to distinguish the one from the other.

And they turned afide to fight against him] They turned from all others in Aliabs army, as they were commanded, v. 31. and compassed about Tchofhaphat, a Chr. 18. 31.

and Jehoshiphat cryed out. He earnestly prayed to the Lord to help him in that strait. See ch. 17. 20, 21. 2 King. 2.12. Exod. 14. 15. Some take this his crying out to be to the Syrians, by manifelting that he was not the King of Israel. But the inference of the Lord Inlying him, 2 Chr. 18:31; shewith that crying to the Lord is here intended.

V. 33. And it came to pass, when the Captains of the charlots perceswed that it was not the King of Israe! This they perceived by some speciall work of the Lord; and this may be an instance of Gods helping Jehoshaphat.

that they turned back from purfuing him] For he was not the man they aimed at.

V. 34. And a certain man drew a bow at a venture] Hele, in his fimplicity. Not purpofely aiming at Ahab, nor yet knowing Gods purpofe to have Ahab flain, See 2 Sam. 15.11. This is an apparent evidence that Gods providence ordereth even such things as are

mort causa; and force the King of Ifrael between the joints of the harneft] Heb. joints and breft-plate. There are several pieces of harness, which use to be fastned together upon a man. Now between two pieces of Ahabs armour the arrow entred and pierced some of his vitall

wherefore he faid unto the driver of his chariot, Turn think hand] He was now marching on against the face of the enemy; but being

was now marching on against the sace of the enemy; but being weinded, he commands to unrithe Clustice.

and carry me out of seleos?] Not clean out of the sield; for he sill continued against the enemy, vs. 35.

- for I am mounded? Hely, made sick, 'O, being wounded I am result to faint. See a King, 1.2. He said i am sick, continued the mother sill wounded, than the alanger might not be divulged throughout the host, and def, than the langer might not be divulged throughout the host, and the whole army be discouraged.
V. 35. And the battel increased] Heb. ascended. Grew more and

more nerce, that day Whereon the King was wounded.

that day I whereon the King was wounded.

and the King was flayed up) Or flayed bimplef up, 2 Chr. 18.3.4. He was not flruck that dead, but retaining fome yigor, he extended it safe as he dould, to keep his armly together from flying away. For though he were carried afde out of the host, v. 34. to bind up his whole we think the was clean that the safe was the safe of the day were disk to the form of the day. wound, yet did he not clean leave the army.
in his chariot against the Syrians]. Some read in the plural number,

his chariots, and apply it to the chariots of his Caprains, that by the Kings abiding in the field, they might be kept from

flight, and died at even I Namely, of the same day whereon he was

and the blood ran out of the wound into the midle of the chariot Heb. bosome, i. c. that place whereon they rested their feet in the charior i in which place abundance of blood might be contained withour running thorow, that to it might be preferved for the dogs to

himself by changing his habit, and going into the battel, not as a | the Commanders had notice of the Kings death, they had no heare tomaintain the fight any longer, and thereupon caused the Proclamation to be made, See ch. 15. 22. about the going down of the [im] They could not have had much time to continue the fight, the Sun being set, or about

to fer faying, Every man to his city, and every man to his own country.]
This was a phrase of retreat and giving over the battel. See a like phrase, but in another fense, ch. 12. 16. Herein the word of the

Prophet was accomplished, v. 17. V. 37. So the King dyed] He dyed in the field, 2 Chron. 18.

and was brought] Heb. came. He was now dead; so as his coming must needs be by the help of others, or rather it must be their aft to bring him.

to Samaria] There was his chief abiding place while he lived.

to Sometria 1 incre was inscribed anoming space within the read and they bursted the King in Sometria [See th. 16: 42,48 V. 38. And one mighted the Charies in the pool of Sometria [This pool reached from Samaria to Jezzeel, where was the Kings armory, and where his Charlot flood. Thus though it be filled the pool of Samaria, yet the Chariot and annour might be washed in

pool of Samaria, yet the Chairon and all and pool of Samaria, yet the Chairon and Cartel, where Naboth was stoned, th. 21.19.
and the degelic led up his blood] Dogs use to lick up blood where they find it on the ground. But this was ordered by a special providence of God, ss a just judgment on Ahab for consenting to Na-

boths death, ch. 21, 19.

and they washed his armor] Which being about him when
the was wounded might in the hollow places thereof contains the

according unto the word of the Lord which he shake] This may either in general have reference to Ahabs death, v. 17. ch. 20. 42. or in particular to the dogs licking up his blood, ch. 21.19.

V. 39. Now the rest of the acts of Abab] See ch. 16.27.
and the every-house which he made] Of things made of every see ch.

ann in vory-own to make 14.4.

10.18. Amos 3.14. & on Cane. 7.4.

And all the cities that the built] Ahab reigned two and twenty yeer,

ch. 16.29. and having much peace in his time, and with all enmies round about him, he might build both houses for pomp and cities for defenfe.

are they not written in the book of the Chronicles of the Kings of Ifrat?]

See ch. 11.4.7. U. 40. So Abbb [lapt with his fathers] See ch. 3.10.

N. 40. So Abbb [lapt with his fathers] See ch. 3.10.

and Abstrach his on veigned in his fletd 3 See v. 5r.

V. 41. And Findfulphat the flow of Ald blights to reign outs Judol 3. Chron. 20. 31. That Which was before fee down concerning Jehofhaphat, was in regard of his joyning with Ahab; fo as it properly belonger to Ahabs ftory: which being finished, the begin-

ining of Jelohaphats reign is now fee down.

In the fourth yeer of Made King of Ifrael This was the fourth current. For Ahab began his reign in the thirty eighth of Afa, ch.t.

19. who reigned one and fourty yeers, ch. 15.10.
V. 42. Fehospaphat was thirty and five years old when he begin to reign] Heb. a fon of thirty five yeers.

and be reigned twenty and five years in ferufalem. These are to be reckoned from the beginning of his reign to the end of his sist all which time he was true. King, though his son were some-

eimes Governour over the land, See 1 King. 1.17.
and his mothers name was Azubah the daughter of Shilhi] See ch.14. 21. & 15.10. His parentage by the mother and grandmother is

for down for honours take.

V. 43. And he walked in all the waies of Afa his father] i.e. the former waies of Afa, 2 Chron. 17. 3. for in his latter yeers he fell into many fins, 2 Chron. 16. 2,8c.
be turned not afide from it This flews both his integrity in all du-

ties, and his constancy therein.
doing that which was right is the fight of the Lord This fest out his

fincerity. See ch. 5.5.
nevertheless the high places were not taken away] See ch. 15.

for the people offered | See ch, 15.14. and burnt incenfe] See ch. 9.25.

yel Still after a great reformation, 2 Chron. 17. 9. & 19.

4,800.
in the high places | See th. 3, 4.
V. 44. And Jehoshaphat made peace | See v. 2. This peace with idolatrous Israel brought the wrath of God upon Jehoshaphat,

2 Chron. 19.2.

with the King of I fraid] He made peace both wild Afiab, V.4.
and allo with Jehoram Ahabs (so., 2 King. 3, 7.
V. 45. Now the reft of the act of Jehofhabar] See ch. 14.19.
and his might that he flowed] See ch. 15.23;
and those he marced] See 2 Ch. 20.1, 80.2

are they not written in the book of the Chronicles of the Kings of Ju-

dah?] See ch. 15.23.
V.46. And the remnant of the Sodomites rehich remained in the dayes of his father Afa, he took out of the land I See ch. 15.12. Sodomics were countenarized in Rehoboamstime, chi 4.24 and rooted out in Afa's, ch. 15, 12. Yet it appears that they grew again in Je-V.36. And three went a Proclamation throughout the hoff When happines, So as either Afa at first destroyed them not all, but toms escaped his hands; or in the latter end of his reign when he fell from God, 2 Chr. 16. 10. they rofe again; or when Afa was dead, they dreamt of a toleration, and thereupon exercised their filthi-

V.47. There was then no King in Edom] From the time that David subdued Edom, 2 Sam. 8. 14. till Jorams reign, 2 King. 8.20. Edom was in subjection to Judah. Then was Isaacs prophecy of Jacobs being Lord over his brother, Gen. 27.29, accomplished, Sce on Gen.27.23.

Chap. xxii.

on Gen. 3; 33.

A Depaty was King This depicty used to be put in by the King of Judah, and under him governed Edom.

V. 43. Templorephat made foist J. Or, had ten foist, or fraships Jor, for Tarbips Jor, for Tarbips See ch. 10, 22.

to go to Ophir for gold J See ch. 9, 48. Tarbips might be the general name of the whole region or countery whither the finest mental and Ophir the name of that particular place where clinice will use the Montanta there in unitared Solomond. It is a superior to the solomond the s gold was. Jehofhaphar herein imitated Solomon,ch. 10.22.

gold was. Jenothaphat nerem annacca outomonten, 10,22, hat they wate not J Od can crofs mens projects, for the ships were broken. This was ordered by the special provi-dence of God, to punish Jehoshaphat for joyning with wicked Ahaziah, 2 Chr. 20.37.

at Exion-Geber | See ch. 9.26. This thews that the Thips had nor out far on to Sea.

N. 49. Then faid Abaziah the fon of Abab unto Jehosbajhat]
Though their former attempt of fetting forth a Navy were frustrated, yet Ahaziah would fain have made another, as if the loss they had suffered had been a meer cafualty. Wicked ones seldome behold God in his judgments.

Let my fervants go with thy fervants in the [hips] He supposed that by association with Jehoshaphuts servants he might have the better

But Jeholhaphat would not] He had been reproved by a Prophet of the Lord for joyning with Ahaziah in one expedition, 2 Chr, 20.37, and thereupon is made more wife then to joyn with him

Bain.
V. 50. And Jehoshaphat slept, &c.] See ch. 1.10.
and Jehowam bis son reigned in his stead] An impious son succeeded
pious sather. Grace doth not alwaies descend from father to child. Of Jehorams wickedness, fee 2 Chr. 2 1.6,8cc.

V.51. Abaziah the fon of Alab began to reign over Ifrael in Samaria]

the seventeenth year of Jehoshaphat King of Judah] See 2 King.

and reigned two years over Ifrael] Thele are to be reckoned current, as ch. 15, 2, 25. His first year was in common with Ahab his father, his fecond with Jehoram his brother. V.52. And he did evil in the fight of the Lord] See ch. 14.10.
and walked in the way of his father] i. e. Ahab, whole way was as

and matica in time way of this father 1 is e. analy, where well bad as bad could be. See ch. 16.33.

and in the way of his mother 1 Jezebel, who was worlethen his

father. Seech. 16.31:
and in the ray of ferobeam the fou of Nebul J Jeoboam was he
that cauled the division betwite Judah and Ifrael, and brought
all Ifrael to worthju the Calves, ch. 11.28, &c.
who mide I fut is full See ch. 14.16.
V. 33. For be firred Basil, and morphispool bind], i.e. A hazith
yielded divine honour to Baal, as to a true God: So did Ahab be-

fore him. See ch. 16.31.

and provoked to anger! See ch. 14.9, the Lord God of I first!] See ch. 8.13. according to all that his failer had done! Men are profile to hold cloic to evil patterns.

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ANNOTATIONS

On the second Book of the Kings. Commonly called the fourth Book of the

The Argument of the fecond Book of KINGS

THe second Book of the Kinga continues the history of the Kinga of Israel and Judah to the Captivity of them both. The History of Israel is from the Rebellion of Moah in Ahardahs time ch. 1. 1. to the Captivity of Hosbaa, ch. 18. 20. A tissory of livest is from the Revellion of Azoav in Anazzans time CO.I.I. to the Captivity of Holbea, Ch.18.10. Which was the space of C.I.X. years, wherein involve Kings reigned one after another. The History of Judah is from the and of feelshaphate right to the Captivity of Zadehiah, which was the space of CCCCV, years Confides the XXV. years in mationed Ch.23.27.) wherein fifteen Kings, besides at that is a furper, Ch.11.7, Get. respect one after another. The Books of the Kings are distinguished, not at if they contained Histories of different matters, but because if the whole History had been compiled in one Book, it would have seemed to great a volume. See on Ch. 1.1.

CHAP. I.



Verf. 1. Heb. And. This copulative particle knits the two Books of Kings toge-ther, and shews that this second Book goes on with the histories begun in the former. goes on with the histories begun in the former.

Moab i. c. the people of Moab, where

Moab] i.e. the people of Moab, whom David had fubdued and made reibutary,

2 Sam. 8, 2. See chap. 3. 4.

ribiled Or, fell off. They refused any longer to be subject to If-

neckary (1) in the tribes were divided into two Ming-against Ifred] When the tribes were divided into two Mingagams 1)rat 1 When the tribes were divided mice who will dome 5 one Kingdom kept under some common enemies, the other others; Israel kept Moab under, and Judah kept Edom under,

of the death of Abab] Alab, as all his Predecessor before from David, had kept Moab in subjection 1 But by his death the Kingdom of Hatel received a great blow; and his fon Alaziah being wicked and weak could ner recover the strength which was lost; neither did he long continue, by reason of his dangerous fall. neither did, he long continue, by reason of his dangerous tail. Mosh therefore quickly rades that opportunity to rebel. This is noted as a part of Godarchenge on Alaziah, whose impiery was operat, I. King. 22, 52, 53. The loss of a Dominion which once Predecellors for many generations have held, is a great judgment. Winsis Q. Maries loss of Callie.

V.1. And Abaziah fell down thorow a lattefe in his upper chamber] It feemeth there were crofs bars or lattelles, to let light into the the sement these were emis bats or lattenes, to let signs may me kings chamber, either weak or rotten or not well fastned, where-on he leaned or tead, and they failing he fell thorow, and moreally 3,5,6.

hurt himself. Some take the word translated upper chamber for the flat roof or his house, and langifies for battlements, as Deut. that was in Samaria] Namely in his royal Palace in that chy. See

I King 16.24.
and was fiel The Hebrew files every hure a fictures, I King 22.

and be from melengers, and faid unto them, Go, enquired It feels he feared death, but carriefly deficed life, which made him to inquifficure of the films of his fickness.

twe on the lines on his achiests.

of Basl-global The meaning of this word is a Elylord. The Ekronices to called that Idol whom they worthipped, because being infested with files they shought their Basl freed them, from that abnoyance i or because their Priests rold them that in the shape of a fly their Basl betzed Oracles in their cars. See "Strave" as

the god of Blood) Ekron was a great city within the lot of Ju-dah, Josh 15.45. Judg. 1.18. But the Philiftines recovered it, and kept it, I Sam. g. to.

whether I fault recover] Heb. if I shall live. The Kings bruile was for submitted I possible control in the large time the same nouncers. And adaptions as his Chiturgians and Physicians could give him little hope of recovery 5 and therefore he Rinds to Basil evolution. As he flighted Jehoyah the true Lord and God of Judah, for also the calves and Baai the idols of Ifrael, and funds to a fitting god, 1: dolaters know not where to reft.

V. 3. But the Angel of the Lord faid] God makes known his mind 3. Just the Angue of the Lord fairly Jood masses snown are mine of his Prophers formerimes immediately by his Spirit, and forme-times immediately by the miniftery of Anguly, and both wayes doth mutch homone the floss of arms, and withat giveth obcasion to orders of having the miniftery of man in high accessariabilities. Chap.i.

to Elijah the Tifbbite] See I King. 17.1.

go up to meet the messenger of the king of Samaria God prevented the messengers going to that abominable Idol.

the menengers going to that adominable 1401,
and fayunto them] God pure an express answer into his Prophets
mouth, that he might be the more faithful in delivering it, and the

mouth, that he might be the most east of it.

It is not because there is not a God in Israel, that ye go to enquire of
East gobb the god of Ekvor 3. This is a sharp rebuke of Ahazialus
folly. By fending to the idol of Ekron he shewed that he thought there was no God in Ifrael, or that the God of Ifrael could not, or would not, tell what should be the issue of his hurt.

V.4. Now therefore thus faith the Lord Sec 1 King. 12.24.
Thou Shalt not come down from that bed on which ihm art gone up Thou that not come down from that ned on robusts into art gone up 1 Heb, the bed robibiter thou art gone up, thou that not com: down from it. The judgment is denounced against Ahaziah as spoken to his face, for the surer evidence thereof. This phrase, Thou that not come down, implyeth he should not recover: For when men recover, they

use to rife and come down from their beds.

uleto rile and come down trom time to the state of the final fartly dye] Heb. dying thou final the see it King. 8.11. And Elijih departed] Having done his meflage he went to his accustomed habitation; or to mount Carmel See y.9. & ch. 4.25. &

r King. 18.19.
V.5. And when the meffengers turned back unto him] So foon as the messengers had received their answer from Elijah, they rether messengers had received their answer from Eliyah, they rether had believed turned to the King, and went not on to Ekron : Por they believed that he was a Prophet that spake to them, and that in the name of

be faid unto them, Why are ye now turned back?] He knew they could not have been so soon at Ekron, and therefore asketh the rea-

fon of their speedy return. V.6. And they faid unto him, There came a man up to meet us] One whom they knew not so met them in the way as they discerned that he purposely came to deliver his message, and that he was a Propher.

Fropher.

and faid unto us, Go, turn again unto the King that fent you.] It was Elijahe charge that made them so soon return.

and say unto him, Thus faith the Lord, Is it not, &c...] They faithfully

deliver their message. Compare v.3,4. with this.

V.7. And he said unto them? The Kings reply shews that he was

of what stature and countenance was he? What kind of apparel

did he wear > How did he go ?

which came up to meet you, and told you these words] The matter so neerly concerned the King that he must needs be informed about him that fent the meffage.

V.8. And they an [wered him] They describe him as well as they

He was an hairy man] Heb. a lord of hairs. See on Gen. 14.13 He was an narry man j rich a tord of narrs. See on Gent 14.13.

This hath reference to his apparel rather then to his person. His upper coat that he had on was a rough hairy coat. Prophets did use upper continue ne mu on was a rough many coar proputes and the to wear such, Zach. 13.4. whereby they made themselves a patern for penitents, because a main point of their doctrine was Repentance. In the like habit the witch describeth Samuel,

Repensance. In the like habte the witth description, Samus, 3.4.

2.5 Am. 3.5.1.4.

and gir with a girdle of leather about his logs: I twas an ancient cultonic to have fair coffly girdles; but fuch a girdle as Elijah wore theyed a contempt of all bravery. John Baprilt was thus attired, Marth, 3.4. to thew that he was star other: Elijah which was to come, Mal. 4.5. Mat. 17.11.

And be fad. 11 is Elijah to Tifbitie! Certainly this King had feen Elijah before in his fathers time, or at leath heard before of him, and of his manner of going.

V. 9. Then the king font unto him! The King was fo enraged at this hard mediage as he recloved to cake away his life that fent it: And queftionles he was put on thereto by his mother Jezebel, who was as much increficed against Elijah, King, 19.7. as Hero-

who was as much incenfed against Elijah, 1 King. 19.1. as Hero dias was against the Baprist, Mar. 14.8.

a captain of fifty] Captains were distinguished by the number of fouldiers under them. Some were over the whole host, I Chr. 11. 6. fome over a thousand, I Sam. 18.13. some over an hundred,

Act. 23.23, fome over fifty, as here.

with his fifty] He fent fo many, not to honour the Propher, (for then he would have fent Courtiers) but to affright him the more, and force him to come if he made any refigure. But hereinhe thewed his folly 1 or if he took Elijah to fare been the made, my neight not fare been made any refigure. But he received his folly 1 or if he took Elijah to fare been and the he conceived that God would in fpecial manner proced he he conceived that God would in fpecial manner proced him to might well know, that multitudes would, avail nothing, feeing with God it is nothing to help, whether with many, or with them that have no somer, 2 Chron. 14. 11. Nor fifty, nor five hundred, nor five rhousand are able to fetch those whom God will hold

and hewent up to him] He supposed he was able to fetch him

and beloid he fat on the top of a b'il] So did Samson in a like case, Judg. 15, 11. This hill is supposed to be mount Carmel. See v.4.

and he shake unto him, Thou man of God] Of this title fee; King, 13.1. Elijah was accounted a man of God and an extraordinary Propher by the King and by all forts of people; and this Capain could not be ignorant thereof, yet either too too fconfully of too too imperiously he here gives him this title, q. d. Though thou be a man of God, yet X will have thee down; herein manifeling an artigant and atheithical disposition, as if he would dare God to lab his work. do his worst.

the king bath faid] By alledging the Kings command he feems to prefer a mortal man before the eternal God.

Come down For he was on a mount. He expresseth the Kings command in a most imperious manner, and so manifests both his

command in a most imperious manner, and to manufests both his own and alfo the Kings flourness against God.

V.T., And Elish answerd and fail as the captain of fifty, if I be amon of God! The Prophet cates the word out of the Captains mouthy and thereby convinceth him of his impiety.

I have the fire come down! Fire is one of the terriblet (recause; With it Sodom and Gomorah were defthoyed, Gen. 19.44, With it the whole world shall be consumed, 2 Per. 3.7. To it the torment of hell is refembled, Mark 9.43. It was by an extraordinary spirie that a man of God should by prayer draw such a judgment upon.

that a man of Good should by prayer draw such a suggment upon men. See Luk, 9, 44. Rev. 11. § Lev. 10.2. Numrist. 35. from heaven The lowest heaven is here means, namely, the air. Coming from the air it came from above, and so from God, Job 1.

1611 King. 18.38.

16.11 Ning.16.50.
and confine the and thy fifty] So Numb.11.1. It much aggravated the judgment that none of the company were spared.
And there came down for Sec.] The judgment was every, say answerable to the prayer of the Prophet. This shows the efficacy of prayer, Jam. 5. 17. And this was Elijals ninth miratle. See 1 King. 17.1.

V.11. Again also be fent unto bim another captain of fifty, with his ffty] Ahaziah was nothing moved with the former judgment, though it were a very terrible one. What can work upon an obdu-rate heart ? He lay on his death-led, yet he neither feared God, nor cared for the life of his subjects, but exposed one company af-

nor cate for the field in many tests and a terranother to fearful judgments.

and he answered, and said unto him, &c.] The second Captain shows himself as impudent and obstinate as the former. Yea, his fault is herein the greater, in that he would not be warned by the

former judgment.

nounce pushument.

O man of God, hus hath the hing faid] See v.9.

Come down quickly] This word quickly is added over and above the former, implying that he would admit no delay. His obstinacy herein appeareth to be the greater.

V.12. And Elijah answered, &c.] See v. 10. The judgment on this Captain with his fifty was as great as that on the other, Like

1 King 17-1: And he fort eigin, &c.] This he did as it were indefipific of God. Intreale of judgments make some mens hearts that det.

and the third captain of fifty went up, and came and fell on his knees]
Heb. bowed, In a most humble manner; but with civil reverence,

he imploresti pity.

be implorest pity in the implorest pity in the implorest pity in the proper still pity in the proper

piously; yet he failed in that he did not press the former judgmentsupon his mafter the King, fo as to have reftrained him from fending a third time. But he thought he might by humble supplication prevail more with the Prophet then by any admonition or advice with the King.

or asvice with the King.

and fail unto him, O mas of God] He otherwise lifeth this title
then the other Caprains did, humbly ackowledging him or obe sent
of Joya the Prese he she weeth the humility of his mind and the

earnefinels of his defire, let my life, and the life of these fifey thy servants In respect to the Prophet and his holy calling he accounter himself and his Soul-

diers to be his fervants.

be precious in thy fight] That thou fuffer them not as vile things to be cast away, but rather let them be preserved.

V.14. Behold, there came fire, &c.] See v.10, 12. He expressed the case of the came fire away the second s

the judgments as matters remarkable, acknowledging that the Prophet had power fo to deal with him and his.

Prophet in the Jover 1 for deat with min and the state of the first let mylife, &c.] Sec v.13.

V.13. And the Angel of the Lord faid none Elijab] Sec v. 3.

Go down with him, be not afraid of him] God encourageth his
Prophet by his wonders and word against all sear. So Jer. 1.17.

And he arose] Being affured of Oods protection he makes no

and went down with him unto the king They that truft in God fear not the face of an angry King.
V. 16. And he faid unto him] The Propher faid to the

King.
Thus faith the Lord] See 1 King. 12, 24. The Propher pre-milectum.

mileth this, as for his own warrant, fo to daunt the King the

For as much as thou half fent messenses, &c.] The very same message that he delivered to the Kings messenses v. 3,4. he fauthfully and boldly delivers to the Kings face, though it were to the King a most terrible message.

moft terrible menage, flut furely die] Heb. dying thou shalt dye. Though the King entaged by this mess lige at the first thought to slay the Prophet, yet now the Prophet is before him he neither speaks nor doth any thing against him. God can turn the Stoutest stomacks as he pleaseth, Prov

. V. 17. So be dyed Doubtless he was so affrighted with the Prophets words as it hastned his death, according to the word of the Lord which Elijab had [poken] v. 6. Sec

I King. 13.5.
and Jehoram reigned in his stead] Jehoram was the son of Ahab,

and februan respect in his stead] Jehoram was the lon of Ahab, ch. 3.1; and bothet to Ahazziah, who had no lon, in the second year of februan the son of februah ships of Judah The parentage of this later Jehoram is set down to distinguish him from the some Jehoram, son of Ahab. For both the Kings, of lifafrom the former Jehoram, fon of Ahab, For both the Kings, of Itiga-el; and of Judah, reigning occepter, were of the fame nape, Ita-phoram, fon of Jehothaphas was made Vice-roy over Judah in his fa-thers flead, when he went out to var with Alaby; King, a. i., This was the eighteenth yeer of Jehothaphas reign. And though Jehothaphas Itwel flower sear feer Ahariah sey re Jehoram facetflor to Ahaziah si sidd to begin his reign in the fecond yeer of Jehothaphats fon. See ch. 3.1.& I King. 22. 42.51.
V. 18. Now the reft of the afts of Abaciah, &c.] See i King.

12.39.

CHAP. II.

Vers. 1. A Nd it came to passe when the Lord would take up Elijah]
When the time was come that the Lord had appointed for that purpose, and which he had revealed to Elijah, and other Prophets, v. 3. Of taking up Elijah fee v. 11.
into beaven] Namely, into the highest heavens, where glorious

Angels and glorified Saints are,

by a whirlwind] See on v. 11. that Elijah went with Elifba] For Elifha followed him as an atten-

Chap.ii.

dans, x King, rp.2.1.

from Gligal | Gilgal fignifieth a rolling or a removing. The reason of the name is rendred John, because there, by circumcifing those who were not circumcified in the wilderness their reproch was rolwho were not precipionic in the winderness times reproduct was in-led or taken away. Gilgal was a famous place, There the Ifrac-lites first camped when they came out of the wilderness through Jordan; There stey were circumcifed, and there celebrated their first Past-over in Canaan,& manna there first ceased; There was the Ark first feeled; There the camp of the Ifraclites continued to long as the wars of Canaan lafted, Josh. 4.9. & 5.9, 10. & 9.6. & 14.6.
There Saul was made King; There facrifices were offered up; There Agag was hewed in pieces, 1 Sam. 11.14,15. & 10.8. & 15.21,33. There David was received again to his Kingdom, 2 Sam. 19.15,40. There was a colledge of Prophets, about providing for whom two nere was a corticage or reopiects, atom, prorung no winnit two great miracles were wrought; ch. 4.38, &c. I. became afterwards a place of great wickednels, Hol. 4, 15, Annot 4.4. Blijah now with thirther to vifit that colledge of Prophetts; as Samuel had done before, 1 Sam, 7, 16. See, on Hol. 4.15.

V. 2. And Elijah faid unto Elisht, Tarry bere, I praythee] Elijah might move Elisha to tarry behind, lest with the fight of his departing from hint he foould be overmuch grieved, or left he should divulge abroad what he should see; Mar. 17.9. Or to try whether he would leave him or no; or to ftir up in him a more carnett defire and diligent care of following him, as Luk. 24.28. that he might

be a witness of what was done. for the Lord bath feht me to Bethel] Of Bethel fee t King, 12,29. In (with Lord bath) Jets me to Better J OF Better Let T sung. 12.39. In Bettel also was colled go Frophers, v. 3. Indeed at the division of the tribes in this city one of the golden calves was fet up to be worthipped; but it had been won by Ahljam before this, a Chron. 13.19. and might thereupon now belong to Judah. Or fifthe King of Itaal had. of Ifrael held it, yet though he and his people were idolaters, they might fuffer Prophets of the Lord to have a Society there. This for ciety Elijah went to visit before his departure, that he might establish them in the faith; His mind being herein like to Peters,

Pet. 134,15.

And Elisha said unto him, As the Lord liveth See 1 King, 1.29.

And Elisha said unto him, as the Lord liveth See 1 King, 1.29. He useth this oath the more to manifest his settled resolution to cleave to his mafter fo long as he was on earth,

and as thy foul liverb, I will not leave thee] This is added as a further affeveration, the rather because it was sensibly evident that his soul lived. See r Sam. 20. 3. & 25.26. Herein Elisha shewed his grateful faithfulness to his mafter.

So they went down to Bethel] See more of Bethel on Hos.

V.3. And the fons of the Prophets that were at Bethel] Sec 1 King

18. 4. came foul to Highs, and faid unto him] This they might doin E-

. Knowest thou that the Lord will take awaythy mister] The Lord had before-hand made known how he meant to rake away Elijah.

.from thy head] From being over three as an instructor and governour. The chiefer and elder Prophets in their Colledges fat as Doctors, in high feats, over the heads of their diciples, Neh. 8.5. who fat at their feet, Act. 22.3.

to day The very time of Elijahs affumption was known.

And be faid, Yea, I know it] Elisha also was before-hand in-

formed of his mafters departure,

hold you your peace This is a fecret check, q.d. I need not be inftruthed by you herein; therefore trouble me not with any discourse thereabour. He seared less he should be too long detained by them. Some apply th's to the fons of the Prophets, and thus translate it, they held their peace.
V.4. And Elijah faid unto Elifha, Tarry bere, &c.] Elijah being

to go unto another place, yet makes a further tryal of Elisha, whether he might be moved to leave him, or no.

for the Lord hath feat me to Jericho Jericho was in the tribe of Benjamin, John 18.21. See on John 6.26. 1 King 16.34. Here also were Prophets trained up, as in Gilgal, and Bethel. All these Societies Elijah vifited before his death. And he faid, As the Lord liveth, &c.] Sec v.1.

And he faid, As the Lond liveth, Sec.] Sec v. 3.
V. 5. And the fors of the Proplert, Sec.] Sec. v. 3.
V. 6. And Blight faid unto him, Tarry, Sec.] Elijah makes the fame motion a third time, yet further torry his fervants contlancy. Thus Christ thrice tryed Peters love, John 1.153 for 17.
Joseph Loved haply fam et a Product J. This Gourth, place was neer abourthat place where Moses was showed all the land of Cannan,

Deut. 34.1.

And he faid, As the Lord liveth, &c.] See v.2.

And he faid, As the Lord liveth, &c.]

And he laid, As the Lora nucles, etc. ... occ v. 2.

And they two went on Elijah percejving Elifha's unalterable refolidition, tryeth him no further, but fuffereth him to go along with

V.7. And fifty men of the fons of the Prophets] The number of the young Prophets was not fmall; for there being fifty at the least in one colledge, how many were there in all the Societies !

ment and flood to view Heb. in fight, or over against. Namely, in

Weng and post to view J rice, in pays, or over agains, wamery, in fight of that place where Elijah was to be taken up, afar off J. For they durft not approch too neer. This was that or dered by the dayine poydenee, that there might be many wirnefles of the truth of the allumption of Elijah. Thus was Christ taken up of the truth of the anumprion of edition. Also was commenced upwitted may be belief it. Act., 15.

"matching two flood by fordian] i.e. Elijah and Elifah flood ceady to palk over floodan for one away flood be made to palk over floodan for one away flood be made of the control of the control

which he used to wear, and whereby he was known, ch. 1. 8. which ite tied io, wearf, and winercey me was known, cn. 1, 8, and with which be covered his face; 1 King; 19, 13.

and winsp it tegebre! That he might the more freely he it, and fingute he majers! A means was uted, to thew, that that great work was done not calcully, but by the Prophets minitery: And io unlikely a means was ufed, to thew that a Divine power ac-

companied the means. So Exod. 14.21.
and they were divided hither and thirber. J Some one way, fome another. As Exod. 14.21,22, & Josh. 3.16.

fo that they two went over on dry eround]. This miracle was as great as the dividing of Jordan, Joth. 3. 17. And it was Elijalis eleventh miracle. See I King. 17.1.

V. 9. And it came to pass when they were gone over] They had now no other place to go to, but were neer the place where Eli-jah should be taken up : hereupon the motion following is made.

that Elijah faid unto Elifha, Ash what] This offer Elijah mide by Divine inftinct. Ir is somewhat like that which God made to Solomon, 1 King. 3.5. Yea, and like that which Christ made to his disciples, Joh. 16.13.

I foul do for thee] This he faith not as having power in himfelf to do whatfoever should be required of him, but onely as Gods instrument and minister, by whom God wrought what he wrought, So Act. 8.17. Or he may intend no more under that phrase then what he should crave of God for him.

, before I be taken away from thee] The help which Gods fervants do us by prayer, or otherwife, must be fought of them while

And Elifox faid, I pray thee] He could not but thankfully accept so gracious a morion; and therefore readily and humbly asked

let a double portion of thy sprirt] Heb, a mouth (or a portion) of two in the spirit. This plurase is oft used for a double portion or two parts, Deur. 21, 17. Zech. 13.8. Elisha, being to succeed his master and be head of the Prophets, defired that, as the firth-born had a double portion above his brethren, he might have a double portion, above the other Prophets. If we read it thus, the double portion of the first, it will imply no more then such a portion of the spirit as Elijah it will imply no more then luch a portion of the pure as Ellijan had. And if the phrafe be taken for the doubling of Ellijans gifts on him, then it implyeth an holy, earneft, unfarsified define of pro-moting Gods glory, and doing good to Gods People, even above his malter that excelled therein. Such a defire is warranted 1. Cor, 12.31. & 14.12. Such was the defire of Davids fervants in relation to David and Solomon, r Kings 1. 37,47. They who dyply it to the miracles of the one or the other, and aftern that Elliha wrough double the miracles that Elliha did, miftake the mark. For fifther that the state of the stat feeing Elijah might do many mo then are registred, as John 20.30. But there are at least twelve mixacles of Elijahs recorded, and but

twenty of Elifha's, See I King, 17. 1. & v. 14.

be upon me Be by God conferred on me, and abide in me, to en-

able me to do what I shall be called unto.

V. 10. And he faid, Thou haft asked an hard thing] Heb. Thou haft done hard in asking. He means it was a very rare and difficult thing which Elisha had required, and such an one as none but God can do. Sec Dan. 2.11.

nevertheleft if thou fee mee when I am takea from thee] This Elijah addeth as a fign to a flitte Elifah his defire should be granted. Hereby therefore Elisha's defire is justified: for if it had not been lawfull his mafter would have reproved him for it, as Chrift reproved two of his disciples and their mother for making a request above that

which was meet for them to have, Luk.9.46.47, Mar. 7.037,38 if fight be fo what the [This he space a prophetical split is the sate of the space as a split is the sate of the space as a split is the sate of the space as a split is the space as a split is a special space as the space as a split is a special space as the space as t

but if no:, it [hall not be fo] This is added to make Elisha more heedfull in observing the manner of Elijahs departure, that he might be an eye-witness thereof, as the men of Galilee were of Christs ascension. Act. 1.10,11.

V. 11. And it came to passe, as they still went on and talked Heb. went going and talking This phrase implyeth continuance in what they did. It is probable that Elijah informed Elisha of such matters as should fall out in Ifrael atter his departure, as Christ a little before his afcention spake to his Apostles, of the things pertaining to the hinedom of God, A.A. 1.3.
that behold] A most remarkable matter follows.

inis offered a chirol of fir, and holfs of fire] This was a fiery appartion in finape like horfes drawing a chariot; as ch.6.17. A cliariot is a fit means to carry a mail from place to place, and horfes ufe to draw chariots; therefore Gods Angels that carried up Blijah appeared in fuch a form. They appeared in fire, for the greater brightness and glory; but it was fuch a fire as confirmed him nor, like that which appeared to Mofes in the buffi, Exod. 3.2. Fire fifty anfowered the heroick fpitit of Elliph, who was enflamed with an holy zeal. Chariots and horfes fet forth the ready and fpeedy minificate of Angels, Pfal. 68. 17. and fire fets forth their zeal, Pfal.

and parted them both afinder] The neereft and deereft in this world cannot alwayes enjoy a mutual communion, but must be par-

ted afunder, as Elijah and Elifha here were.

and Elijah went up] Though there were a chariot and horfes, to gether wish a whirlwind to carry him up, yet most willingly did he

go with them; He went up.
by a whirlivind A whirlwind is a strong turning wind, which with violence garliereth things into it, and carrieth themup. This car-ried up the horses and chariot with Elijah in it, and that with some

feeming violence, at least with speed.

into heaven By beaven is here meant that which is called th third beaven, 2 Cor. 12.2, that heavenly Paradife where the fouls of Saints departed are, where Christ in his humane nature is, Act. r 11. and where all believers after the general refurrection shall be with Christ their head in everlasting glory. To this glorious hea-vert was Elijah now carried in his foul and body both, so as that, like vert was Elijah now carried in his toul and body both, los at nat, like Enoch, Heb,11.5, f. ne never dyed. He mag changed in a moment; His corruptible putting on incorruption, and his mortal putting on immorta-lity, 1 Cot. 7,575,575,575. This rapture of Elijah was a typt-of Chritik afcenfion, Mar. 16. 19. It also gives evidence, as of the refurrection of our bodies in general, so more particularly of the last rapture of fuch as shall be living on earth when Christ coments to judgment, 1 Thef. 4. 17. This rapture was an effect of Elijalis faith, and in that respect may be accounted his twelfth miracle. See

Thing, 17.1. See Rev. 17.1.

King, 17.1. See Rev. 17.1.

If my including in mild in was carefull in observing that fign which his maker had hinted, v. 10.

and he cryolf He carnetly prayed to have the promise of his mafer accomplished. In this lends is the word crying oft used, as Exod.

14. 15. 1 King. 22.32.

Myfather, my father] This word father is a title of excellency and fuperiority, yea also of entire affection and special respect. See ch. 5.13. Elishauseth it here to testifie his high esteem of Elijah, and his considence to obtain what he asked. He doubleth the phrase in testimony of his true and hearty acknowledgment, So ch. 13.14. Of

doubling words fee I King 8, 13.
the chavior of Ifrael and the borfemen thereof He fo ftiles Elijah; both in allufion to the prefent manner of his triumphant rapture by course of life, wherein by his prayer, his care to bring men unto the Lord, and other good endeavours he had been a better defense to Ifrael then chariots and horfemen could be. In this latter refpect a

King of Ifract fo (files Elifta, ch. 13.14.

and he fun him no more) For he was taken out of his fight, and retained in heaven ; as Act. 1.1,9. Indeed once after this did Elijah

ans he took you of the sown country! Ans particle own is expressed, to shew that they wore not the clothes of Elijah. All his clothes except his manule, v. 3, were consumed before he entred into heaven; where there is no need of clothes.

and rent them in two pieces] An ancient and usual expression of

and rest them in two pieces. An auxient and ujual exprellion of grief and aftonishments, Gen. 37.29,34. See: King. 21.27.

V. 13. He took up also she mindle of Elijah) This ite took up to keep it in memory of his master. By ke also he wrought a miracle, v. 14.

See on x King 19.13.

that fell from him This was to give a visible evidence that there is no use of clothing in heaven, & to shew that he was to be no longer a Prophet on earth, but that Blisha was to succeed him, and had this left him as a fign of Elijahs Spirit in him. And it is probable that Elifha wore this mantle.

and ment back Namely to the places whence he with his Mafter had come before.

ster had come betore, and shoot by the banks of a river are as the lips to the mouth, which keep in the thossure.

of Jordan This was the last place from which Elisha with his Mafter had come : and lie must paste over this river before he could go to the other places where the colledges of Prophets were.

go to the other places where the consequence of Proposition were.
V. 14. And he took the mantle of Elijah that fell from him] This was the inftrument his matter had used before, v. 8. therefore he again

nern the lame.
and [moteth: waters] In imitation of his mafter; and to try whe-

and prove the matters 1 in ministron or mismatter; and to try whether his defite of having Elijahs spirit were granted or no.

and faid, where is the Lord God of Elijah? I That God which wrought wonders by Elijah. This he faith to thew his defire that wrought wongers by Enjan. And he had before wrought by Elijah.
These therefore are not words of diffidence, but of fervent praye and of carnft defire to have an experimental proof of his makers promile, yea, and of his own faith therein.

promus, yea, and or me own raint necesin.

And when he diff) As wellised his mantler, v. 8.

that finites the matrix. With his mafters mantle,
they parted pinior and thinky. Bee v. 8. This since first miracle
they parted pinior and thinky. Bee v. 18. This since first miracle
that Billian wrought e Sundry onhers are mentionted hereafter, in all about twenty. See v. 22.24.8 3.20. & 4.6,17,36,.41,44. & 5.14

27. & 6.6,10,13,17,18,20. & 7,6,18. & 13.21.
and Elisha went outr] That evidence which he had of Gods power in dividing the waters made him confident that he might fafely go through Jordan on dry land;

through Jordan on dry land.
V. 15. And when his flux of the Prophets! See v. 3.
V. 15. And when his flux of the Prophets! See v. 3.
Fisher which were to view at Parichos (aw bin) v. v. Jericho was the far from Jordan, so as they might soon fee what was done. Besides, they knew that Elisha had gone over with his maker, and therefore feeing him on this fide, they must needs know that he came through

they faid, The Spirit of Elijah] Not that Elijah was the author of giver of that spirit; but that such power of Gods spirit as was manifested in and by the ministery of Elijah, was now in Elisha. Eike

miracles argue a like spirit. dothreft on Elifha] Is bestowed on him, and doth abide in him. And they came to meet him To congranulate the gift bestowed upon him, and to accept him for their master.

on him, and to accept him for their mafter, and howed themfore in the ground before him]. This they did in a civil manner, to evidence their acknowledging, him to be their father and mafter. See ch. 4.3.9. If it were drivine, then was this worthin performed to God, as I Cort. 4.35.

V. 1.6. And they fail ante him! Hereby also they acknowledged his authority over them, in that they would not do what they thought meet to be done without leave from him.

Bohd from, there he with thy fervanty! This title is an express note of fishication to bim.

of subjection to him.

or mulpercont on time. fifty florage mm] Heb. four of flerageb. Note to much for war and to oppode enemies as for labout; travel and endurance. It is though any perputber, and feel. They thought Billiah might be carried from place to place, as 1 king. 18-12. the might place to the relation that was betwitt the might? This hath reference to that relation that was betwitt in might? This hath reference to that relation that was betwitt.

Elijah and Elisha. Or they might think he was yet living on earth,

and fill retained the dignity which formerly he had,
left peradventure the Spirit of the Lord bath taken him up [Sec x King.

and calt him upon some mountain] Heb, one of the mountains, Mountains were leaft inhabited, and were desolate places; so 25 without fending to feek him there, there would be none to bring word whe-

tner ne were tuere or no.
or into some valley This also is to be taken of a desolate place.
And he sid A' F shall not send He knew that Elijalis body and
soul being both in heaven, all their labour in seeking him weuld

be in vain. V. 17. And when they urged him] They were fo importunate as they would take no nav

till be was afhamed] Either that himfelf should feem inexorable, or that they without cause should be so importunate.

be [aid, Send] He yeelded to them, that they might by experients fee their error, and be more fully affured of Elijahs ascent into heaven. On hoh grounds did John fend his disciples unto Jesus, ro

V. 18. And when they came again to him] After they had differ-ned their error, and found their labour to be in vain, they returned to him. This is spoken of the fifty men fent. for be tarried at Fericho] Till the fifty men returned, that fo find-

ing their labour loft, he might have the more evidence to convince and upbraid their folly, as he doth in the words following. be faid unto them, Did I not fay unto you, Go not] See the like

Luk, 24.5. V. 19. And the men of the city The inhabitants of Tericho are

here meant. faid unto Elista This they did, either to try whether he had such a spirit as Elista had, or in considerate that Elista could do

Behold I pray thee] See v. 11. the flutation of this city is pleafant.] The air good, the pastures fair, and the place every way delightsome for habitation.

amy lord feeth.] They speak as a body or society, in the singular

number, and give him a title of authority over them, my lord, and withall make him a witness of the truth of that they faid; all, the more to move him to grant their defire.

but the water is naught] Or, unwholfom. See Numb. 13.20. The waters were not so by nature, nor in former times, when Israel came first into those countries; but by a special judgement, and that (as it is probable) upon Hiels prefumptuous fin in building Jericho, king 1634. For God can, and of the doth, turn a fruitfull land into barrennys for the wichedness of them that dwel therein. Plat. 107. 34 and make the rain of a land powder and dust, Deut. 18.24. See on Joh. 16. 1.

Join, 16. 1.

and the ground barren] Heb. caufing to mifearry. That ground is faid to milearry whose fruit grows not to maturity, or is noxious, so as many perish thereon. That which was before said of the unwholformels of the waters may also be applied to the batronnels of the

V. 10. And he faid.] Elifts was ready to exercife the power of that spirit which God had given him.

Brit me! Heused them as ministers to prepare the means he intended to use, that so they might the better discern the truth of the miracle, being eye-witnesses thereof. So did Christ, Joh. 2.7.

a new cruife] He would have it new, that it might be manifest there was not any thing before in the cruife that might have any virtue to effect fuch a work.

and put falt therein.] This may feem a most unlikely means. For falt of it felf rather causeth barrenness then stuitfulness. See

Just 61 is test recent extreme barrentess that their readinefs to.

And they brought it must him] This the weeth borth their readinefs to ownst they could for redreshing the evil they complained of, and also their faith in that power which God had given to Bliffst.

V.21. And he west forth such to the firing of the watery] Herein hid thereof his wildome, in cleanling the Spring-thead; for for the streams

allo would accome wingtome.

and call the fall in three] Being by Gods Spirit directed to use this means, though unlikely, yet in faith he useth it, and said, Thus faith the Lord] He would not arrogate to himself

the power of healing water and land, but aferibes it to the Lord.

I have bealed these maters God maketh the means effectual which he directerlt bis fervante to nie;

Be attracted to a stream to me, there are more death, or barren land.] The waters and land were made tieful, not onely for the prefent, but affor the future. This word death implyeth that the waters were not onely bitter but poyfonous, and the land deffructive to the fruirs

V. 22. So the waters were healed unto this day This day hath reference to the time when this history was written, which was many

sees after this fact. See 1 King 9.13.

Actualize to the fasting of Elisha robich by shake This sheweth this minch was wought by the ministery of Elisha. It is his second minister was wought by the ministery of Elisha. It is his second ministery.

And be went up from thence unto Bethel | Here was a Colledge of Prophets, v. 2. to which he went, 1. to visit it, 2 to at fume his government there, 3, to fettle orders. and as he was going up by the way I Not doing ought to provoke

there came forth little children out of the City] These questionless were the children of Idolucers that lived in Bethel, where one of

were the children or Idoluters that twee in decline, which were the Calve was fet up, if King, r. 2.29,

and meeked him. I this they did in regard not onely of his profession, who acknowledged himself a worthipper of the Lord, but also of his function, being a Physicre of the Lord, was further, of did extraordinary fight; wherewish God land endowed burn, which was made famous throughout all fixed. The Apostte accounts fitch modelum and famous Gorer st. a. with Qal. 4.25. For made tamons throughout all linest. The apolite accounts men modeling projection. Compare Gert, £1.9, with Gal. 4.25. For fach a fin Ithmael was caft out of Abratians' family, Gen. ½1.18. and Chain entfed by his father, Gen. 9.27.

know whether he were He that should come. Yes, surther he yeel-ded to them, that he might not seem careless of his masters good, or cinded, they say to him that had the spirit of Elijsh Assential or the same that the spirit of Elijsh Assential or the same that the sa thou. It is a kind of blafphemous fooff, whereby they make a foors of that wonderful work of God, as if it liad been a incer illusion; and that wondernu work or Ood, as is it had been a meet withall feoff at the spirit which Elisha had, as if he looked for the like translation: but they think it an impossibility, q. d. Goud thou, if thou canft, into heaven, as thy mafter pretended to do.

thou bald-brad] The most pions, pudent and every way excellent and prostrable men may be bald-headed: but the wicked are reaand prottable men may be data-neaded: but the wicked are rea-dy to take occasion of mosking where there is no just cause, go up thou buld-head]. They repear their fooff, the more to vex the Propher, Repetitions of crils are great aggravations,

ropher. Repetitions of critisate great aggravations,
V. 24. And he turned back In detectation of fuch impiery,
and looked on them As with the eyes of his body, fo with a Pro-

induction and home, as with the eyes of his body, to with a Pro-pletical fight; to thew that what he did he did advisedly, and well confidered both the persons and the cause. and caused them; He prayed to God to execute a just judgement upon them, and by his prophetical spirit declared that God would be G.

do to.

in the name of the Lord] By Divine inflines, and by committed from the Lord; not onto a Evengeful mind in his own cause, hut cothe glovy of God, and withall; calling upon him. See a Chron. 14.11. The contenus of his facted minifery thus firred up his fipitive. The fin was great in it felf, but greater in regard of the period against whom it was committed. Numb. 13. and in regard of the configuration of the configurati occasion, which was onely a naturall infirmity or defect; but most of all as it had relation to that extraordinary work of God, v. 11, Though Eliftia herein imitated his mafter who called for fire upon impious persons, ch. 1. 10. yet is not this for our imiration; for both the one and the other did what they did by an extraordinary spirit.

and there came forth] This was directly ordered by Divine provid

and there came form 1 a ms war unacted or defence, as that which is noted a Ring, 13, 24, 100 five-hears out of the report] As Lions abounded in those Countries, so likewise did Beats, 1 8 mm. 17, 37. These naces with most wait to catch a prey, Lam, 3. 10. And thee-bears were the most heree, 2 Sam. 17. 8. Prov. 17.12. Hol. 13. 8. God therefore ulerly

and tare fourty and two children of them] Such as had learned to scoff at a Prophet, deserved justly to be putified. Their child-hood exempted them not from putifitizent, because it restrained them not exempted them not from punishment, predute it reftrained mean nor from fin. The tumber of two and forury thewwinter many were given from fin. The tumber of two and forury thewwinter many were given there together to practife this impiery; And it unity be they were put on therete by their idolated preme; gain fig. of the preme put of the preme they were for the grant of the preme for the grant partial principles of the Bears will defroying the callider upon Eight artifact from was miraculous, and his third miracule. See e. t. i.

Was miraculous, and his third suitacle. See w. 14.
V. 15. Add to reput from tome? I Notive the giarents of those children not any other of the ideleter litre is migrated of the any revenue against Either. For this finding the when the children are in Godd hand, to refurnit them as it pleased them, as Exod. 12.39, &c. Before, the tracked hand, to refurnit them as it pleased them. See all infect to moderate them are the control of the control is the see and the s

and from thence be returned to Samaria Elijah was at Samaria drag rom niente or returnite to somethin. Lift just was at Samaria when he declayed to Ahaziah his death, ch. 1. 2.16, and question-less Elisha was with him, and in that respect he is faid to rebute thicher. It being a populous Chy, Elisha had opportunity of doing more good there.

CHAP. TIL

Verl. i. Now Johnshitte fot of Abab 1 Altitalah was the eldent for of Ahab and succeeded his sarber munediately. But dyed without children, and left this Jehorah in Brother to full ceed him.

oced him.
betan to virge! Heb: relegied
over that in Samiral See : Ring, 16.19.
the separate Samiral See : Ring, 16.19.
the separate Samiral See : Ring of Judit! I chotain the for
of pelonthalist was then Vice-roy: where it is faid, ch. i. if
that this Jehonan rivered is the feenal yer of the other Jehonan King
of Judit. When Jehohaplat wem with Ahali is ofing against the
Syriate's Ring, 22, 3, &c. he left Jehoran in long to power the
Kingdom, but at his return the fellimed the Secytes; and fo is here
flied fing of Judit. It is certain that Jehoran was proof wicked
man, 2 Chron. 11.6, &c. her wheeling the observations again inconsists hand upon his foos' ill government, or no, is uncertain. It is inoff probable that being to able to rule as he was, he
fabilitured him to reign onelly during his ablence
and religied whyte yerir! From the death of his trecher, i. 11.11
to his own, ch. 8, 24. to his own, ch. 8.24.

md Chain carfed by his father, Con. 9.27.

add faid one. birml The particular wherein they mocked him is ten intended.

6 op] This is the fance word that is used v. 11. of Hijahs going to King, 16.33. and fold himself to do wickedly 1 Kings 21.25.

and like his mother] Jezebel. See ch. 9, 22, 1 King, 16.31. for he put away the image of Baal] Heb. statue. Either there was some not be put away inclinate of baal mide by Ahab, as Dan, 3.1, or here the eminent flatue of Baal mide by Ahab, as Dan, 3.1, or here the fingular number is put syntedochically for the plural; all, whatfoever, flatues of Baal Jehoram demolished. Of Ahabs worshipping Per port King and people it feemeth had returned to that deterable idolatry again, as the dog to his vomit, and fow to the mire,

able idolarty igain, as the dog to his vomit, and low to the mire, Per. 2.1.2. Florous threefore put way the image of Ball, that bis father had made! There was great need of a reformation, lesing those index which his father that that full continued.

1.3. Novembels to televoid unata the flast of Tevolsons, &c.] See King, 16.19. They who are zealous in reforming fome things, my retain orbota abounts and the state of their market them odious in God my retain orbota abounts and the flast market the modium in Sec. fight, and takes away the glory of their partial reformation. See ch. 10.28.29.31. These two phrases, eleaved to, and departed not from, imply a firm resolution and an obstinate persisting.

v. 4. And M. flacking of Model M. flacking in an incine the brew name, and fignifies falvation. It was given to a City, Gen. 10.30. to one of the fons of Caleb, 1 Clic. 2.42° and Shaharaim of the cribe of Benjamin begat a fon in the country of Moab, and called him Moh, tChr. 8.8,9,1 And it may be thence the Moabites had the name. was a steep-master] A possessor of many steep. His country abounded with that kind of cattle, sla. 16.1.

bounded with that kind of cattle, 16.1.6.1.

and randral 1 By way of tribute every yeer.

nate the King of 17st al] After the revolt of the ten tribes the
King of 17st all after the revolt of the ten tribes the
King of 17st all held the jurification over Moab which David had
gors Sum 3. 3. For Moab was on the other fide Jordan, and coafled upon the Kingdon of 17st ele, Numb. 2. 1. 3. See ch. 1.1.

a nonaded hous faul tamb? I Under this word Jambs are comprised
their dama sale, so as he fent there, young and old,

with the mod? When their wool was beft grown, and before they
were shorn. This was the best time, and then they were most

worth.

V. 5. But it came to pass when Ahab was dead] Ahab was a valiant man, and had great armies, and lo kept under those whom he

found fubdued by his Predecessors.

round tubuled by his Fredections, that the King of I first! See ch., 1.1. Ahazish having builed his body with a fall anon after he camero the Crown, ch. 1.2. could no well manage the affaires of his Kingdom; and it may be the Moablies took an occasion from thence to rebel. But Ahazish was worfe then his father Alab For he did not rebel. But Ahazish was worfe then his father Alab For he did not onely worship Baal in Israel, 1 King. 22.53. but also fent to Ba-al-zebub the god of Ekron. God therefore left him: And this was the most proper cause of Moabs rebellion.

V. 6. And King Jeboram went out of Samaria He went out of the City, where his Palace was, into the country, hither and thither throughout all his tribes to raife Souldiers, that he might repair the damage his brother had suffered.

the fame time] Heb. in that day. Moab began to rebel in Ahaziahs time; but so foon as Jehoram came to the Crown, which was in that very yeer, he fought to reduce them.
and numbred all Ifrael All that were fit for war. Of these he took

and numbred all Ifinal All than were in tor war. Of the lene took of way, as a Sami-a, 1 or he muftered them.

V.77, And he went and finite I Fehifusphat King of Indah] Ichnehar was by marriage Jehorams uncle, ch. 8.18. by reason of which affinity there was the greater triendfhip between them. This nieved the one reland to the other for aid in time of need, faping, the high of hadho hath rightled against me! This was a just chapter of the other chapter of the companion of the chapter of the

with Ammon and Edom against Jehoshaphar. See 2 Chr. 20.1.35, wilt thou go with me against Moab to battell ?] This is the sum of that

miniming which Jehoram fines before the miniming which Jehoram fines Jeholaphat.

and be faid, I mill go, no J. This was the fum of Jehofhaphats and the faid, I mill go, no J. This was the fum of Jehofhaphats and the faid of the fines of Ifraeli, having before been reproved from the Lord for the King of Ifraeli, having before been reproved from the Lord for joyning with Aliab his father, 2 Chr. 19, 2. and also punished by the Lord for joyning with Ahaziah his brother, 2 Chr. 20. 35,36,37. But certainly he conceived Jehoram better theu either his father

But certainly he conceived Jehoram better this is either his father or his brother, lesting he had put way the image of Bad, v. a. and for given fours hope that he might proceed to a further reformation.

Jam at those are, &c.] Sec 15, 16, 25, 44.

V. 8. And he faid, which way finding to me [2] This question Inchestan propounded telehothapha after they were me to agether, with thirity armies, being ready to be ordered by his advice.

And he anywered, To may through the widenties of adapt. It appears to 6, that Jehoram had procured the King of Edom to take you with him, and in thus reflect, this advice is the rather given is for they had thirthy after the third they had thirthy after the proceeding the sign of the him of the him of the sign of the wind. It was the him of him of

and the kine of Edom] He was onely a Deputy there, i King. 22.

47. but is called king, because he was supream Governour in Edom under the King of Iudah. artii i

and they fatch: a compafy] About the Wilderness of Edom, They went not the direct way to Moab. See v. 8.

of fewar dayer journey] By that which follows it appears that they wore all these daies without water.

and there was no water for the host.] Some lay the blame on the Commanders, that led the army thorow a wilderness; but it was their fin that brought such a heavy judgment on them. And in particular, God would hereby discover to lehoshaphar his sin, in taking

part with fuch Kings without confulting with the Lord, and for the cattle last followed them] Heb. at their feet. Under the word cattle are comprised the horfes on which they rode, and all manner of beatts which being provided for their food were driven af-

manner or braits which bring provided for their road were driven atter the army. This much aggravated the judgment.

V.10. And the king of I finat faid! This King having perfwaded the other Kings to go along with him, he it was especially that brought fo great an army into so great a ditress.

Alas] A word of much grief, fear and aftonishment, Numb. 12. 11. Joh. 7.7, Judg. 11.35. Joel 1.15. that the Lord hath called He impiously layeth the blame of their

diffres upon the Lord, as ch. 6.33. See v 9.

these three kings together] This he addeth as a further aggravation of the judgment, that not he alone was in danger, but two other, and those not private persons, but Kings, on whom many depended;
Three sings with their armies. Hereby he impeacheth the Divine
providence, as if the Lord had purposely sought the ruine of three Kingdoms.

to deliver theminto the hand of Monb] For thorow want of water the armies were so enseebled as they could neither go on in their intended course, nor return home again; so as they must needs be made

a prey to the King of Moab.

V.11. But Jehnst stid Though this pions King much failed in joyning with these wicked ones, yet by this judgment he is now

Is there not here a Prophet of the Lord | This was his prudence in this

Is there has bere a Prophet of the Loral I nin was in spinate. In this great fitting, to feek advice from a Prophet orthe Lordybut herein he condemns his fortune negled; as a King, 22.7, that we may enquive of the Lord by hind I Illis was the end of his asking for a Prophet. He knew that the Lord made known his mind to his people by his Prophets, Amos 3.7,

mind to his people by his Prophets, Amos 3, 7...
And one of the kings of Infast forbants anyward and faid] It Remeth Gone also of the Kings Court were well acquainted with the courte-of the Prophets, x King, 18, 75, 13.

Here is Elifasthe [no of Shaphar] See x King, 19, 16. Elisha cither followed the army or was in flow place near is, which this man was privy to: elife he could not fay, Here is Elifas.

which powered water on the bands of Elijab] This being an or-

mbib popered water on the boads of Elijah]. This being an orientary fervice which fervans used to perform to them on whom they attended, it implyets that Elifah ministred unto Elijah as his honded-fervant. Therefore was he called Ellinhs* master. ch. 32. V. 12. And Jebolpaba field, The word of the Lord is withing Hochtaphas Improfed that Ellijah being taken away, this hisfervant fueceeded him in his prophetical function, and had his fipite, as clinically a compared to the control of the control o

So the king of I fract and Jehosh tiphat, and the king of Edom] Kings in their distress can go to the Lords Prophets. See ch. 5. 9. ment down to him] They did not fend for him, but went themselves

o him. A note of great reverence.

V. 13 And Elifia faid unto the king of Ifrael The King of Ifrael was Generalistino, and he who had gathered the rest together, and against whom the Lord had the greatest quarrel, therefore the Prowhat have I to do with thee? Heb. What to thee and me. > So Joh. 2.4

q. d. Thou are and idolater, and I a Prophet of the Lord; how is it therefore that thou comeft to me? or how canft thou think that the Lord should answer thee by me ? This favoureth of the Spirit of

Get thee to the prophets of thy fuher, and to the prophets of thy mither Of these see I King. 18.19. It may be those idolatrous Prophets also followed the camp, However they were still tolerated in Ifrael, Here upon Elisha upbraideth unto the King, his toleration of such Prophets as could give him no fafe counfel,

And the king of I frael said unto him] He could not justifie him-folf in that matter, and therefore again pleadeth his present di-

Nay] Upbra'd not, I pray thee, this my fault.

for the Lord hath called these three kings together Here lie pleads fayour, if not for himself alone, yet for the two other Kings joyn'd with him. And he acknowledgeth the judgment to be of the Lord, that the Prophet might be moved to feek help & mercy from the Lord. Thus this phrase is somewhat otherwise to be taken then it wasv. 10.

to deliver them into the band of Moab] His guilty conscience made him mildoubt the worft. See v. 10.

V.14. And Elisha said, as the Lord of bosts liveth before whom I stand | Sec 1. King. 17.1.

Swely were it not that I regard the presence of Jahoshaphat the king of

Judahi Great was the piety and integrity of Jehofhaphat, 2 Chr 17. 3,4, &c. & 19.3, &c. and this was it which moved this faithful Prophet to regard him. It was not the dignity of Kings, nor the number of three, but the goodness of one of the three, which most wrought upon Elifha.

Chapaiii.

I would no look toward thee, nor fee thee] Words of an high ftrain, if not of contempt; towards a King. But they were the words of a Prophet that had the Spirit of the Lord in him, and that in a measure more then ordinary.

mediate more then ordinary.

V.15. But now bring me a minstrel] The Hebrew word fignifieth any kind of Musican, even one skilful in singing or playing on instruments. Prophets used to have such, I Sam. 10.5. to quicken their spirits and rouse them up from dulness and heaviness. And Elifha's spirit at this time was somewhat heavy, by reason of the idolatry and other wickednesses of the people among whom he was. The minstrel or musician here intended might be some Levite skilful in finging Divine Pfalms, and playing them on a lute, harp, or other like inftrument. When Isaac would blefs his son, he defired to cheer up his spirit with savoury meat and wine before he went about it, Gen. 27.4,15. It may be also that Elisha called for musick to cheer those that were present, that they might attend his prophesie the better. Thus the Jews had musick at their facrifices, to quicken the people to prayer and praifes, 2 Chron. 7.

And it came to pass when the minstrel plaid] By the means he used his spirit was quickned. So was Saul refreshed by the like,

that the hand of the Lord came upon him A divine motion of Gods From the value of the Loriz came upon mm.j.a. airsine motion of your Sprite fittered him up to prophefic as he did. See 1 King, 18.46. The gift of prophefic is from God. See ch. 4.47.

V. 16. And he faid, Thus faith the Lord | Elifa being quickned

inspirit readily reveals the mind of the Lord made known to him.

Make this valley full of dirches] Heb. Ditches, ditches. Of doubling the word fee 1 King, 8.13. Here it imported very many ditches. See ch. 4.3. He bids them make these ditches, torty their obedience, and to prepare means to hold water for their use. Befides, this making of new and dry dirches did more manifest the

miracle, as I King. 18.34,35. V.17. For thus faith the Lord Sec ch.2,21.& 1 King.12,24.&

20.13.

Te shall not see wind, neither shall ye see rain. The wind is an ordinary means of gathering clouds togother, and causing them to thouse down rain; but here is neither any means of rain seen, nor rain it felf falling from heaven.

yet that valley [hall be filled with water] God can provide in abundance, what is needful without means, so there was no ordinary means to cause fire, 1 King 18.38.

that the starting long provision is for mans need, bothly, and your cattle, and your beaffy. Providence extendeth it felt coman and beath, Pla. 3.6.6.

V. 18. And this is but a light thing in the light of the Lord. See

ver. 9. Though the benefit were very great, yet to the Lord it feemed but small, because he intended a far greater blessing. Gods bounty oft extendeth to more then is defired, I King.

be will deliver the Moabites also in a your band] This was the greatest thing that then they desired, and the main end of their gathering together.

gentering cogenier.
V.19. And ye fluil [mite every fenced city] i. e. cit.es of war, with
thick walls and ftrong bul-works.
and every choice city] Such as had fair edifices, and whither people much reforted on fundry occasions.

ple much resorted on tunary occasions, and fluit felt very good tree! This may feem against the law, Deut. 10.19. But that inhibition was in regard of those countries they should subdue for their own habitation and use. Or, this was an extraordinary charge for this time.

and flop all wells of water] A very great damage Gen. 25. 14. and marr] Heb. grieve. An elegant metaphor, whereby affections of reasonable men are attributed to the sensels earth.

every good piece of land with stones Hereby the land was made unuseful for tillage or passure. God would have the Moabites so poiled every way as they might not dare to rebell again. Whereas it is faid, Testill smite, &c. it is to be taken as a prediction, a promife, and a command too, as ch. 8.12. I Sam. 13.3. I Kin,

V.10. And it came to pass in the morning when the meat-offering mas offered At the time for the ordinary morning sacrifice, Ex. 29.39. Then the true and faithful Ministers of the Lord were at their devotion. We read of a like at the evening factifice, I King. 18.36. See Dan.9.21. Acts 2.15. that behold] See ch. 2.11.

that whold [Sec ch., 1.1].

there came watter hybro may of ** Edom** They were in the Wildernels of Edom, v. 8. and along from the country of Edom they fee
water running down to this Wildernels; but they knew no fpringhead, nor river, nor any fuch like metans, from whence it should
come. This if south mixele. See chap. 2. 14.

and the country met filled with water [I teld infore then fill the
dichtes for it lay abroad in the valley thereabout.

V.1. ** And whole all the Machine board that the Kines were come.

V.21. And when all the Moabites heard that the Kings were come upto fight agains them. So famous a matter as the joyning together of three armies out of three Kingdoms could not but quickly be di-

they gathered] Heb. were cryed together. By proclamation, found of trumpets and beat of drums they called together,

all that were able to put on armor, and upward Heb. gird himfelf with a girdle. They were wont with a warlike belt to gird their armor close together; whence the Apolle taketh his metaphor mor clole together; whence the Apottle taketh Ins. meraphor; Eph.6.14. The meaning here is, that all of all forts, both younger and elder; fisch as never before went to war, and old experienced fouldiers, were gathered together; as Joth.8.3.

and flood in the border. In the utmost coast of their own land; For theirs was a defensive war. V. 22. And they rose up early in the morning Probably to see

whether the enemy were neer them, or no.

and the Sun shone upon the water on the other fide] i. c. ver against as red as blood] There use to rife thick vapours out of waters

which the Sun at its rifing or ferting cannot diffeel; but shinning weakly through them, it maketh the waters appear red as V.23. And they faid, This is blood] They knew not how water could come into that dry Wilderness, seeing no clouds had gathe-

red in the skie, nor rain fallen from thence, v.17.
the Kings are surely stain] Heb. by destroying are destroyed See 1 King, 8, 13. By Kings are meant themselves and their ar-

and they have smitten one another] Heb. a min his neighbour. Their army was so destroyed, 2 Chr. 20, 23; they might therefore think that others might do the like.

Now therefore, Month, to the [poil] That conceit of the Ifraelites destroying one another exceedingly deceived them, and made them dertroying one another exceedingly acceived them, and made them go beyond their own borders; otherwise happily they might have continued sase, and stood against their enemies. But by this incitation of one another to the spoil, they rush upon the foc to their own great difadvantage.

V.24. And when they came to the camp of Ifrael Because the quarrel was Ifraels, and the King of Ifrael got the men of Judah and Edom to joyn with him, they all are comprised under this title Ifrael.

the Ifraelises refer to and finore the Marbites] It is probable the Moabites came in no good rank, but diforderly, and thereupon the Ifraelites got the greater advantage

fo that they fled before them] The Moabites finding themselves deceived were foon put to the worst.

but they went forward smiting Oc, they smote in it; even smi-

the Moabites even in their country] The Ifraelites having put the Moabites to flight, pursued the victory, and flew them every where,

in the fields, and in the cities.

in the helds, and in the cities.

V. 35. And helps best down the cities, &c.] Here is an accomplishment of all that was fore-told and enjoyated, v. 19.

onely in Kirbangfell files; the floores except] Heb. until the fifther thereof in Kirbangfell files; the floores thereof in Kirbangfell with the fifther the floorest thereof in Kirbangfell was the chiefell City in Moaby. So called by reason of the workmunship and through of the multi-Sea and 16. V. 10. The floorest theory is reasonable. the walls. See on Ifa. 16. 7. By the flores thereof is meant the ftrong stone-wall wherewith it was fenced. This the enemy could

howbeit the stagers went about it] Engineers, who with violence forced stones against the wall out of their engines, as now Gunners shoot bullets.

and [mote it] Or, battered it. The King of Moab with fo miny of his Souldiers as were left got into this city, and so defended the same as the Israelites could not surprize it, as they had done other Cities in Moab. Yet they endeavoured every where to batter and beat down the walls thereof.

ter and beat down the Walls thereot.

V. 16. And when the King of Mode faw that the battle was 100 fore for him] He observed the violence of the affailants to be so great as he seared he should not be able long to stand out, but that the enemy would enter his city and feize upon him.

he took with him feven hundred men that drew (words | Valiant and vell-exercifed Souldiers.

well-exercised continers, to break thrown even unto the King of Edoms His purpose was to have charged thorow the King of Edoms troops, supposing that they had been the weakest, and that he might soonest have prevailed against them,

but they could not] He found Edoms quarters better manned and ftronger fet then he imagined, fo as he was forced back again into his city.

V. 27. Then he took his cldelf [on] This relative his may have reference either to the King of Moab or to the King of Edon; both being mentioned in the verse before. It of the former, then the King of Moab offered his own son, and heir unto his God, to move him by fuch an extraordinary facrifice to help him in that desperare case. A folly worse then lactine concept aum in that, desperanç cale. A tolly worde then that of the Baalies, i Ring, 18, 28. If it have reference to the King of Edom, then the King of Moab having gotten his fon into his hands, in a fpitchal revenge thus offered him up. Amos chap. 2 verf. i. Of faciliting children, fee chap? 16. 3.

that should be verificial in his standard to aggravate woman with confidence to expect some relief, see v. 14. See ch. 2, 9. the hainous field of the fact.

Act. 3.4.

and offered him for a burnt-offering upon the wall] So as the encmies might see it. He might hope the enemy would raise the siege upon the beholding this his resolute act.

upon the benoming this his telonic act, and there was great indignation against Ifrael] Of the King of Edom and his Souldiers, which might easily be, if he that was facrificed was the King of Edoms son. Or, if he was the King of lacrinced was the Aing or Edomsion. U.; in he was the Aing or Moabs fon, both Edom and Judah might be much grieved against lifteel, who was the cause thereof. Or there might be great indignation and vexation of spirit among the Israelites themselves by reason of that desperate fact.

and they departed from him] They raifed the siege and marched away, much troubled at that lomentable spectacle.

and returned to their own land] Every King with his fouldlers returned to his own Country jo as they put an end to that battle. The Mosbites might hence gather that their god was pleased with that abominable facrifice, in that the enemies raised their seep thereupon, and went clean away. But they who are acquainted with Gods Word know that his mind is not alwaies manifested by events. A prosperous event doth not simply justifie, nor a cross one condemn an action.

CHAP. IV.

Verl.1. [0m] Heb. And. This copulative knitteth together the histories of Elisha. Where this was performed, is In the hittories of Elitha. Where this was performed, as not fet down but the mention of neighbours vs. implyeth that it was in Samaria or fome other City or Town. Here is recorded the fifth miracle of Elitha. See chap.3.14.

there tryed! Crying hath reference to the extension of heart, or conserve to the conserve to the conserve to the second of the conserve to the second of the conserve to the

of voice, or of both. In regard of the heart, it hath reference to God, who alone knoweth the inward disposition of the heare. See Exod. 14.15. In regard of voice, it hath reference to man, who onely can hear the voice. It may have relation to God in regard of both, Pfal. 77. I. & 88.I. and to man too as here in this

acertain woman of the wives one that had been a wife. For Prophets and other Ministers of God had wives, and so had Apofiles also, 1 Cor.9.5. though Papists now deny that liberty to their Priefts.

times FERUN. of the Prophets] See I King, 20,22, or the June of the Lord, 20, and 20,20, and 10,20, and 10 fuccour from him.

Thy fervant my bushand is dead] Elisha was an Head over the sons of the Prophets, and therefore they were stilled his prvants, ch.2.
16. Besides, this word servant is a title of reverence and dutiful re-

16. Beinets time word and the first and force used.

and thou knowest I treement her husband was in his life-time well known to Elisha, and so he could well judge of the truth with the could well integrity.

of what the doth here technic concerning his integrity.

that the forwant did fear the Lord Under this phrase of fearing God, true piety and other graces beferming his profession are

and the creditor] One in whose debrehe foresaid Propher died, To as that he came to exact it of the widow and her children. By this it appears that one who fears God may be in debt, and die in debt. For many occasions may fall out to disable a conscionable man from paying what he ought to pay, and would pay if he could.

pay is recount.

is come to table unto him my two fons to be bond-mtn.] When there
were no goods to discharge a due debt, the custome was to take
the debtor himself, if living, or, in case he were dead, his childeen; and either to use them, or fell them for bond-slaves. See Mar. 18.25, & Lev. 25.39. Yet the law expressy forbad the Jews to compell their brethren to bond-service. Here are four motives which this woman useth to press Elisha to succour her : I Her own condition; the was a widow: 2 Her husbands function; he was a fon of the Prophets: 3 Thekind of debt; it was contracted by her husband in his life-time: 4 The danger wherein her children

were fallen thereby.

V.2. And Elisha said unto ber]. His answer shows his readiness to do what he could for her.

what [hall I do for thee ?] He intimates that he himself had not wherewith to discharge her debt. The speech is somewhat like that of the King of Israel, chap. 6.26, 27. Whence shill I belp thee, &c. or that of the Apostle, Act. 3.6. Silver and gold have I

Tell me, what haft thou in the house?] This question he propounds to at an inspersion only aroun not muster; a suns question ne propounds to be informed whether the had any thing by her that was fit to be fold, therewith ro diffeharge the debt. It is just that debts be paid out of that which the debtor hath, if it is not not abdolute necessity for preferring life. What can be fixed must be less on pay a just debt, effectably to fave children from being bond-fervants. The two interrogations were added one to another, the more to prepare the

Chap.iv.

lation to the Prophet and her husband, v.I. fo the alfo doth here

in her own cafe. See 1 King. 1, 13.

but but any ling in the houfe 3 She meant fuch things as might be fold, as Jewels, plate, corn, Sec. For questionless she had bedding for her felf and sons, and such other necessaries. But this shows that the was very poor.

fave a pot of oil Her case in this kind was little better then the poor widows I King, 17.12. Oyl was among the Jews of much ufe, as to anoint the head, to make the face fhine, Pf. 104. 1f. to

V.3. Then he faid, Go borrow thee veffels] Thele might be fome earthen large pots, or stands, or wooden unlets, or sikins. Such vessels they were as were sit to hold great store of oyl, that so there might be means to receive that blessing which the Lord

there might be means to receive that belong which the Leaf hould give, as chap, 3.16. & Joh. 2.6.7. abread of all thy neighbours Thus the miracle might be the further divulged, the power of God more manifested, and more people induced to acknowledge Elisha a true Prophet. For such as lent the vessels, such as bought the oyl, and the creditor whose debt was discharged with the money, had occasion to enquire after the miracle, and to be instructed therein.

even empty veffels.] That the truth of the miracle might be the better difference. See ch. 2.20.

borrow not a few] Or, feant not. Both in Hebrew and Greek there is but one word wherein that phrale, borrow a few, is comprised. The Propher intended the should have enough to discharge the debt to the full, and withall to havetmeans for a future lively-

V.4. And when thou art come in, thou [halt fhut the door upon thee] V. 4. And when took art come in, into joint join in easy when they le given thinknarge, i. Toget evidence of her faith, whether the and her (one being alorie, the could expect hupply. 2. Toput her in mind of calling upon God, when the and her form had none to feek unto but him onely. Christ bids us thut the door when we vo sect unto out numonery. Conti tows us must pae door when we go to prayer, Mar. 6.6. 3. That he might not be interrupted not hindred till the work were fully ended. 4. That it might more evidently appear that the fupply the had was from God. and upon in fors! That they might be witnesselved in the miracle, is Mar. 5.40. and also helpers to her, in bringing and carrying away the weeffer as well.

the veffels, as v.6.

and shalt pour out into all those vessels By the Divine providence that oyl which was in her own por so increased as it filled all the veffels which the borrowed.

and thou shalt set aside that which is full] That so every vessel one after another might be filled.

V.5. So she went from him] This is an evidence of her confidence in God. The Propher having given her direction what to do in fecret, fhe is not over-folicitous to have him prefent with her, but believed his word, that her desire should be accomplished. Naaman by the contrary shewed wast of faith, 2 King. 5. 11. and Barak weaknesse of faith, Judg.

and shut the door upon her and her fons] This her obedience is a further evidence of her faith.

who brought the weffels to ber] Her sons testifie their bedience to the Prophet and to their mother, and their faith

and fhe poured out] See v. 4. V.6. And it came to pass when the vessels were full] Namel y, all the vessels that she had borrowed.

that fhe faid unto ber fon] Either the fpake to one of her fone, who was not at that moment bufied in fetting afide a full veffel: for they might by course take the vessels one after another from their mother; or one might be imployed in bringing to her empty veffels, and the other in carrying from her full ones. Or synesdochically the fingular number for the plural, for for fors: for the

had two fons with her, v. 1,4,5.

Bring me yet a well'd] She being busse in pouring out oyl did not mark whether all the veffels were filled or no, and therefore calls for another. It appeareth hereby that the velicl out of which the poured ftill continued to have oyl in it.

poured titl continued to have oyl in it.

Andhe field nut but y That alon to whom the spake.

There is not a vossil move? An evidence of the continuant of
Gods providence to long as these is accession.

And the ost shaped it is to the state of the continuant of
there being no veffels to hold it, much oyl might have been
lost; and God will not have his bestimes lost; shan 6.1 in
orale extraordinary power further then needs, 1 king. 17, 14,

V.7. Then five came and told the man of God] Both to tellife her thankfulnels, as Luk. 17.15, 16. and also to receive direction what to do with that great bleffing.

And be faid, Go, fell the off Oyl was a very vendible commodity.

being ufeful to many purpoles. See v. 2.

and pay thy debt] Or, ereditor. Here we are taught to be conseig-

nable in discharging just debts. andlive thou and thy children of the reft Here is an evidence of the

bounty of God, who oft gives more then his children ask. See | the Prophet would with her. See v. 13.

TKing 3. 13. She defired onely to have her debt discharged; and | V. 13. And he said anto him. Say now the hath not onely enough for that, but an overplus for her own and her childrens suure maintenance. This passage surther teachethus, that the widows and children of ministers are to be

V.8. And it fell on a day] After the former history of the poor

that Elisha passed] The Propher went up and down from place to

that suppa surgest 1 to to represent the suppart of the more good.

to Shustom 3 See 1 King. 1.3.

where was a great 3 This indefinite particle great may be applyed to any thing that makes one to be in high effectm, as Fame or reputation, Honour, Wealth, Power, &c, ch.5.1. & 7.6. Exod. 11:3. Efth.10.3. Gen.24 35. See ch.10.6. So is Gods goodness to great ones, as well as to mean ones.

woman] Certainly this was fuch a woman as Solomon describeth Prov. 31. 10, &c. The beart of her busband trufted in her, and he committed the managing of the affairs of the house to her; and thereupon is the here let down to be the entertainer of the Propher. Besides sundry circumstances of the history shew she was a very pious and prudent matron.

and the confirmed him, Heb. laid hold on him. For they that are very defirens and earnest to have a friend abide with them, will lay fast hold on him or some part of his garment, to keep him from

departing away. See Luk. 24. 29. Act. 16.15.
io eat bread] To refresh himself with tood, or, as we speak, to take

in the orang 10 section manners with 1000, or, as we speak, to case a meals meat. See Gen. 31, 40 affed by] This further theweth that the Prophere tude to go up and down from place to place, that he might wifit the faithful, and feck opportunities of doing the more good.

he turned in thither to est bread] Because he found good entertainment and hearty welcome, he did the oftner vifit that family, that he might do the more good therein. Christ adviseth his disciples fo to do, Luk. 19.7.

V.9. And the faid unto her husband] However the welcomed him, yet the would not fer apart a special room for the Prophetsuse without her husbands confent.

Behold, now I perceive that this is an holy This title holy hath relation to his inward disposition and outward convertation. It com-prises under it all those graces which adorn a professor and teacher of the true religion. Certainly the Prophet had behaved himself piously, justly, soberly, charitably, and every way unblameably

man of God] This title hath relation to the Prophets function.

See I King. 13.1.
which passeth by us continually] i. c. very often. As oft as he had occasion to go that way he came to that house.

V.10. Let us make a little chamber] Questionless there was room enough in the house for the Prophet to lodge in ; but her delire was to have a retiring place for his proper use; and to be reserved onely for him.

1 pray thee] A phrase testifying reverence and earnest de-

on the wall Their house might be by the town-wall, as Rahabs Joh. 2.15. and the chamber being on the wall, the Prophet might thereby have the freer ingress and egress. Or her meaning might be to make a little chamber with a wall or partition to separate it from other rooms, that the Prophet might be the more private to himfelf.

and let us fer for him there a bed | To lye on.

and a table] To lay his books or other things upon.

and a fool To fit upon.

and a fool To fit upon.

and a candleffick To hold a candle for light, as he should have occasion to use it. All these were fit for study and rest. Under them other necessary commodities may be comprised. This is a good pattern of hospitality, much commended in Scripture, Rom. 12.13.

Heb.13.1. 1 Pet.4.9.
and it shall be when he cometh to us, that he shall turn in thither By and it follow be when we comen to us, that we place turn in the well by this accommodating all things for him he will be encouraged upon all occasions to take up his lodging with us,

V.11. And it fell on a day that he came thinber] Namely to the

Shunamites house. and be turned into the chamber] The chamber being first shewed

him, and he being told that it was fo fitted and prepared for him, he did the more willingly accept of it.

and lay there is a safe was there day and night. And no question but that both governours and others also of the house received many divine instructions from him.

V.12. And he faid unto Gehard his fewant] The Propher was so taken with the womans kindness as it made him not onely to think with himself but also advise with another how to recompense. it. An ingenious spirite and a grateful mind will be enquiring how to require a benefit.

call this Shunamite] That the kindness he intended might be the more acceptable, he would know from her felf what she most de-fired; for sich a kindness is the best.

Chap.ivs

V.13. And he faid unto him, Say now unto her] The Prophet by his fervant fpeaketh to the woman, that the might the more freely declare her whole mind ! Por perfons that are in efteem work an aw in them who highly efteem them, for as they dare not express their mind to them fo freely as to others.

Bebold, thou half been careful for us with all this care] This phrase

implycitia very fedulous and diligent care; such as hath a fear of

failing in fome dury mixed with it.

What is to be done for thee? This further shows that the Propliets defire was to do an acceptable kindness to her.

neutile thois be spoken for to the king Kings have power to do great coltresses. This very woman afterwards had experience thereof, class. The Prophet it seems had experience thereof, class. The Prophet it seems has gracious with the King because of that great kindness he did for him, chap 3.16;

or to the captain of the hoft] The Propher might fear that this woman being a professor of the true religion might suffer some injury by fouldiers; and the victory which this Captain had over the Moabites according to his prophesie, ch. 3. 18,24. might ingratiate him to him.

and the answered, I dwell among mine own people. She means that the had to good content among her kinsfolks and neighbours as the had no need of any extraordinaty favour from King or Captain. She lived in peace, and had no quartef will any 3 the had a competent livelyhood, and was content with her! effate: and should she have need of King or Caprain, her own, friends might therein be helpful unto her.

V. 14. And he faid, what then is to be done for her?] By this reply is appears that Gehazi brought the forementioned aniwer from the woman to his mafter; and he earnestly desiring some way, or other to requite her kindness, would not reft in that answer, but maketh this farther enquiry. His grateful mind made him as careful for

his hostofs as the had been for him, v. 10, 13.,

And Gebari answered, Verily she hath no child Questionics Ger hazi had further confulted with the woman about this very thing, whether a child would not be acceptable unto her Or knowing the disposition of women that wanted children in those dayes, and withall that she had no child, he might think that of all things a child would be most welcome to her; and he knew that his master could obtain one of the Lord for her.

and ber husband is old.] This he addes to amplify that kindness. It is probable that the woman was barren; and her husband withall being old, there was little hope of her having a child without an extraordinary bleffing from God.

V.15. And he faid, call her] It feemerh the went away from the

Prophet after her first coming to him, v. 12... as Bathsheba did from David, z King. 2.28. Or else that first calling her v. 12.. must have reference to this; as if Gehazi had been commanded first to declare the mind of Elifia to her, and upon his return to his mafter was commanded to call her to him.

was commanded to call her to him.

And when he had called hy: [be flood in the door] This she did by reason of a modest shamefulnes, which kept her from entring into the Prophets chamber. The like is noted of Sarah, Gen. 18.10.

V.16. And he faid] That which followeth, he spake to the

woman her felf, face to face. For it is faid v. 12. that fhe flood before him. About this feason] Heb. fet time. i. e. that time of the next year.

Section 100 page 10 feet of life) 1. c.the time of a womans going with this. Not that the thould preferrly conceive, but that from her first conception the should go her full time, and then bring of the should preferrly conceive, was an other bring and all within the space of a year. This was an usual kind of expressing that point, as Gen: 18. 10, 14. Rom.

thou shalt imbrace a son] i. e. Conceive, beare, bring forth, and enjoy her childe, whether by giving it suck, or otherwife

And The faid, Nay] This negative doth not import a rejecting of the promise, but a little doubting of the truth thereof. It hath re-ference to the last clause of the verse.

my lord] This is a title of reverence. For the had the Prophet in high account.

thou man of God] See i King. i3. r. She here useth this title to ftrengthen her faith, q. d. Will a man of God promise that which shall not be performed?

Ad not by Deceive me not with yain hope. This flews her ear-neft defire of obtaining what the Propher promifed, and a kind of binding thin to the performance thereof, and thy bandmid J This is a title of humilie, See v. 1. V.17, And Be woman concived J This vertle compared with the

former sheweth that the promise was not in the substance onely. but also in the very circumstances thereof accomplished. The conception and birth of this child was miraculous. For it is probable the was barren; her funband was faid to be old : all was done upon promife. So as this was Elisha's sixth miracle. Sce chap.

V. 18. And when the child was grown To some three or sour And which be had called her, she stood before him] Expecting what years at least; for he was able to go into the fields; Kkk 2.

mixeth fowres with fweets.

that be west out to bis father]. It feems the father much cockered the child, and the child dearly loved the father, whereby it was

moved to go out upts him. As and overfee the reapers, and to the respers] His father went to overfee the reapers, and the followed after him. This circumstance showed that this fell out in harvest time, when the sun shired very hor; which might be some occasion if not the proper cause, of the childs sick-

V.19. And he faid unto bisfather, My bead, my bead] The doub-

11.9. Annae jan mue oni janut, my penajan oung ana dulug of the plate in inlantes the extremity of his head sah. See Jer. 14.10. & 1 King 8.13.

And be faid to alad To one of his younger forvants. For fuch an one doth the Hebrew word translated lad oft feet forth, x.23,24.

veft abroad. Mothers, as they are most at home, so they are most tenderly affected towards their young children. See a Tim.

V.20. And when he had taken him, and brought him to his mother The lad carried the child to the house, and delivered him to his mother

be far on her hetes till noon] It appears by this circumstance that the child went into the field in the morning, and the mother observing him to be very fick held him in her bosom, the better to quiet, and refresh him.

and tree in the head A very doleful accident; a mother to behold a chifd fo much defired; given as an effectal favour of God, and that by miracle, a fon, an onely fon, paft his infancy, able of himfelf to by minace, a long an one) of part in the many service of the felds, fuddenly, unexpectedly, within her arms, to dy. Here we fee how the dedreft that we have are fubject to be taken from us, and how God in wildom oft tryeth his dearest in the dearest rest things they have Gen. 22.2.66 37.3 feet. Ez. 24.16,21. The pain that the child had in his head was some preparative to his depar-

W. 31. And the went up I into the prophets chamber, v. 11.

wad laid him on the lead of the man of God I it is manifest that she had some hope of receiving him from death again; and it is probable that the did not make known the death of her child to any of her family, left the thould fill the house with lamentation and crying, and left any of them might hinder her from going to the

cying, and lelt any of them might hinder her tong forms. One reprine, as eccounting it along their in value for the Prophets, as eccounting it along their in value of She tarried not long in the chamber, left any hould come to her in that while, but wone out and made fast the door, that none might come in before the Prophet should jive direction what to do, and left any shading the child dead might wind him and coffin him up. Buffeles, by this means the would have the child more ready for the Prophet should have the child more ready for the Prophet had. he thould come. All evidences and figns of her faith, by which the

ne monutacome. All eviacites ann igns on her latin, by which the recivile by dead guild to the gain, the hirl. 13.5. id. V. 2.2. And for called upto her huband, and [aid, Send me] She would neither go her felf abroad, nor use servant nor beast, with-out her hubands consent.

I pray thee] A word of reverent respect, and earnest desire. one of the young men] This is the same word that was translated

and one of the affer] See 1 King. 13.13.
that I may van to the man of God] i. e. make all the speed I can,

v.16. Jer. 51.31. Joel 2.4.
and come again This she addeth to move her husband the rather to grant her request, because she would not be long from

V.23. And be faid, wherefore wilt thou go to him to day?] It feem-

eth he yet knew nothing of the childs departure, it is neither new-moon, nor Sabbath] These were the times wherein Gods people used to go to Prophets for advice. For then people ceased from the works of their calling, and Prophets set themfelves apart to inftruct and advise such as should come to them. Of

terves spart to mittate and and more more fee i Chron. 32,31:

And floe find, 1: find be royli! Heb. Peace. No offence will hence arise. The Propiec will take my coming in good part.

V.14. Then file fladed on off] i.e. cashed it to be fadled, and fiald to he free poss! This word it the flame that v. 19. was and fadd to he freeposs! This word it he flame that v. 19. was

translated lad, and v. 22. young man.

Drive, and so forward Either the means that the fervant should put on her als space, and run along himself by her, or that he should ride apace before her.

(lack not thy riding for me] Heb. restrain not for me to ride. Spare

not to ride apace for my case, but make what haste thou canst.

except I bid thee. If there be any cause of stay I will tell

V.25. So fhe went and came unto the man of God] By, the hafte

the made the quickly came to the place where the Profilet was, it is instant carried Sec 1 King, 18, 19.

And it came to plft, when the men of God faw her after off Or, over one in fit in. It, feems was fitting at the door, as Abraham, Gen. 18. 1. and fo faw her the fooner.

that he faid to Gena; his fervant] Genazi was attending upon

it fell on a day I t was fo ordered by Gods; providence; who oft | him , and he used to communicate his mind to him. mehold, gonder is that Shunamite | She that hath Thewed to much

"Man Cannake is by running, he hath no wings to fly, to meet her Theorem with the man cannake is by running, he hath no wings to fly, to meet her] The Prophet would teftife his kindness to her before

the could come at him. and fay unto her, Is it well with thee?] Heb. Peace, Men use first openaute after the welfare of persons themselves with whom they have to do.

Is it well with thy lusband?] Heb. Peace, Her husband had joyned with ther in giving enterrainment to the Prophet; and withal, dusbands are no loving wives as themselves: therefore he enquiteth after the wolfare of her husband also.

Is is mell with the child?] Hob, Peace. The Prophet knew her

heart was fet upon her child, therefore could not bin ask after his welfare. These questions are thus distinctly propounded to manifoftshe great care the Prophet had of her and hers.

And be answered, it is well | Heb. Peace, Her answer is dire And to the two former questions; the last she referred till she should come her felf to the Prophet.

V.27. And when the came to the man of God to the bill | See v.24. That former phrase is spoken of her approach into the light of the

Proplier; this, of his very prefence.

for eaught him by the feet Heb. by the feet Hitherto the half concealed her paffion, but the Prophore words afterwards thew that the was much perplexed in her foul, which by this gefure the manifested. Hereby also her reverent respect to him is testified, as Mat. 28.9. She also doth this to move the Proplice, as if the would

Mat. 28.9. She allo doth this to move the propures, and he would not let go his feet till he had granted her doffie.

but Gehaci came neer to thruft her away! Gehaci herein had refeet to his Mafter, (as the Disciples had to their Lord, Mar. 15. a 3.) for he conceived the woman was too troublefome to him. But this was too great officionfnels.

And the man of God faid, Let ber alone] The Propher, had a better opinion of her then his fervant, and perceiveth the had cause to

for her foul is vexed within her] Heb. bitter. Therefore he would not have her who was so perplexed alteredy to be further vexed, and the Lord hath hid it from me] Prophers had not always the fpirit of prophofie. 800 ch. 6.6. 2 Sami 7.4.

and bath not rold me] It is from Gods making known secret things unto his Prophets that they know them, ch. 8. 12.

V.28. Then the faith, Did I define a loss of my Lord?] This inter-rogation imports a fittong negation, q.d. Thou knowest that I ne-ver moved thee to ask a fon of the Lord for me, so as it was not any entreaty of mine that forced thee thereunto. I was not of Rathels mind, Gen. 30.1. Therefore I have not pulled upon my felf this

judgement to fay, Do not deceive me] See v. 16. This she addeth to put the Prophet in mind that he of himself had promised a son unto her, tomove him the rather to reflore her fon again to life. And by these questions the gave him to understand that now the had no fon , but that he was dead; which the Prophet fooh differned, v.29.

V.29. Then he faid to Gehazi, Gird up thy loyns] Sec 1 King 18,46.

and take my staff in thy hand, and go thy way] God having oft wrought miracles by such external things as belonged to his ser-vants, the Prophet commanded his servant to use his staff for the vantsjine Projine Comminment in tervant to the me variety of childs recovery. So Elljah utdel his mantle to divide the watersof Jordan, and Elliha utdel the fame, ch. 3.5, 4. Thus fundy mitacles were wrought by Moles his rod, Exod, 4.3.5. Thus difficales were cred by the linen that came from Paul, A&I, 19, 12.

If thus met cam youn, fallate him now] Let no office of controlle flay

thee at all, See Luk, 10.4.

and if any falute thee, answer him not again? Neither offering nor answering courtefles, must any way hinder him.

and laymy faffe upon the face of the child This is the reason why the Prophet bid his fervant take his flaff in his hand, namely, that he might hay it upon the childs face. Certainly the mother had overgred the child all over but the face, Or by a Synecdoche the face may be put for the whole body.

V.30. And the mother of the child faid, As the Lord liveth, and as thy foul liveth] See ch. 2.2.

I will not leave thee I Though the durft not wholly diffrust the means the Prophet appointed, yet because she knew he was the man by whom God used to work miracles, she would not leave him till he himfelf went to her child, left upon the failing of the former means her child should not be restored.

And he grofe, and followed her] The Prophet was willing to gra-tific her, and the rather because himself might somewhat doubt

whether the deed might be done by his fervant or no.

V.31. And Gehrei poffed on before them, and laid the flaff upon the
face of the child.] He obediendly observed the charge given him,
v.29. It feemen the mother of the child had given him the key to open the door which the had thut, v. 21.

but there was neither voyce, nor hearing Heb. attention, i. e. Not-withstanding Gehazi did what the Prophet commanded, yet no

evidences of life followed thereupon. The child could neither utter | V.38. And Elifha came aga n into Gilgal This Prophet, as his Ma any thing, nor hear any noise.

any thing, not near any none.

wherefore he went again! Heb. he returned. He faw that he did no
good by his flay, and thereupon tectured.

to meet him 1.e., his Maller. For he supposed his Master would
come himself to see the usual of that which was done.

come numers to see the stude of that which was done, and told in Jojing, The bld is not analyed I Not revived. For death is a kind of fleep. See 1 King, 1, 10.

V, 32. And when Elifts was come into the bidife! For the quickly followed Gehari, v, 30.

Behold the c'ild was dead, and laid upon his bed] It is remarkable, that the child being laid on the Prophets bed, and the Prophets haff by disown appointment laid upon the childs face, the child should fill remain dead. Some attribute this to the unbellef of Gehazi, fome to the unbelief of the mother of the child, Note Mat, 13. 58. But certainly the Prophet had no warrant from God, either ordinary or extraordinaty, to cominand Gehazi to lay his haffupon the child, but did it of his own head; and therefore God withheld his power, without which all that man can do is nothing. Prophets themelves must have their warrant from God to do what they do. Though the Lord were pleased to use Elista's ministery in working miracles; yet did not he give him authority to use his servants mini ftery in that kind.

V.33. He went in therefore The Prophet difcerning his error, falls himfelf to work.

and flow the door upon thein twain] Namely, upon himlelf and the that flow the acor now treatly. I vamely, upon numer; and the dead child. For he would now be alone, that he might be the more ferrent. So did Elijah, i Kings 17.19, and prayed unto the Lord J See x Kings 17.20. This course of pray-

and prayed annotes Loral Sec 1 nings 17,20. I inscource of praying was not taken before, which may be one reason why the applying of his staff was fruidesse. And he might first pray that his overeror might be forgiven, and then that the child might be re-

Noza. And he went uh, and lay upor the child, and put his mouth up-os his mouth, &c.] This he might do in inhibition of his mixter, Kings 17.21. Though the Rame of Elitha and, his child were to

laking 17.1.1 Inought the Mainte of Ellinh and his child were for different as the eyes, mouth and hands of the one could find by but even upon those of the other; yet the Probhet laid his as hear the child as the could, and that for he reador readed, Kings 17.2.1 ellies and the could have been could have been expected by the could have been expected by the problem of the proble myltically stretch our selves upon him.
and the stell of the child warred warm] This was a fign that life be-

gan to come into him.

V.35. Then he returned, and walked in the house to and fro Hebionice hither and once thither. He might rife up and walk about to revive his fpirit, and to thank God, for the first fign of hearing his priver.

print and certains. Outs to the mix man of maning my property and before, men when they are very earther in their prayers, are of moved to change the potture and gefture of their bod es. Men was my and frenched insight pape him! Because the former light and their beginning of life, he recurs again to do as he had done before, 3-4, extending his print, to have that good work begun perfected.

and the child neefed feventimes] A fign of life increasing. For nee-sing is a strong motion which cannot be without life; and its being feven times reiterated implyed ftrength.

tren times reiterated implyed ftrength, and the child optionable piels? As the eyes by death use to be closed up, but to opening of them shewich life apparently. Thus God by degrees doth manifel his beliefing, that he may quicken our spirits to hald on in prayer, and make us more lensible of the increase, and distinctly observate of the greatmellic thereof. This was Elifat's feventh miracle. Seech. 3.14.

"N.36. And be called to Gehazi, and faid, call this Shuamite! This flewest that neither Gehazi, nor the woman were with Elisha when he freeched himself upon the child. See v.33.

So be called her! Questionless he that fift moved the Prophet for a child for the Shunamite, v.14, was very glad of the refloring her child unto her. and therefore realth and autite v. all for.

tora child for the Shindmite, v.14, was very grau or the remaining medidid unto the r, and therefore readily and quickly calls their, and whon fire was come in unto him, he laid, Take up thy ford! See 1 Kings 1, 2.3. His meaning is, that though the had left him a dead child on the bed, yet he being now revived, he might agant acke that and enjoy him as before.

We refer the second in add that his last? Grief and passion means that the second in add that his last.

V. 37. Then flet went in, and fell at his feet] Grief and passion moved her to take the Propher by the feet, v. 27. but now joy and thankfulnesse make her to fall at his feet.

and bowed her felf to the ground] This the did in testimony of her

and bowed by felf to be ground] This the did in teitimony of he high eften, reverent reford and gratefull hear; but all in a civil manner. See ch. 1.1.6. at Ring. 1.23.
and took up to This verifies that of the Apofle, Hebri. The videow of Zarcphach; I. Ring. 1.7.23. and here this Shunamite reconstitive dead trijfe to life. No question but that most joyfully and thankfull but rook it will form the Prophets bed. and with a and thankfully she took it up from the Prophets bed, and with a motherly affection hugged it in her arms.

and wont out From the Proplicts chamber into her house. Howso ever, when the child was dead, file thus it up in that room, that it might not be known, y.z.r., yet now with much joy the made known both its death and in a feet that both its death and its restitution,

fter before him, went up and down, like unto Christ, Ad. 10.38. do ing good. He was before at Gilgal, and therefore is fald to come again to it. See ch.1.1.

and there was a dearthin the land] i.e. of Israel. The idolutry of and three was a dearning in analyse, or lifact. The sociatry of the lifactives, befides fundry other fifts, brieght this upon them. And in the common ladgement the rule workingpers of God, as thefe fons of the Prophets, were involved. See Excel 1.3. And hereby the fin of the wicked is exceedingly aggravated, in that it

hereby the fin of the uptack were involved. See Excl. 1.3. And in that it unleft with represent the control upon themselves and such as her like them, but also upon the only upon the medical sea in the like them, but also upon the right of upon the right of the control upon the right of upon the right of upon the right of the ri

and feeth pottage for the funt of the Prophets 1 Questionies there was meat all o provided that the pottage hight be the more savoy and moutifiling: but by this means the meat latisfied the mòre

V. 39. And one wint out into the field to gather berbs They had not fuch a garden as is mentioned a King. 21.2. but were fain to go out

such a garactus as summingues. A must be field of plant growing in the field a bild vine] Heb. a vine of the field. A plant growing in the fields and heigrows, the leaves whereof are broad like the

and gathered there of wild gourds his lapfull] this plant is taken to be oloquini da] the leaves or herbs, whereof are bitter and poylonous. colonium ded the leaves or heths whereven are butter and poyonous. Of those he sparied good their, and emit and bred him in a bright of phatage! As they use to do with whololium and their postchats. In they there then not I He chit can their did be wild gourds three ded no mithiet in or write they who have then put in accellary to any evil : All this was dong our dignorange.

V. 4.0. So they pointed our for the inten is will Supposing the Broth fit

and it came to pais, no they were ching it k politics] As they were rea-dy to ear thereof, it being fee in dithes before them. As a subject of the subject of the subject of the pair of

the pottage following earniger thereofs, and told the reft of it; and thereupon they reject dist.

O libb mith of God [Of this title for, King, 75, 17. They here ufg it the rather to move the Prophice to lielp them in this difficulte, and to their the ground of their faith this the was able to do fo, there is dealt in in the por [In forth thiere in its prophoned, and will possion all that ear it. Death by a Metonymie is put for that which may caule death, as Exod, to.7, and they could not ear thereof [While it remained to possion. Afterwards they did gas of it, will also the contract of the possion of the contract of the contract

terwards they did eat of it, v.41.

V. 41. But he said, Then bring med] Not that meal had any vertue to draw out bittethesse or poylon: but that it might be discribed that the vertue came from God, who by his servant appointed that

that the yertue came from 1000, who by no better the means to be used, as Exod 1,715, and he cast it mothe sail For being guided by Gods Spirit, he believed that that means, though unlikely in it self, would be effe-

and he faid, Four out for the people, that they may cat] He knew that all the danger was taken away ;, and therefore confidently caused the broth to be fer before them, that they might eat thereof.

and there was no harm in the por! Hob. ceil thing. The venome was clean taken away, and that which was possonous before, was now made wholesom? So asthis was Elisha's eighth. miracle. See ch.

V. 42. And there came a man from Baal shallshal This was the place in Ephraim which is called Shalisha, 1 Sam. 9.4. And after Baal was there shur up, it was called Baal-shallsha.

was reter into up, it was cause Beat-position.

and brought the man of Gad bread of the first fright;

This no doubt
was a piotes man, and one that feared God, feeling in obedience to
the law he was willing to dedicate the first fruits to the Lord: But
because he could not earry them to Gods house as the Law required, Exod. 23. 19. nor to the ordinary Priefts, because they were all in Judah, 2 Chron. 11.13,14 he brought them to this extraordinary Prophet, and to the Colledge of Prophets. Thus he honoured God

with his first-fruits, Prov. 3.9.

twenty loaves of barley] Besides the first-fruits. Herein he gave a res stimony of his charity to the Prophets of God in that time of dearth. Though it were but barley-bread (fuch as was brought to Chrift, Joh. 6.9.) Yet in fuch a dearth it manifested a better respect to the Prophets then the finest wheat would have done at another time Sec on r Sam. 9.7.

and full ears of corn in the hush thereof] Or, in bis ferip, or garment. The meaning is, that he brought corn not beaten out of the eares. These may be part of the first-fruits, before mentioned. Such were appointed under the law to be brought to the priefts, Deut.18.3,4. and he faid] i.e. Elisha.

Give unto the people] To the sons of the Prophets before mentioned, who were filled the People v.41.
that they may cat] For for this end it was brought.

V.43. And his fervitour faid] He that attended upon him, namely

what, should I set this before an hundred men? Though he had seen many miracles wrought by his Master, and thereupon had cause readily to have obeyed without any question, yer, like Ancaule readily to have obeyed without any question, yet, line Midwa and other Disciples Joh. 6.9. Luk, 9.13, being very weak of faith, he maketh doubt of that which his Master intended.

He said again, Give the people that they may real. The interdulity of his servant made him the more carnell in pressing, his charge.

for thus [aith the Lord] This warrant he produced, to ftrengthen

his fervants faith the more: Y King: 12.24.
They fluid eat, and fabil leave threef] They shall not onely have enough for the pretent, but allo leave for another time.
V.44. So be fit it before them? Ellish's servan upon the forenamed warrant and promise, being somewhat strengthined in faith, now readily obeyes his Master.

and they did eat, and left thereof] This is an evidence of a true miracle, like that Mat. 14.20. Joh. 6.11,12. For, though this miracle were not altogether so great as that of Christs, Mat. 14.17, 21. yet was it as true a miracle as that, being above the course of nature, and a divine work. So as this was Elisha's ninth miracle.

according to the word of the Lord] See 1 King. 13.5.

CHAP. V.

Vers. Now Naaman] This history is very memorable con-cerning the cure both of Naamans body and also of his soul; and therefore he is the more diffinely and largely deferibed, 1. By his name, 2. By his office, 3. By his Masters esteem of him, 4. By his dignity, 5. By his victories, 6. By his prowefs.

Captain of the hoft] This phrase oftic ts forth the General of an army ; a very great office.

of the bing of Syria] Benhadad, ch. 8.7.

of the proof of John Jackinstant Call of John John Market Plate before his mafter. See cl. 4.8. This plrate with, or before his mafter implyeth and high and great cheen wherein the King of Syris had him. and homorable] Or, grations: Heb. lifted up, or accepted in countenance. As he was advanced to high homour and dignity, so his

hame was great among the people.

because by him the Lord had given deliverance Or, victory. It is probable that the army that went against the Kings of Israel and Judah, 1 King. 22.29, &c. was commanded by this Naaman in chief; and that this place hath relation to that affair. Though they were heathen and enemies of Gods people that got the better, yet the victory is attributed to the Lord. For even heathen men are Gods instruments, Ifa. 10.5,6.

unto Syria] The whole Kingdom was in danger when the two

Kings came against Ramoth-Gilead, 1 King. 22.29. therefore the

deliverance is extended to Syria.

He was also a mighty man in valour | This phrase hath respect to the courage and magnanimity of his mind and to his military abilities, as the former had to his good fuccefs,

but he was a lepse | See Lev. 13.18, &c. Men of the greatest di-gnity, fame and parts are subject to the worst of diseases. V.i. And the Syrians had gone out by companies | This is meant of

excursions made by some troops into the land of Israel for spoyl,

See ch.13.20,21. and had brought away captive out of the land of Ifrael a little mid] This maid might be abroad in the country, either alone, or with some few that were not able to withstand the enemy, and so taken. The sequel sheweth that it was ordered by a special provi-

taken. In request interest was a second of the dence of God, See I king, II.13.

and five mained on I Heb. was before. For they that wait on others use to be in their fight to a trend their commands, Pfal.123.2.

Namans wife I it is probable that this was a fair and comely

maiden, and thereupon brought as a present to Naaman the Ge-

neral, who gave her to his wife. See Judg. 5.30.
V.3. And fire faid unto her mistress Naamans wife, though an

heathen, might use the maid well; and the maid in gratitude declare to her mistress a means of curing her husband. would God my Lord were with the Prophet] Heb. before the Prophet. She means Elisha, whom she believed to be a Prophet of the Lord.

and of whose great works she had heard. that is in Samaria] Samaria is here to be taken synecdochically

for the Kingdom of Ifrael. See 1 King. 18.2.

for he would recover him Heb, eather in. The leprofic used to

fpread it felf over the body : fo that gathering of it in was a ta-

Ipread, it left over the body: to mat gamesting on an was a taking of it caws.

of bis leprofie' Though the had not heard of any leper cured by
Ellina, (for Chrift falth, Many lepers were in Ifrael in the time of
Ellina the Prophet, and none of them cleanfed, Luk, 4.2.7.) yet by
other miracles than he had wought the gathered he could cut the
difeafe; yea she believed that the Man of God would willing the
and readily as fight a cure to give a form of the could be all the
difeafe; yea she believed that the Man of God would will may
had readily as fight a cure to give a form of the should feek it of him.

Party and readily do fuch a cure to fuch as should feek it of him. Few in If acl believed fo much, Luke 4.17.

V.4. And one went in, and told his Lord, faying One that withed

well to Naaman, being a scrvant or soul dier under him, went and informed him what the maid had faid, Or it may be meant of Naaman himfelf, who having intelligence of the maids words. told his mafter thereof. Then the phrase his Lord hath reference to the King. By reason of his place Naaman might not go out of the land without the Kings leave.
Thus and thus faid the maid that is of the land of Ifrael] Sec v.2,3.

Though the were a fervant, a maid, and a captive, yet her wholfome counfel was received.

V.5.And the King of Syria [aid] The Kings respect to Naaman made him readily yield to what might be good for him. And though Naaman were a leper, and that disease counted incurable, yet he would make trial what might be done.

60 to, ge] Thefe words feem to be spoken to Naaman himself, whom the King in his great respect admitted into his presence, Or this conference between the King and him might be by way of mesfage one to the other.

and I will fend a letter to the King of Ifrael] Jeltoram was then King of Ifrael, ch. 3.1. and an enemy unto this King of Syria; yet for his fervants fake he writes to him.

And he departed, and took with him] Heb. in his hand. He could not himself in his hand carry all that is after mentioned; but because he took care that all should be carried along with him, it is said to be in his hand. Or, with his own hand he might deliver it to his fervants to carry along with him.

ten talents of filver Three thousand feven hundred and fifty

pound ferling. See I King 16.14.8 I Clir. 22.14.

and fix thouland pieces of gold When the diffinct pieces are not expressed, shekels are ordinarily understood; and fix thousand she kels of gold is feven thousand five hundred pound sterling, double to the filver before mentioned. Sec I King. 10. 16. If the word pieces be understood, the fum will arife according to the quantity of the piece.

and ten changes of raiment] Of upper garments; such as our Gowns or Cloaks. These in those countreys they used oft to shift: therefore changes or shifts of new garments were wont to be giren or fent for prefents. See Gen.45. 22. Judg. 14.12. Naaman car-ried fo much filver and gold, and fo many changes of raimen, partly for his own expentes and honour, having a great train, and a long journey to go; and partly to prefent to the Prophet, thinkring he might be moved with gifts, as heathenish and idolarous Priests were. See Numb. 22. 7, 17. He also might intend to give presents to the King and his Courtiers.

V. 6. And he brought the letter to the king of Ifrael] It was Namian that brought the letter, for the fubliance of the letter, as if the King of Syria had spoken to the king of Ifrael, which he did by writing.

Now when this letter is come unto thee] The main fum of the letter,

Now when the letter become unto thee 1 the main turn of the letter, not the whole form thereof, is here fet down, briefled, I have therewith fun Nauman my fervant, to thee, that the mail recover him of his leprofie! His meaning is, that the King should procure the Proplice to cure his fervant. For he took is for granted that the King of Ifrael well knew there was a Prophet in his Kingdom could do it, and that he had power over that Prophet to command him to do what he would have him. But herein he was deceived; for Kings have not power to command their Subjects any

chird so their ability, as miracles are.

No. And it came to possible the thing above their ability, as miracles are.

No. And it came to possible when the Kips of Island had read the latter, than be eath his dished? I like was a fign of much passion, Gen. 37.3-3. Though he knew that Ellish could work miracles, yet at that time he did not think thereof, or at least would take no notice of h.

and faid, Am I a God] He supposed the King of Syria required of him that he should cure Naaman with his own hand. to kill, and to make alive] This is Gods prerogative, Deut. 32,39.

that this man doth fend unto me to recover a man of his leprofie] He

supposed that to cure the leprosie was as hard as to raise the dead: Which was true. For neither could be done but by a Divine power.
wherefore confider, I pray you] This he faid to his own subjects and

"meretare conjuers, 1 pray you 1 into the total to the controllers of State, as 1 King. 20.7, and fee how he feeleth a quarrel against me! The manner of the King of Syria's experssing his mind in his letter v.6. might give fome occasion to the King of Israel to be jealous, and to fear left to the feel of the controllers of the King of Israel to be jealous, and to fear left to the feel of the feel of the controllers of the feel of the in confidence of his former success, 1 King 22.35,36. he should feek occasion of a new war. This was the true cause of his passion; and that which before he faid of making him a God was but a fait

8. And it was fo, when Elisha the man of God had heard that the

Annotations on the second book of the Kings. Chap.v.

King of I frael had vent his clothes It feemeth there were fome in the Court that well knew Elisha, and bare a good respect to him, be-Hering that he was a Prophet of the Lord, by whom God had done great works; and these quickly brought him word of Maamans coming to the King, of the letter that he brought, and of the King

coming to the King, of the tested that the broughts and of the angu-manner of receiving it, that be feat to the King, faing It was a matter of great confe-quence, much concerning the bottom of God, and therefore he was carfull to fend a fpeedy direction to the King.

wherefore halt thou rent thy clother? This is an implicite reproof, whereby he shows there was no cause why the King should manifest such passion, seeing he knew there was a Prophet in his laud that had done as great a miracle as the curing of a leper, and that before himself, ch. 3.16, &c. and he might have sent for that Propher, to have known his mind in this case.

let him come now to me] The Prophet doth thus fend for that great the bim come now to me! I her respect work thus send for that great man that came out of Syria, not out of any flateliness or pride in regard of himself, but as the servant of the Lord, and as one who in a great case was to make known the mind of the Lord, upon which the greatest that be must attend.

and be [ball know that there is a Prophet in Ifrael] Great works are done by the Ministers of the Lord, that his name and power may beknown far and neer. Because the Ifraelites took not much notice of the Prophet that was among them, God would have him made

known to forraign nations, Luk, 4.27.
V. 9. So Naaman came with his borfes and with his charies] With fuch state as he came to the King he also came to the Prophet. The defire he had to be cured made him testifie such respect to him from whom he expecte d cure.

and flood at the doore of the house of Elisha! He was willing to know the mind of Elisha before he presented himself to him! but

Rhowine mina or Illipa Bellone to pretented animals to the questionless he fent in a mellonger to fignife he was without V. 10. And Billing fent a mellenger to him, fasing? The Prophet did not this in foorn, as is noted, v.8. but he would give Nammin to understand that it was enough to know the mind of God without a Prophets speaking to him sace to face, or doing any parti-cular act himself upon him. So dealt Christ with the Ruler, John

4-10. Go and walk in Jordan feven times] Every particle in this charge was for trial of his obedience; as, 1. That he should go away from thm. 2. That the should was ho natural usans of taking away his leprofic. 3. That he should do it in Jordan, whereas there were many excellent swoer trivers in Syria, v.12.

faith of a King of Hrace tryon, en. 15, 19. Anno of Chinarapea and man that was born blind, John, 9.7.

Mad thy fifth final come again unto thee? The Leprofile much careth up the fifth of a mun, and bringeth upon him a chick fear?

Mad but final the clean? This implyed a perfect cure of the difease, Ror the leprofile was a foul difease, and made a man unclean, Levi, the control of the control 13.45. He added this promife to encourage him the rather to obferre the charge he gave him.
V. ti. But Naaman was wroth] Naaman thought himfelf by this

aniwer formed and contemned by the Prophet; and because his own expectation even in the manner of doing that which he desired wasnot punctually sulfilled, his choler was moved. Men are hardly fatisfied in the things they defire, if their own humour be not ful-

and ment away, and faid] He manifests his displeasure to move his followers to be of his mind.

Behold, I thought Heb. faid. Or, I faid with my felf the will furely come see, &c. Here he plainly shews the reason of his displeasure.

He will furely come out to me] Men are prone to truft too much to external and visible means,

and stand, and call on the name of the Lordhis God] This concein swound of some piety. For hereby he acknowledged that what the Prophet d d or could do, was by a gift given of God, yea by power immediately derived from God; for obtaining whereof prayer was an especial means; and, that to stand is a fit gesture for prayer.

an epicean means annuaria to the man and a sea first of the more up and down.

bit hand over the place | Namely, upon his flesh that was infected
with the leptoid. This further flows his doring on visible means,
Thus many are ready to preserve means unro God, and to tye him

and recover the leper] He means himself. And hereby he shows that he believed that God was able to cure him, and that by the ministery of his Prophet ! but his faith was mixed with vain con-

V. 12. Ave not Abana] Or, Amana. It is called Adonius, and Pharpar is called Orontes.

and Pharpar rivers of Damiseus' Much is written of the clearnels, sweetness and ulefulness of these two rivers. The one is said to tun thorow many parts of D imascus; whereby it comes to pass that most of the houses in that City are surnished with store of good water. The other is faid to flow along by it, whereby their gardens, orchards, vineyards, meadows and other places are made very feerila.

better then all the waters of Israel He by experience knowing the benefit of the waters of his own Country supposed there could not be better in country to the country to better in another nation,

Chap. may I not well in them and be clean?] This harh relation to the Prophets charge v.10. And hereby the Syrian, implyed, that the Propher might as well have fent lum to the rivers of Damascus, as Fordan, and that they might have as great a vertue to cleanse him of his leprofie as the water in Jordan, He supposed he was sent to Jor-

only sepaone as the water in Jordan. He iuppoied he was left to Jordan for the vertue that was in that water.

So he turned, and went arway I from the Prophets house, is a raye] See v.11. He doch not onely flight the Prophets charge, but is also much inconfed against him.

V. 13, And his fervants came netre, and spate unto him, and said These were faithfull servants, who though he were in a rege, yet would not footh him up therein; but observing that he was unjustly and unduly moved, and that to his own prejudice, they made an affay to passific his mind, and that for his good; and give him

My father] This title useth to be given to all forts of superiors, Exod. 20. 12. as to Kings, 1 Sam. 24. 12. to Priefts, Judg. 18. 19. to Prophets, ch. 2.12. & 6.21. & 13.14. and here to a Prince; yea alfo to men of age and dignity above others, Acts 22.1. Here it was given to Nasman, either in regard of his place, he being a great man, v. 1. or in regard of his disposition, he being midde and genete towards his servants, and carefull of their good as a father of his children; or in regard of the deliverances that he had wrought for Syria, which mide him accounted and filled a father of his Country. WhatGover the refpect were, it is a note of reverence mixed with love. And whereas the word firebasts is of the plural number, and yet they faid, My father, it is because they were all of the same mind, or because one spake for all.

if the Prophet] There is an emphasis in this siele. They imply that he that gave the direction ought to be hearkened unto, feeling he was a Prophet.

bad bid thee do fome great thing | Some difficult thing, which would

bas as there as joint great trung; yours without thing; which would have required much coft and pains;
wouldft then not have down!! ?] This interrogation implyes he aftering attention, a.d. Certainly thou to defireft the taking away of thy leprofice as thou wouldft not flick at any thing thou couldft do for the removing of it.

how much rather then when he faith unto thee, wash and be clean] When he requireth a matter fo caffe to be done. Hereby they show'd they believed the Prophets word, and that obedience ought to be yielded thereto, without questioning the probability or improbability of the means.
V. 14. Then went he down, and dipped himfelf feven times in Forden l

dan, whereas there were many excellent lweer rivers in syria, v.1.1.

4. That he flowed do it feren times. Thus was the obedience and faith of a King of Ifrael tryed, ch.13.19. And fo Christ tryed the annual characteristic for the state of the following the state of the state of the state of the following the state of the of his feet; therefore he fo dipped himfelf.

according to the faying of the man of God Having well taken his fervants advice, he followed the Prophets direction both for the fubstance and circumstances thereof.

and his fielh came again like into the fielh of a tinte child] i.e. fresh, foft, clear, without fear or wrinkle. His disease was thorowly cured, and his floth in a better cafe than if he had had no loprofic at all.

and be was clean Luk. 42.7. This flows the accomplishment of the

Prophets promife, v. 10. So as God passed by his former incredu-lity and distemper, and accepted of that faith which was wroughs in him by the counsel of his servants. This was Elisha's sench miraele. Sec ch. 2.14.

V.15. And he returned to the man of God His passion being now V.15. Ana we returned to the man of court 1 the passed some normal term clean allayed, and he finding to his great comfort and benefit the power and efficacy of the Brophets direction, his gratefull mind makes him return to him again, like the tenth Leper, Luk. 17.14. be and all his company] That he might now toftifie as great refpect

to the Prophet after he had received the bleffing, as he had done before v.s. when he expected it and came and stood before him] Namely, at the door of his house,

and he faid] To Elifha, being come out to him.

Behold, now I know that there is no God in all the earth but in I fract] Busias, now I have that there is no God in all the earth but in Hind! He balieved that his cleanling was by a Diwine power, and that it was the God of Elifan who had brought it fo to paffe; and thereupon he atknowledgeth him not onely to be a God, but allo the onely true God. Thus that which Chvift faith of the Centurion! Luk. 7.9. I have not found so great faith, so not in Ifrael, may be applyed to this Captain, who it seemeth, was cured both in body and oul. Neither thought he it enough to believe in his heart, unless he also confessed the Lord with his mouth, Rom. 10.10.

now therefore, I pray thee, take a bleffine] A gift in reftimony of gratitude. So Gen. 33.1. This Propher of the Lord was more honoured by this Gentile, then by most in Ifrael.

of thy fervant] See 1 King, 18.12.
V.16, But he said, As the Lord liveth before whom I stand] See King 17.1.

I will receive none I It was Gods honour that Elisha aimed at, non his own profit. It was enough to him that the God of Ifrael was acknowledged by this Syrian to be the true God. Miracles are the acknowledged by this synantope the rine con analysis are the immediate work of Godand that power. Elifa having freely received would freely exercise, Mat. 10.8. Simon Magus was tharply reproved for a conceit clean cometary herounts; Act. 8.19, 20, Beauty

And the urged has to take it] I his further the weth the gractual dis-position of the Syrian, and his true and carnett defire to have the Propher receive somewhat. See the like Luke, 24.39, Act. 16.15, but he trighted! Having good ground to refull call recompense he would not be forced from his principles. V.17, And Namun field, Shall there not then, I pray thee, he given to the forward! This is a form of an earnest defire, 2. Sam. 13.46. He

would do nothing without the Prophets direction and approbation, and therefore makes this prayer unto him.

wo Mules burden of earth] Of Mules fee I King. 1.33. Some think

Naaman craved this earth out of Elisha's house, because he asked him leave to carry it away: For if he had taken it otherwhere out of the land of Ifiael, he should rather have asked the King leave, or at leaft the owners of that land out of which he would take the so he departed for him a little way like h, tittle piece of ground. Some earth. Or because he saw that the waters of Jordan were effectually take it to be a mile, or there abouts, Gen. 35.16. H's departure shewupon the Prophets charge to cure his leprofic, he might think that the earth alfo which the Prophet gave him leave to carry away, might be as confecrated earth. But the words following thew the reason why he defired to carry away that earth.

for thy fervant will benceforth offer neither burnt-offering nor facrifice] See 1 King.3.15, & 8.62.

unto other gods] This shews that having been before an idolater, by this miracle he was brought to fee that Jehovah the God of Ifrael was the onely true God, and the gods of other nations bur falle gods, to whom neither burnt-offering nor fatrifice was to be

offered up.

but unto the Lord Of this title Lord put for Jehovah See r King. falle Gods to the onely true Lord. And herein he was a type of the calling of the Gentiles, I Theflit.9. Now this shews that the end of his defire of fo much earth as is before mentioned was to make an Altar thereof to the true God: for an altar might be made of earth. Exod. 20. 24. Howfoever the Jewes were bound to go to the altar that was in the Temple, and thereon to offer their facrifices, yet we cannot fay that Gentiles were tyed thereunto. The Syrian would testifie that he worshipped the God of Israel, by erecting an altar of the earth of Ifrael : and this altar, with his facrificing thereon, fould be a tellimony to the Syrians among whom he lived that the God of Ifrael was the true Lord. We deny not but there might be much weakneffe in this new convert, and that his conceit of carrying that carth away, even for the forementioned, ule, favoured of fuperfition; but his zeal was good, and the ends that he aimed at

V. 18. In this thing the Lord pardon Pardon supposeth a fault, It is therefore a fin which he here acknowledgeth, and craveth par-

don tor.

In fravant. See v. 15.

that when my massed of Rimmon J Rimmon was the idea of the
Syrians. The word significant a pomprante. It is derived from a root
that implyeth extactation is for they exalted their idea into the root
of a God. This also is the name of a man, 2 Sam. 4:2. of a city, Josh.

15.32. of a rock, Judg. 20.45.
to worship there] The house of Rimmon was their idolatrous Tem

to worthpattered I the notice of Kimmon was their monacrous cem-ple and place of worthip.

and be tener to as my hand! It was Namans place and office to be next the King, los sheufed to lean on him on all occasions. The like is noted of a Prince in Ifrael, ch.7.a. Whether the King went to the idol-Temple, or any whither elfe, Naman must go with him. It may be for the time of his leptoile he forbore that duty; but now his leprofie is taken away, he conceived he must do it again. Thus was he brought to do outward reverence before the idol.

and I bow my felf in the house of Rimmon! In this phrase his wor-ship towards the idol is set out. For the Hebrew word translated bow down is frequently used to set out Divine worship, oft applyed to the true God, as Pfal.5.7. & 99.9. So alfo to idols, Deut.4.19.

when I bow down my felf in the house of Rimmon] He repeats the same phrase again, to shew his detectation of the fact, and grief for the occasion of committing it.

the Lord pardon thy fervant in this thing | This also is a repetition, teftifying an earnest desire of pardon, that his bowing might not be laid to his charge. Many take this as a purpose of the Syrian to joyn with Idolaters in their outward worship: but the words do not neceffarily imply any such purpose, but rather a supposition of some frailty; q.d. Though I purpose to worship no God but the God of Israel, yet if my Master require me to accompany him into the house of Rimmon, and there, he leaning on me, I be caufed to bow down, the Lord pardon me. Thus he accounts his bowing a fin. Befides, that which he speaks of was a matter belonging to his office; so as he had no purpose to worship the idol, but to continue nce; to as no man up purpose to wormpy the man, has to continue this ferrice to the King. But the words may also be taken of the time past, q.d. In this thing the Lord pardon thy servant, that when my master went into the boule of summon to wooling there; and leaned on my pand, and I bowed my self in the house of Rimmon; that I bowed my self

Chap. V.

Antity of the special transfer of the special state of the spe cause in the verse before Naaman protesteth that he would not offer unto any other God but unto the Lord.

V.19. And be faid unto him, Go in peace This is an ufual farewel-phrafe, as Exod. 4, 18, and doth not here imply an approbation of any finfull intention, but onely a friendly difinifition, without any reference to that which Naaman had faid. Or if it have relation thereunto, what can it imply but an absolution, fignifying that God had pardoned his former idolatry; or a consolation, intimating that God would bear with his frailty; or a direction, advising him not to trouble himself about bowing before an idol, but to remem-ber his promise of worshipping the Lord.

t ike it to be a mile, or thereabouts, Gen. 13, 16. H's departure fleweth that he was fully flatified about his cure, and about the Popes, friendly difinifion. The intimation how far he was departed hath relation to the hiftory following about Gehazi, who followed Maaman anon after he was out of Eliflus's fight.

V.a. But Geltazi the fravant of Eliflus', Such ag, are trained up under good mafters do not alwayes prove like their mafters; winnels takes and Gehazi here.

Judas and Gehazi here.

the man of God | See 1 King. 13.1

faid] Within himfelf, and to himfelf, as Mat. 9.3.

Bibold, my mifter bath spared Naaman] Hath not put him to that cost and charges for the cure he wrought upon him as he might

this Syrian] he addes this as a reason why his mafter might and should have taken that present which was offered him; namely, because it was offered by one that was not onely a stranger but also an enemy to Israel. Thus he looks to Naamans former condition, and not to his present conversion; for coverousnesse had blinded his

in not receiving at his han de that which he brought] See v.16. This sheweth wherein Elisha spared Naaman, but as the Lord liveth] See 1 King. 1.29. He bindeth himself to ac-

complish his implous purpose with a facred oath, whereby he much aggravateth his wickedness.

aggravatern nis wickedneis.

I mill van after him] This implyeth great speed. For the feet of wicked ones are swift to evil, Rom. 3,15.

and take somewhat of him] He runs to take what his master utterly resuled, y. 16. and so, a much as in him syeth, he takes away the glory of his masters free heartednesse.

V. 21. So Gebaci followed after Naaman] Evil men foon put in execution their evil intentions. and when Naamin faw him running after him] He discerned him to be Elisha's servant, and supposed the speed he made implyed some

matter of importance.

he lighted down The Hebrew word fignifieth a quickness or speed

in his action. So Gen. 24.64. John 15.18.

from the Chariot to meet him] Naaman here giveth two evidences of the respect he bore to Elisha; One was, that at the first fight of him whom he supposed to be a messenger from Elisha, he lighted from his Charior. The other, that he turn'd back to meet him, and did not fray till the messenger should come to him.

and hid, 1s all well?] Heb. Is there peace > See ch. 4.13, 26. The Hebrews under this word peace compile all prosperity.

V. 22. And be faid, All is well] Heb. Peace. Herein he answered

directly to the question.

my maffer buth feat me, fajing] Both this and all the following, parts of his answer are forged and falle: and tendring them all in his masters name, he dois him the greater dishonour.

Behold] He premieth this, to make Naaman the more to heed

even now] Since thou departed it away from my master.

there be come to me] he ordereth his speech as if the Prophet hint-

felf had been speaking unto Naaman, from mount Ephraim There was a Colledge of Prophets. two young men of the [one of the Prophets] Such were most fit to re-ceive money and apparel, and Elisha would be most forward to relieve fuch, and therefore cunningly he faineth there were fuch come

giveth:m, I pray thee, a talent of filver] It was no finall fumme that he asked; for a talent of filver is three hundred feventy five pound feetling. See a Chron. 2.14. Hereby he shewed that he had a mind to purchase somewhat for himself and his posterity, as is intima-

and two changes of garments] See v.s. He defired for each of the young men one garment.

V.23. And Naaman faid, Be content] Be willing, and refuse not to

take two talents] That each of the young men might have one. This showed Naamans gratitude, liberality and bounty.

And he urged him] See v.16. It seems that Gehazi complementally

refused to take more then one talent, which he said his master dest

Chap.v.

one shared the numerous levels two pound a piece, with two changes of germent; I For so many were desired, y. 22, seaf last betway no proof in stronger; For one man could not well bear both the bags, and they have been before him? i. e. before Gelazi, that lie might fee them go which he would have them.

V. 24. And when he came to the tower] Or, feeret place. Heb. V. 2.4. Ana worn or came to the lower J Uniferent place. Theo. Ophel. It is fort tided as the proper name of a 'place, 2 Chron, 24,3.8.39.39. Noh.3.26. & trist. It fignifieth an higher place friend frattry; yes fometimes all of a dark, oblewe and hidden place. Here Gehabi ldyeth what was brought, that it might be concealed from his mafter, and kept fafely for his own ufe. 41
be took them from their hand] ite, the filver and garments which

Naamans servants brought, and bestowed them in the bouse] The tower before-mentioned

was in that house where Hisha then abode. It may be it was a Colledge where sons of the Prophets were; or, Flisha's own

and he let the men go] He flayed them no longer then till they had delivered unto him the forefaid commodities.

and they departed] Quietly and quickly, without staying for a

V. 15. But he went in] After he had made all fure, as he thought fo as none, thould know it but himfelf,

lo as none, incute strow it due nimeir, and fload before his mafter) With a bold impudent face, as if the had done nothing amis. This phrase implyeth a readines in a fervante od what his Master shall command, a King, 1, 2; and Elisha said unto him, whence comest thou, Gebazi ?] He pro-

and Eujpa Jan unto mm, wreaccemels 1806; General 7 J'He pro-pounds his quelifion familiarly calling him by his own name; to try if he; would ingeniously tells the truth. It appears by this question, that he had been some while ablence.

And be faid, The fervant This note of tweetence this hypocrite complementally ufeth to make his Muffer the left inspect

went no whither] Heb. not bither or thither. Not to one place or other; not out of the house, ! ...

One 1, not cour or in rouse.

V. 1.6. And he field unto him, hent not my heart with thee, &c.] Hast then been so long with me, and knowest not that God hash befored an extraordinary spirit upon me, whereby 1 can differ things done in my absence a Know that in spirit by a divine wison I faw thee run after the man, and the man light out of his Charl-

13th une tun auer tin mais and tin man tight ont or ins Chart-otto meet these. I faw what he gave thee, and where thou laidle is I till dieg, I faw allythough thousefek to conceal it from me.

1s is a time to receive money J. This implyes that if the occasions, mannes and time of receiving had been meet, simply to receive a gift had not been unlawful (See Marthi 18.6; it Cor., 21.3.) but a this time to with model become his man had suffect at git had not been unnawnu. Ose matern. 18.6.2. Our. 9.12.) out at this time it was most unlawful, because his master had refused let and that upon good grounds. See v. 16. And his now receiving croft all the ends his master aimed at in refusing the reward. Elicon as the chass mismater aimed at in returning the reward. In the man of the Prophets, living among idolaters, ought at the time to avoid all things that might any way dishonour their callings of digreace their carriage among idolaters, for aste could not be but most undeasonable for Elisha's fervane at that time to receive gifts, which might be raken for bribes.

and to receive garments] Such he had received, v. 23.

the a receive garment 3 with the man received, v. 3. and men-fer-oral alive-yelds, and wine-yearls, and fibre, and exen, and men-fer-vonts, and mid-fervonts? I Ellina by a divine Spiric might per-ceive that Gebazi had it in his thought to buy fuch things with the money he had of Nanman, and leaving Ellina's fervice, to dwell alone, and have fervants to attend him, and fuch inclosures and cartle as were fit for him. See v.22. The manner of propounding

the appearance of the remainder of propounting the typool intercoparties from daggrayates Ghazi's fault.

V.27. The legrofe threefore of Nannan fluid cleave into the [God opportion, the puriliment and inversably or the fin. Gehazi had a mind to be rich and glorious and in high account, but now a puriliment in differance of the control along to per ten and giorious ann in nigria-count, our now a per nilment is, indiffed upon him which feparateshim from ordinary, commission with men, and maketh him feeth bafe and abominable before all! If the covered Nasmahs goods, and gets his leprofic therewith: He had an impure mind, and answerably his body is

and unto thy feed] This may be taken both of the children he then had and of others that should proceed from him, in case he should have any after this. The meaning is, that the leprose the modularity any atter this. Anomeaning 18, that the report flould for its on him and his posterity as it should not be taken away. See 2 King 2, 33. Yet as promises for thereatings had their limitations, ch. 20.5. Jon. 3.10. See ch. 8.4.

for epr. J. Generation after generation, th. King. 8.13.
And he west out from his prefuse a lept J. The judgement denounced was instantly executed. And because he was a Lept,
he could no longer abide in his Masters prefence. See 2 Chron.

36.30.

as white as from I The leprofic brings a white feurf upon the Parts infected, Numb, 12.10. Exod, 4.6. Here we fee the power of God manifested in his fervant by inflicting leprofic, as well as by taking it away, ver. 14. So Numb, 12.13. The like is often noted of Moses, he brought plagues on Egyps, and removed them. This then was Blisha's eleventh miwacle.

and bound two talents of filter in two bage! They must be great with two changes of tarmental for foremand a piece.

with two changes of tarmental for foremand a piece.

CHAP. VI.

Verl.i. A Nd the fons of the Prophets faid unto Blifts.] Ever fince the rapture of Elifali lie was the flead and Master of those in Israel which were called fons of the Pro-

phartsec to his miret want were caucal jost of the Lis-phartsec to his, & k king, E where we dwell? The Colledge or Schools where they are there we dwell? The Colledge or Schools where they are the List and influent them, direct them, and re-fore their dayles.

"with thee! Else by doze thee. For they which dwelf there though

attendants before Elitha.

"Hoto Brait for as Jod fo wrought upon many by the miracles and minitery of Elitha, as the number of his Difciples daily increased more and more so as the place where they were before was

of pacions, enough for them.

V.2. Let us go, pre pray thee unito Fordan At Jordan there was not onely conveniency of water, but also wood and other materials

to build withfall.

and take binacecurry min a beam] Every one for much as hecould roll down, and make fit to erick a meeting-place withfall. Or it may be they intended not onely one forcious black to meet, in, but also other rooms for habitation. This word band is to be taken fynecdochically for any materials fit for building and let us make us a place there? I Namely, at or by Jordan.

dan. where we, may dired! They intended not oriefy offer comfire the Prophete to feed in, buy also others to lodge in.
And he adjuvent, Go ye! He goedly-yielded or by fift a define,
N.3. And one field he control; I proy they! The meaning he, than he would be willing to grant third effert. So the first and go with thy for untal [See, th. 1.8. They exceeded fome blefting from his prefertee; as Baraf thom Deboralth, 1946, 4.8. And they were not deceived in their expectation. See v. d.
And he bridging-in? I will go! I was as ready to grant this define as the former, vi. Willingily he let them go, and w'llingily he went with them.

the tormery, with when with them; and when they came to Jondon, they with them; we will be the common to Jondon, they we do Jondon, they we do Jondon, they were diligent to accomplish what they it tended. It, is probable topic of their had fufficient skill to quare and frame fault git timber, for a building, and to cover it also, and make all Rt for habitation; but here onely thetiton is made of the state cutting down wood, because of the miracle v.6. But sugely the circumflances their that they erected no stately Palace, but such buildings onely as might be fit for mean persons to keep them from wind and weather.

vind and weather.

V. s. But as one was felling a beam.] Or, a pecc of timber.

the nx-head.] Hell iron. For all but the edge of it was of iron,

that happily was feel,
fell imothe water] Iron being heavy quickly finketh to the bottom of a river! And if that be deep, it can hardly be got again

tonio a river. That is that be accept a can make the second by ordinary, means.

and herryed, and faid, Alas | See ch. 3. 10.

Malter] Asthis in general is a note of reverence, so in particular it is here a note of that superiority and authority which Elifha had."

for it was borrowed] Things borrowed must be restored. This made him the more desirous to recover it, and he was consident his

water could get it again.

V. 6. Andibe man of God facil, where fell it?] The Prophet was ignorant of this circumfiance. See ch. 4.47,
and be showed him the place! His desire to have it again made him

ready to do what was required.

and he cut down a flich and cast it in thither] This flick was as the and we the down a fire 6 and cast that batther J This stick was as the fall, chap. 2. 21, and the meal, chap. 4. 41, and the tree, Exod! 15.25. Onely a visible means of manifesting the power of God. The Prophet tung it, if became as a loadstone to draw the iron to it

and the twen did fivin] Against its nature: So that this was Elisha's twelfth miracle. See th. 1.14. Some Hebrew Expostors say that Elisha made this piece of wood in fashion to the helve of hardle of an ax, one end thereof being fit for the eye or hole in the head of the ax; and that this helve funk to the bottom where that head was, and so both of them being fitted together role up to the top of the wafer. Thus they make many miracles of one ; but without warrant from the

V. 7. Therefore faid he, Take it up to thee] The Proplier thought it not enough that they should see such an extraordinary work done, but also would have the man for whose size it was done partake of the benefit thereof.

And he put out his hand, and took it] It to flored on the top of the water and came to neer to the bank, that putting out his hand he casily and readily took it.

V.8. Then the hing of Spia warred against Israel. It feenieth this King bore an implacable hatred against Israel: He had written ten a letter to the King of Ifrael, and defired a great request of him,

Chap.vj.

which was granted, ch. 5.6, 14. yet he continues to war against

him.

and took counfel with his feroant?] i. e. Counfellors of State, or Commanders in war, called his feroantribecause his subjects.

[piyag, in facts and facts a place?] The Hebrew words are used to fet our a certain but unnamed thing, whether person, as Ruth 4.

1. or place, as 1 Sam. 21. 2. and here. The first word is drawn from No hid; the other, from Dow mute: fo as if was fuch a

place as was secret, and they who lay therein were silent.

Ball be my camp Heb. incamping. There he laid Souldiers, as in an ambushment, having some intelligence that the King with his attendants would pass that way, and intending suddenly to furprife them.

prite them.

V. 9, And the man of God fent unto the King of Ishael Though the

Ving of Israel were an idolater, yet the Propher had respect to
the nation, which was of the seed of Abraham, Israe, and Jacob, to whom a special covenant was made; and also to the true worto whom a special covenant was made; and a sis to the true worshippers of God char in Infect were mixed among the isolaters; and withall to the indexery of the enemies, who if they had caken an advantage against the King of Israel would have basselven and the God of,

sping, Bownel This admosphion the Propher gave the King, to
keep him own the strate the chemy had laid for him.

spen the spin of the spin spin of the sp

caute the Syrians are taut to attend or come anoun, and that te-cretly to let upon, and to apprehend or flay fuch as fould pais by: This manifeftation of the King of Syria's fecret plots and practi-fes was Elisha's thirteenth miracle. See th. 2.14.

V. to. Anothe King of Ifrael fent to the place which the man of God told him, and warned him of, and faved him felt there By his feours he different that to be true which the Propher had told icours he ancerned that to be true which the repoper has do him, and thereupon did forbearto go thichter. Thus by avoiding his enemies shares he is said to save bimself, and with himself such as should have accompanied him. This phrase of saving bimself such should have accompanied him. This phrase of saving bimself sheweth that it was the Kings person which the enemy specially

theweth that it was the aning beaution much that was a King 22.31.

use once no twice 1, 0. many times 1 to asthe enemy flide many arcmpes to the prize the King.

V.1. Therefore the heart of the king of Syria was fore funded for this thing. The word implies that a could in his foul a state to utelet no be troubled withall when throng from a mid trippetts blow

and he called his fervants, and faid unto them In his trouble he communicated his doubts to them. See v. 8.

communicated his doubts to them. occ v. 8.

11 11 you not flow me which of us] Or, which of them that

12 the long to us. It feemeth his ambufments were very clofe
13 carried, and none knew them but such as were of his special

is for the hing of Ifrael] Is in pay with him as an intelligen-cer, or to proterreth him before us as to reveal our counfels to

V.12. And one of his fervants faid, None Heb. No. Thou needest not fear any of thine own Counsellors; there is none so unfaith-

ful and treacherous.

my lord O king] This is a reverent and loving compellation gi-

ven to his Soveraign.

but Elisha the Prophet that is in Israel This servant had been in Ifrael with Naaman, or on some other occasion, and there heard of the extraordinary things that were done by Elisha; or else the fame of his great works was spread abroad in Syria, and this man had taken special notice thereof.

relleth the hing of I freel the words that thou speakest in thy bed-chamber. By the report which he had heard of Elisha he knew he had the Spirit of God in him, and thereby could discern the most se-

erer things that were done in any place.

V.13. And be faid, Go, and spie where he is] The Kings mind was so blinded as he little thought of the divine Spirit that was in Elisha, though evidence thereof was given unto him; but thinks if he might know where he was, hercould deal well enough with

that I may fend and fetch him] He supposed he had to do but with

do what they require. Rehald, he is in Dothan | Dothan was a city neer to Shechem and

Samaria, Gen. 37.13,17. V.14, Therefore first he thinher horses, and chariots, and a great-hose] Heb. heavy hose. The King looked onely to outward means, and considered not what power it was that guarded

and they came by night] Left being espied, defence should be made both from the city and other parts of the King-

and compassed the city about] This shows it was a great host.

V.15. And when the fervant] Or, minifer, one whom kliffig had chosen to attend upon him in Gehazi's room.

of the man of God was rifen early and gone forth] Upon fome other behold, an holt compassion the city both with boyles and theriets. The

King thought to make fure of the Prophet.

And his fervant faid unto him] As foon as he espied, the enemics

hoft, he ran back to his mafter to tell him thereof. him, my master | See v. 5.

bein shall we do ?]. A phrase of despair, not unlike that chap.

3, 10. "Ha did not well consider, the spirit and power of his

V.16. And be answered, Fear not] This is a phrase of incourage

ment, as Ex. 14.13,

for they that be spilb us are mo then they that be swith them]

2 Chron, 32. 7. This he said before his servant had seen what preparations God had made fon their defence, that when he should see them, he might the nather know they came from God, because his master had made them known before hand, Ifa.48.5

V. 17. And Eliffer prayed, and faid Prayer is a means not onely of obtaining help in time of need, but also ob enabling us well to discern and to make the best the of that belp which God dorh afford us.

Lord, I pray thee, epan his eyes that be may fee I it was a vision that was here represented to this servant, which without a special gift

was neter represent or this received. At which which a person give from God could not be perceived. At the sound man. This young man is the same that vals. was called fireaut or minister. Minister sets the same that vals.

out his office; young man his age.
and he faw] What God opens mens eyes to fee, they shall fee: the eyes of the body heing opened fee corporal objects, Joh., 6,7, and the eyes of the mind, spiritual.

and behold, the mountain was full of horfes and chariots of fire round about Elifha! Dothan was as the bostom of a mountain. Therefore in a vision Elifha appeared to this his fervancon that mountain. lore in a vigno. Eith appealed to this has level and on that monjuncture common that monjuncture common that the common that the third that the common that th great number. They appeared to be of fire, to manifest their ter-ror; so as with the fight of them all teas might be put tout of the heart of this servant. This verifiest that which is written, Pl. 34%.

8, 68.17. 8 91.11. 8 Man 26.91. See cina. 18.
V. 18. And when they same down to him? i. e. the holi of the Syrians. They came down, for Dothan was in a low place. And the Propher being come our of the ciry, it is probable they came to him

respired using content of metric in the processive transfer in the conquire for Elisha, nor knowing it was be.

Elisha prayed unto the Lord] Bythis Elisha adding well got that what he did os would do was from the Lord.

what ne du or would no wastrom the Lord, and fild, Smite this people, Propy ther, with bloodship 1. The blindness here intended was not finulpy of the body, as if they could fee nothing as all j, but rather a blindness whereby the eyes of their mind and body both were fo dazebed as they could not well diffinguith things and perfors in the true and proper kind thereof. Note Euk. 24, 16. Mark. 8, 14. Sec (Central.). Gen. to. Tt.

And be (more them with blindness, according to the word of Elifha] Sec 1 Chron.5.20. God foon grantech the defires of his fervants, Jam. 5.17,18. Elifta by prayer proased the eyes of his fervant to be opened, and the eyes of his enemies to be blinded: So as contrary works were wrought by the fame person. See chap.

V. 19. And Blifha faid uine them It is supposed they asked him which was the way to the city, and where they might find Elifta; and Elifha made answer as followerh.

This is not the way, neither is this the city This is no proper equivocation, but a meer ambiguity of speech, which upon due heeding might have been found out. They asking the way to find Historike might have been found out. I noy asking the way to find a minimum directly telleth them that was not it which they took; for Elisha was going to Samaria; not that the city; for Elisha was come out of it. In fuch a fense John denied himself to be Effas, name-

ly, asthe Jewstook Elias to be John, Joh. F. 27. follow me] Heb. come ye after me: He was nor known to them, and

therefore he bid them the more boldly to follow him, and I will bring you to the man whom ye fach] He meant to to thew himfelf to these men as they should discern and know him to be Elisha, whom they fought; herein therefore he declares a

But I Heb. and. The copulative best firs this place, for he intended to shew himself to them in Samaria. If therefore we transfare it, and helted them, it well follows upon his intent. The particle but implyeth that he precended one place and led them

he led them to Sumaria] Samaria was the chief city of the kingdom, where the King liad his palace and court; where was a ferled militia and fuelt flore of men and warlike fu niture

as was enough to over-power and deftroy all these Syrians. V. 20. And it came to pass when they were come into Samaria] This proves that they were struck with such blindness as is noted, v.18. because they followed Elisha into a place of such danger to themselves.

themicives, that Elifst faid, Lord, open the eyes of the temen that they may fee] Thus he undid what he had done before, as Jam. 5, 17, 18. And the Lord opened their eyes, and they fair] See v. 18. Befides the miracle of discovering the King of Syria's plors and practice,

v.9. there are four other miracles mentioned in this history. 1. Angels coming down as an host for the defence of Elisha, v. 15. gets coming down as an not for the defence of Ellina, v. 15, 2. The opening of his fervants eyes to fee them, v.17, 3. The finiting of the Syrians with blindnefs, v. 18, 4. The opening of their eyes again, v.20. And all thefe upon Elifha's prayer. See ch.2.14.
and behold, they were in the midfl of Samaria] They diffinely

faw and well discerned the danger wherein they were, being in the midst of their enemies; so as they could not but be much affrighted therewith.

V.11. And the king of Israel said unto Elisha, when he saw them]
It is supposed that Elisha had before hand sent a messenger to the King, to fignific unto him that he was bringing fuch enemies into Samaria, and to advise him to have all hi troops in readiness, that the enemy might be the more quailed. Hercupon the King thus

My father] Of this title father fee ch. 2. 12. & 3.13. Here the King gives it to the Prophet but complementally and hypocritieally; or, if he did it from his heart, he foon changed his mind as appears, v.31. Thus the Jews who cived unto Christ as he came as appears y. 3.1. I mystne jews wno cycu unto Christ as ne came into Jeruslaem, Hofanus, Matt. 1.1.5, after he had been a while in Jeruslaem, cryed, Let him be crucified, Matt. 2, 2.2. [hall f Jaimet them?] Elsha having brought them into the Kings power, the King would do nothing about them without his directi-

on. He means such a smiting as should flay them.

Shall I smite them? He doubles the phrase to restific the great

joy he had in having them under his power, and the great defire he hadto destroy them all.

V.12. And he answered, Thou shalt not smite them] The Prophet passed by that mischievous end for which the Syrians came, namely to carry him to his enemies; and the inveterate hatred that the whole nation did bear against Ifrael; and thought it punishment enough, that they saw themselves to be in the very pit of destruction. And now that they might live to declare the power of God, even among the enemies of God, he advifeth to spare them, and not to destroy them.

mouldel thou faite toole whom thou hast taken captive] This admits a double interpretation. 1. Menuse not to kill such as in the field are taken captives, and stand nor our in hostility; much less and taken captures, and arous one on monthly; much uses therefore ongle the King to kill find as by Gode extraordinary providence are brought to him. 3. Though he might flay his own captures, yet he had no power over the Lords captures, but must deal with them according to that direction which he final! receive from the Lord it which direction follows afterwards.

withthy fword and with thy bow] Thefe were the two most usual weapons for war, wherewith enemies were vanquished, and therefore by name expressed. See 1 Chr. 5.18.

[et bread and water before them] By bread and water all manner of fustenance is usually meant in Scripture, Deut, 23.4. 1 Sam, 25.11. Ifa.3.1. Amos 8.11.

that they may eat and drink] The Prophet here practifeth that which is commanded Prov. 25.21. and overcometh evil with good,

and go to their master] That so they might declare to him what forbearance and courtefie they had found in Ifrael, notwithstanding his enmity against Israel.

V.23. And be prepared great provision for them] The King royally feafled them, as if they had been Embassadors with an honourable retinue, and that from confederate Princes; and herein fie shewed his respect to the Lords Propher.

and when they had eaten and drumb] These enemies observed such entire welcome as they cast off all fear, and gladly accepted their royal chtertainment, intimated under the phrase of cating and

drinking.

he fent them away] Neither openly nor fecretly did he enterprise any mischief against them, but dismissed them in peace.

and they went to their master] No evil at all was done them, but

and they rise at to their mafter]. No evil at all was some term, our they returned in factor bein that fren them forth.

So the bunds of Syria came no move into the Land of I fact] There is forme difficulty in this place by reason of the history inmuciately following; but it may be taken in three diffinity respects;

Of the bunds of Syria; These very bands that were so courteauly entertained never after this came as enemies a similation. gainst Israel, 2. Of the manner of coming; The bands of Syria made no more such in-roads into Israel, nor laid such ambushments as are mentioned veri 9. This they feared lest by the Prophet they should be discovered and surprized. 3. Of the time; For a long time the bands of Syria came

courtefie. See v.14.23. Bur how long it was after this is not expreffed.

prelied.

that Reubsda'd Rjog of Spiia] It is very probable it was the fame
Benhadad that was twice-overthrown by Aluby, I King, 20.20, 21,
29, and by whole army Alab was flain; King, 21, 34. Then obferve Cost jult judgment till following the Healiest for Letting
Benhadad go when he had delivered him into their Anabi. See I King. 20.52. & 1 Sain, 15.19.

gathered all his hold By experience he had found that it was in vain to fend fome troops or regiments against Heael, and therefore he gathereth together as great an hoft as he could, and with it in a manner dared the God of Ifrael; as if that God who had caufed fundry of his troops to be defeated of their purpose, could not difappoint that great army,

and went up and buffeged Samaria Of Samaria fee v. 20. & 1 Kin. 16.24. Though his subjects had found extraordinary courtes in Samaria, yet is he no whit moved therewith, but befiegeth even Samaria.See v. 19,23.

V.25. And there was a great famine in Samaria] By reason of the long fiege, against which they were not well provided with victuals. But the principal cause was their idolatry and other

and behold, they befreed it! They continued to to beleaguer the city as none could come out for provision, or enter in with provision, until an affet head! Aftes fieth is no good food: by the Law it was unclean. See Exod. 3.13. Yet here by reason of the extremity of famine, it was not onely eaten; but bought at a great price. Some think the affes head is fynecdochically put for the whole as: but it is nor probable that in so great a famine so much flesh should be fold together. It is safest to take the phrase literally; and fo it will better agree with the price of that which followeth. Indeed there could be but little mear in an affes head; but in fuch a famine a little was made to go far.

In luch a tamine a little was made to go tar,

was fold for fourfeore pieces of filver] The word pieces is not in the
Hebrew. Now where a film of filver or gold is mentioned, and no particular quantity expressed, there shekels ordinarily be understood. Now a shekel of silver was with the Jews as much as two shillings Now a flicket of infer was with the Jews as much as two infillings fix pence with us: By which account an alies head was fold for en pound flerling, See TChr.22.14, and the fourth part of a 40.1 A Kab is an Hebrew measure containing about a Pottle of our measure, so as the south part of a

Kab was about a.Pinte.

of doves dung That which is here translated doves, dung may of dover anny 1 has which is nere translated nowly amy, may be taken for the corn which a dove flying out of the field into the city might bring with her in her crop; Or, for that corn which came out with the doves dung; Or, as most take it, for the very dung it felf that came from them, which the extremity of famine forced men to ear. And this may feem the more credible, because it is implyed ch. 18. 27. that men by famine may be brought to eat their own dung and drink their own pifs. Some to mollifie this, fay, that pigeons dung was then bought for falt to season things withal, or for fewel to dress things with. But we may well think that such as were forced to eat their own children, as v. 28; might much more be forced to eat as bad as doves dung.

might much more be forced to ear as bad as doves dung;
or five piece of fiver jie. welve failings and fax pence.
V.16. And as the king of I first was polline by upon the mell. The
King himleft, in regard of his own good, could not in falled no
extremity be idle or carelefs of the flate of the city. Therefore
he of paffed up and down upon the wall, to fee how the city remained fenced, how the fouldiers keyt their ward, which way they mained teneed, now the lourings; kept their ward, which way they might tendout for provision, how the enemy lay, what batteries might be providing againft the city, and other like things which were carefully to be looked unto.

there cryed a vomin unto him, faying It is probable that the ob-ferved how the King day after day patied by upon the wall, and watching her opportunity made her complaint unto him.

Help, my Lord, O fing | See v. 12. Her case was such, and all other Happy my Lora, J. et al. The care was non-jain an other Magifitates fo for themselves, as she knew not whom to go unto but het Soveraign. She propounds her case indefinitely in this word bulp, that she might the rather move him to hearken to her.

V.27. And he faid, If the Lord do not help thee] Heb. Let not the Lord fave the. According to the former reading it implyeth a difability inhim to afford her any help, in that the Lord did not help her; for he supposed she had called unto him for food; and thus it hath relation to that which follows, whence shall I help thee ? Can I do more then God > He shews it was in youn for her or any other of his fubjects to feek fuftenance of him, God affording to him or to any in the city. According to the later reading, Let not the Lord fave thee; it is an imprecation or a curfe, as if the King fliouid with fome vengeance upon her for troubling him in that extremity.

out of the barn-floor, or out of the wine-prefi] Out of the barn all manner of corn used to be brought for bread; and from the wine-press, wine, which was an ordinary drink in those countreys: q, d, I know not where to have either bread or drink,

V.28. And the hing faid unto ber, what aileth thee ?] It is pro-V. 34. And it came to pife after this] After the forementioned cold him it was neither bread nor wine the came for, but rather, 171 it. bable the woman, upon the Kings hafty and wrathful answer,

Chap.vij.

justice: And that thereupon the King should say, what nileth thee? What is the cause why thou complainest to me?

and she answered, This woman It seemeth both the women be-

twist whom the quarrel was, came together to the King, as I King,

faid unto me] There was a compact between the two women to eat their children in order, one after another.

Give thy son, that we may eat him to day I lipon the agreement is fell out that the plaintifs son should be first eaten.

and we will eat my fon to morrow.] This was the condition that made her yield to the agreement. Seldom hath there been heard the like, that mothers should eat their own children. Here was an accomplishment of Gods threatning, Levit. 26.29. Deut. 28.53. And it was a great aggravation of this famine. See Lam. 4. 10.

V.29. So we boyled my [on, and dideat bim] Extremity of hunger makes men and women forget natural affection. We read of fome that are their own flesh, Ifa. 9,20.

and I faid unto her on the next day] Heb, other day. The Hebrew word doth not imply that they kept the child no longer then for one dayes mear.

Give thy fon, that we may eat bim] She that had not spared her own fon would not by any means have the others spared.

and she hath hid her [m] Either to keep him alive, or else to eat

him alone V.30. And it came to pass when the king heard the words of the woman Words able to move the hardest heart.

that he rent his clothes] See ch. 2.12. & 5.7.

and as he passed by upon the wall] See v. 26.
the people looked] They were moved the more to heed him because of the manifestation of his passion.

caule of the manufestation of his pation, and behold, he had fackled h within His upper garment, which was a long robe being rent, the fackcloth under the fame was eleerly different. See I king. 21.17, upon his fift) It feement he wore fackcloth next his skin. This

the Tews used to do both to testifie their unworthiness of any foft or fine apparel, and also to make them the more watchful. See on

V.31. Then he faid, God do fo and more alfo to me] 'A form of an oath anciently much used. Though he had a most wicked intenti-on, yet he binds himself by a solemn imprecation against his own foul suddenly to accomplish it. So Act. 23.14. See ch. 5.20. And herein as he manifested much anger and passion, so also great rashness and unadvisedness.

nets and unadvicences; if the brad of Elifha the fon of Shrhbur Sec 1 King, 19.16. [batt [land on him this day] No reason is rendred by him why he should thus proceed against Elisha 3 onely upon hearing an in-flance of the extremity of the famine, v.29 his spirit is thus stirred up against him. But many probable conjectures may be made. He might think x. That Elisha was the cause of this famine, as his mafter Elijah had been of the drought in his farhers time, I King. 17. I. Or 2. that Elifha before this by his prayers might have removed the army, v.8. Or 3, that Elifha could have procured food in this extremity, as well as he procured rain, ch. 3.17 Or 4. that if the Syrians that by Elisha's direction were dismissed, 0.7.4. Haft it the spin shike of Janes Pare forborn to have be-figed the lie, Or city. Blitha having promided the King that God would deliver the City. Blitha having promided the King that God delpaining of deliverance, and thinking himfelf modeled by Elli-ha, is thus energed againet, him. Or 6. the idodarous Prophers and others having before this inftigated him to take revenge on Elifha, he now took this occasion to do it. See 1 King. 18.17.

V.32. But Elifha fat in bis houfe] Either Elifha had an houfe of his own in Samaria, or elfe he was entertained in some friends has own in Salaria, of the law sentertained in lone themse house as in his own. Though by the Spirithe knew the Kings refolution, yet his faith in God makes him sit quietly in his house, not fearing what he could do Pfal. 118.6, &c.

and the elders [at with him] These were such as feared God, and came to the Prophet for counfel and comfort in that extremity; called Elders either in regard of age, or office, or prudence, or i may be in all these respects.

and the king fent a man from before him] From his presence, or from himself; namely, to cut off Elisha's head.

but ere the meffenger came to him] To make known the Kings

he faid to the Elders] He understood by that Spirit which God gave him the Kings purpole, even as he knew the King of Syria's

plot, v. 1.2. and Gehazi's practice, 5th. 5, 26.

See ye how this fon of a murdere? J. e. Joram the fon of Ahab,
who was an occasion of the death of Naboth and his children, 1 King. 27.19. and had suffered the Lords Prophets to be flain, 1 King, 18. 4. This aggravates the murderous mind of Joram

Mat.3.33.

bath sent to take away my head] Though I have deserved no such thing at his hands. See the difference betwirt Jorams former affection to Elisha and his affection now, v.21.

Look when the meffenger cometh, flut the door, and hold him fast at the day? Saints may prevent be'll as much as they are, for they do it by lawful and warrantable means. And to reftrain

wicked ones from executing mischief is a benefit to them as well as to those that escape the danger.

Is not the sound of his massers feet behind him?] This implyesh that the King himself followed hard after the messenger whom he

fent, See I King. 14.6. The interrogative puts the matter out of question, q. d. Assuredly his Master is need at hand. Some think the King was presently touched in conscience for that ungrateful and horrible fact, and thereupon came speedily after the mestenger to hinder the performance. And certainly God can quickly change cruel mens minds, Gen. 31. 29. & 33.4. 1 Sam. 24.17.

V.33. And while he yet talked with them] While Elifha was fpea-

k, 35, Anic wone in your mere with him.

behold, the miffenger came down unto him. Eirher he came onely to the door, and was not fuffered to come in, as v, 32. or the King had overtaken him, and given him a countermand, that he should do no hurt to Elisha.

and be faid] Either the mellenger in the Kings name urtered the Kings words, or the King himself, who had prevented the meffenger, spake as followeth.

Behold, this evil is of the Lord] i.e. The famine, together with the effects that followed thereupon, as mothers eating their own thildren,&c.That evil, as it is a punishment of fin, is from the Lord, is a ound orthodox principle, 18.45.7. Amos 3.6. but to lay it as Jo-ram doth, to the Lords charge, as a matter of oppression and in-justice, is improus and blasphemous.

what should I wait for the Lord any longer?] This argued much diffidence and despair in this implous Prince. It seems Eijsha had promised succour from the Lord, which made him wait some while: But when he faw the great extremity of famine, in a de-fperate distrust he said, What should I wait, &c.

CHAP. VII.

Verf. 1. THen Elisha faid, Hear ye the word of the Lord] He Spake to the King, v.7. and to the Princes that accompanied him, and to the Elders mentioned ch. 6.22.

Thus faith the Lord | See 1 King. 12.24.

To morrow about this time | Because the King manifested a wear rifomness in waiting, the Prophet, to strengthen his faith, sta down a fet and short time for sufficient success. And herein Gods free grace and rich mercy was cleerly manifested. For though the King was fo far from being brought to repentance by that heavy judgement of famine as that he added An to fin and showed great impatience against God and cruelty against his Prophet, yet the Lord confidering their extremity promised pre-

[hill a meafure of fine flour] 780 Seah translated meafire, held Peck and a Portle and fomewhat more. Three of them make one of our Bushels. He mentioned flour not meal, and fine flour, which was finely fifted, to amplifie the miracle.

be fold for a finite!] Set King, Yo. 16. & Y Chron. 22.14.

and two measures of burley for a finite! Barley is a counter
grain then that of which the flour before mentioned was made; which it is supposed was wheat. Compare these commodities and prices with those mentioned ch. 6. 25. and you shall find a great difference between them.

difference between term.

The fouldfers that went out and took those commodities for a booty, brought them to the gate of Samaria, and there fold them to the people. This circumflance of the place ratifieth the truth of the prophetic, as well as the former of the time.

totmer or the time.

V. A. Thus, a lord in whose hand the hing leaned.) Heb, a lord which belonged to the hing leaning hips his bind. The word traditional land his more than the lines of the of the hing grad Officers of State, fuch are mentioned Dan. 6. 3. In Latine he may be called rimmy. He is linguished to be the han whom the King he called rimmy. He is linguished to be the han whom the King he called rimmy. fent to kill Elisha, ch. 6.31,32. For great ones were wont to be so imployed 1 King, 2.29. Of the Kings leaning on an Officers hand,

answered the man of Gold, and faid See I King. 13.1. Though the King and others present rested filent at the promise of the Prophet, as believing the truth thereof, yet this incredulous Prince opposeth

Behold, if the Lord would make windowes in besuen] The word fignificth wide open places to pour down corn in abundance, as water flowing through a fluce, Gen. A. I. He though it not onely impossible that such force of provision could be got on earth in 0 short a time, but also makes mention of heaven, as if from thence God could not send it. Either he thought not of the manna which God rained down Exod, ro. 4. Or he opposeth this promise against that providence, g.d. Though God in the wilderness rained bread from heaven, yet now he cannot so do, Ps. 78.20, might this thing be? This interrogative importes an utter im-

possibility: fo as this faithless and profane Prince doth not onely question the Prophets word but also Gods power.

And he faid | Elisha seplyed to that Prince.

Behold | This particle is premised to assure him of the certainty

thou fhalt fee it with thine eyes] Thou thy felf fhalt be an eye-witness of the truth of what I have faid. Sec v.16.17.

but shalt not eat thereof] Infidelity deprives men of the benefit of Gods promises which others enjoy. Moses himself saw Canaan, the threatning against this Prince, v.20.

V. 3. And there were four leprous men] The Jews fay these were Gehazi and his three fons. fat the entring in of the gate] without the gate, according to the Law,

fat the entring in of the gate; without the gate, according to the Law, Lev. 13.46, yet near unto it, for fear of the enemie.

and they faid one to another, 18th fit we here until we dye?] They had continued as long as they could get any food, but now having nothing to fustain them they consult among themselves as followeth. This is an evidence of the hard-heartednesse of them that were in Samaria.

V. 4. If we fay, we will enter into the city] Thus they reason, not as if they could enter in if they would, but as putting the cafe, if they might enter into the city.

then the famine is in the city] This would do us no good, because we should not find any food there.

and we shall dye there ; and if we sit still here, we dye also] For want

Now therefore come, and let us fall unto the haft of the Syrians] Though they be enemies, let us commit our felves to their mercy In that desperare case they incite one another to a desperate course if they fave us alive, we Shall live] They supposed that in that miferable plight wherein they were by reason both of teprosit and

lunger, they might find some mercy from the enemy.

and if they hill its, we shall but die] They put the worst that could fall our, and thence infer that it was better for them to be flain by the enemy then to perish with hunger,

the enemy then to perinn with number.

V. 5. And they role up in the twift by There are two twi-lights, one in the morning, at the break of days Mat. 18.1. the other in the evening, about an hour after Sun-fer, Prov. 7.9. This was the cvening twi-light, v. 9,12.

to go unto the camp of the Syrians To try what fuccour they might

and when they were come to the uttermost part of the camp of Syria, and wwen they were come to the intermole pair of the comp of Sysin, bebuild, there was no must thereby So from a sever they came to the place where the hold lay, they differend that all were gone from thence. V. 6. For the Lawl had made the holf of the Synthia to hear a noise! This was some hideous noise than thruck them all into a great feat,

yet it went no further then to the ears of thefe Syrians; for none in the City heard it, nor yet chiefe four Lepens. It was therefore supernaturall, and the eighteenth miracle of Elisha. See ch. 8.14. We read of the like 2 Sam, 5, 24, and a judgement not unlike to this is

recorace (n. 19.7,9).

of chartes, and a noife of horfes, even the noife of a great hoft] There founded in their ears the trampling and neighing of many horfes; the running of many chariots, the flouring of fouldiers, the found of

trumpers and the beating of drums.

and they faid one to another Heb. a man to his brother. As all men in relation to their first father are brethren, fo they that are of the fame nation, and particularly of the same imployment, use to be filed brethren. They were at their wits end, and knew not what to think, and therefore enquire after one anothers opinion ;] and most of them agreed in that conceit which followeth

Lo, the King of I feel hath bired against us They had no ground to think that the King of Israel had done such a thing, but onely they imagined fuch a thing might be, because they knew not what elfe to think of that matter.

the Kings of the Hittites] The ancient Hittites were destroyed by the Ifraelites according to Gods charge, Gen. 15.20. Josh. 12.7,8. yet some of them might remain and grow into a nation; or some other people of Islands may be here meant.

and the Kings of the Egyptians The Egyptians were a mighty and warlike people, much feared of most Kingdoms: Under these the Ethiopians may be comprized; and in that respect the word Kings in the plurall number is used.

to come upon us] Suddenly to surprize and destroy us.

V.7. wherefore they arose and fled That former conceit had possessed the mind of them all so as they durst nor stand against them, but arofe and fled, i. e. speedily and hastily made away as fast as they

inthe twilight] This must needs be but a little before the lepers come. Had it been in the morning twilight, certainly in that day fome of the watch-men in the towers would have epyed the enemy running away. This shewerh how seasonably the Lord ordereth fit occurrences to fall out together.

and left birs item? For they could find no fafety in them.
and their borfs and their affer] For they thought they had no time
to faddle them, and fit them for their flight.

coen the camp as it was, and fled for their life I Imagining there was no way to cleape. For the Ifraelites were in a flrong defenced City before them; And if the enemy had come upon them behind, how

thould they have escaped?

V. 8. And when the set expersesme to the naterniost part of the camp]

they went into one tent] The first they came at.

and did cat and drink] Refreshed themselves, being almost hunger-starved.

and carried thence filver and gold, and raiment] That therewith they man control nome in or and gone, and a summing that there will they might provide for themelves, even in after-times.

and went and hid it] Fearing left any of the Syrians should espy them, they would take away all from them.

and came again, and entred into another tent | Their former good fuc-

ceffe in one tent made them venture into another.

celle in one tent made them venture into antonner, and carried thence also, and went and bid ir] Their coverous mind made them fill to lay up more and more. Neither the mortall difease that was upon them made them cease locating up, nor yet their knowledge of the need of their brethren in the city made them as yet think upon them,

V.9. Then they faid one to another] Now they begin fomething better to think of the matter.

We do not well] Upon fight of their fault, they confesse it one to another.

this day is a day of good tidings] They now different that all the e-nemies were fled, which could not be but gladform tidings to their brethren in the city, who had been fo long befieged, and brought to that extremity which is mentioned ch.6.15,28.

and we hold our peace] Thus they check themselves, for not making

known to the city that good news which God at first brought to their notice.

if we tarry till the morning-light] So as they out of the city may difeern that the enemies are fled.

some mischief will come upon us] Heb. we fall find punishment. Or, iniquity will find us. The word fignifieth both iniquity and punishment.
Their meaning is, that the routh of the matter being found out, and they known to have notice thereof, they should be accounted evil-doers, and accordingly punished. See Num. 32.23. Subjects are bound ro make known fuch good things as concern the whole State, upon pain of difloyalty.

now therefore come] They ftir up themfelves to communicate that good whereof themselves had been parcakers.

good whereor the mierves had over partakers.

that we may go and tell the Kingr houlfold] This was the faireft
way, and best becoming prudent subjects, to make known a matter of
such publick concernment first to the King and his Counsellors with him, that they might the better order the same for the commod good of all.

V.10. So they came, and called to the porter of the City] For the City being thur up,he was the fitteft man to whom first they could defare the matter

and they fold them, faying It appears that there were watchinen arrending on the gate, together with the Porter. In which respect this word them is used. They, i.e. the four lepers, v.3. told the Porter and the watchmen that which follows,

We came to the camp of the Syrians This shows how they came to know what they do declare.

and behold, there was noman there We could see none at all.

nelther voice of man] We could not hear any man fpeak or make

ny noile but horfes tied, and affes tied] Tyed to the manger, not faddled nor fitted to be ridden on.

and the tents as they were] Furnished with beds,meat, drink, and other necessaries.

V.11. And he] The chief keeper of the city-gate, to whom the lepers first told the case.

called the porters] The keepers of the gare of the Kings Palace .-and they told it to the Kings house within The Kings porters went nto the Palace, and told the Kings houshold that they might tell

to the King the forefaid good tiding.

Yi 11. And the King and in the night | Upon the learing of lo good tidings, the same in the result of the same in the hearing of lo good tidings, though it were annot after he was warm in his bed, he arole and to this bed, more throughly to confider of the matter, and faid amon bid fervinits | Such as were of his privy confiel. See

I will now [how you what the Syrians have done to Hs] This was an apprehension of his own, which he makes known to his Counfelors, to try whether they were also of his mind,

They know that we be hungry Thereupon they may think that we will adventure upon any thing to get food,
therefore are they gone out of the camp] To lay a bair for us, and to

Hure us to come thereunto.

to bide themselves in the field] In some secret place, where we may not know where they are. faying, when they come out of the City | Leaving their gates open.

we shall catch them alive] Coming suddenly upon them, and so furprizing them.

and get into the City] After we have got their Souldiers that come out into our tents, we shall easily make all in the City yield unto us. This shows that he was possessed with wonderful great fear, and either forgot or believed not the Prophets promife, v.1. which was the very next day to be accomplished. Fear made him suspect more then was meet ; but Faith would have made him hope for some good thing from this news.

V.13. And one of his fervants | See v.12.

answered and said, Let some take, I pray thee, five of the horses that
remain | It seemeth all the horses in the city either died for want of provender.

he observed.

provender, or were eaten up for want of other food, except five of the Kings horfes. These are faid to remain.

which are the in the cloyd Heb. in it. This particle it hath reference indeed to the city, and therefore is here well expected by our rence indeed to the city, and therefore is here well expected by our gate, and be dyed] See v.17,18.

Behold, they are as all the multitude of Ifrael that are left in it] Under this word multitude are comprized men and horfes. Now they were all ready to perift for want of fustenance; so as if they should be taken by the enemy, it would be no great loffe, feeing they that tarried were like all to perish.

Behold, I fly, they are even as all the multitude of the Ufraelites] Because the case was too too evident and apparently true, he sticks not to prefs the same words again. So Gal. 1.9.

that are confumed] Are so pined away as they are ready to perish.
This he saith to answer a secret objection: For it might have been faid, There being left but sew horses in the City, even they also will be loft by fending them to the camp. But this answer shews that if

fo, it would be no great lofs,
and let us fend and fee Upon the fore-mentioned ground this Counfellor perswades the King to make a trial, by sending out some to

efpy how the camp of the enemies flood.

V.14. They took therefore two chariot-horfes Two that were won to draw a Chariot. It is to be supposed they set a man upon each

and the King fent after the hoft of the Syrians] The counsel feeming

good to the King, he readily yields to it.

faying, Goe and fee] Observe whether that which the lepers have faid be true or no.

V.15. And they went after them unto Jordan] Jordan was a great and deep river; and finding no enemies betwixt Samaria and it, nor any place where they might lurk within that compass, but rather many evidences of their running away, they might well conclude they were fled.

surywere nea.

and lo, all the way was full of garments] Which they cast off that
they might not hinder them in their slight.

and vollet! The word is put for fundry things usefull to man; as
for vessels which hold iquor, Est. 1, instruments of musick, [sa. 22,
24, instruments of iron, Numb.35, 16, lunning instruments, Gen.
21, analysis instruments Gen. 4 Merc is insulved that them 27.3. warlike inftruments, Gen. 49.5. Here it is implyed that they cast away all manner of utensils that they had. See 1 King. 10.21. which the Syrians had caft awayin their haft] Fear made them fly with all the speed they could, 2 Sam.4.4.
and the misseners returned and told the King After they had evi-

dence of the enemies flight, they did not plunder for themselves, as the lepers, v.8. but presently brought word to the King how the case with all flood.

V. 16. And the people went out] By the people are here meant the Souldiers that were fent forth.

and spoiled the tents of the Syrians] i.e. Took all the provision they had left, and what elfe was fir to be carried away.

So a measure of fine flour was sold, &c. according to the word of the Lord Made known to Israel by the Prophet of the Lord, v. 1. This fhews that the fudden change of scarceness to plenty, was miracu-lous, because it was foretold. For simply to foretell a thing is a miracle. So as this was Elisha's nineteenth miracle. See ch. 2,14.
V.17. And the King appointed the Lord on whose hand he leaned, to

v.1.7. And W. King appointed the Lord on smole chand it estimate, to have the charge of the gets! There to fland, and to keep the people from a tumultuous running out of the city, which he feared they might do upon the newsof fo great plenty. This was the cause of that Princes death, and ordered by the diwine providence to fulfill what was foretold v.z.

and the people tred upon him] Hunger makes men break through stone-walls. All the authority and power this Prince had could not restrain the people.

in the gate] The Souldiers bringing all manner of provision to the gate of the city, asv. 1. the people would not be kept from going out; but thrust so hastily, eagerly and disorderly, as they threw down the Prince that stood in the gate, and trod upom

and he died] His very breath was preffed out of his body by the

peoples trampling upon him.

as the man of God had faid Though fo much were not uttered in exprefle terms, yet so much was implyed when the Prophet said, Thou shalt not eat thereof: for certainly had he lived, he would have had a good share in that provision, and have eaten thereof. This is a a good mare in that providing, and have eaten thereof. I his is a clear evidence of Gods providence in bringing to paffe what him-felf hath foretold. And it is just that he which will not believe the truth of a promife thould not partake of the benefit thereof. This also being according to Elisha's prediction may be accounted his twentieth miracle. See ch.2.14.
who Hade when the King came down to him] This plainly shews

that the King himfelf was present when the Prophet foretold this plenty, v.r.

V.18. And it came to pass, as the man of God had Spoken to the King V.13. And it came to pajs, as the man of you may spopen us to syrea.

This hath relation to the beginning of v.10. that it fo fell out.

failing, Two measures of barley, &c. J. Compare v.18,19, with v.1,2.

and ye thall find that they agree in phrases, and fo give evidence of Gods truth in accomplishing the words of his Prophet, both of pro-

CHAP. VIII.

Ver. 1. Then Though that which follows v. 3, &c. be after the fuccour afforded to Samaria, ch. 7.1, &c. yet this predi-In incour arrorded to ammeria, in, 7.13 etc. yet runs prediction may well be supposed to have been long before, and that the famine here mentioned was not occasioned yet much increased by the Syrians frequent inroads into the land of lifted, where they committed much spoil, and took away or spoiled all store of food. And the famine in Samaria mentioned ch. 6.25. was the greater be-cause of the famine throughout the whole land. So as that great famine in Samaria might be even then when this general famine

"Bake Eiffas unto the womam" The Shunamite, ch.4.8,9, &c.
whose so had reserved to it! Chap.4.3.7. This being an extraordinary work, and avery great blefting befored upon her, she is
described threeby, as a memorial thereof.

faying, Arife, and go] See 1 King. 14.2. She had shewed great kindness to Elisha, ch. 4.8, &c. therefore he doth what kindness he

Radicis to Talling with a state of the first fir

for her money. This could not be in her own countrey.

for the Lord hath called for a famine. This sheweth that famines, and so other judgements, are at Gods command. So Pial. 105, 16. Jer. 25.29. Hag. 1.11. A Centurion acknowledged as much of Chrifts power over discases, Mat. 8.9.

and it shall asso come The power of Gods command is such as even senseles creatures yield thereto. Witness the ten Egyptian Plagues, Pfal. 105. 28, &c.
upon the land] This famine was not onely in Samaria, as ch.6.25.

but throughout the whole Kingdom of Ifrael,

feven years] A very long time for a famine to last, as Gen. 41.27.
Sam. 24.13. In Davids time there was a famine three years, 2 Sam. 21.1. in Elijah's, three years and fix moneths, Luk.4. 25. in the time of the Judges, ten years, Ruth 1.2,4. when men continue in fin impenitently, and so remove not the causes of judgements, no marvell if famine or other plagues long continue. The famine, r King, 17.1, the want of water, ch. 3.9. moved not the King and his fubjects to depart from their groß fins; therefore God addeth a longer famine.

V.2. And the woman arose] She believed the Prophets word, and

V.1. And the woman aroje! I see Believed the requires woul, and thereupon quickly befitted ther felf, and arofe.

and did after the frying of the man of God] See 1 King. 13.1. She teflifted her obedience to God, and care for her felf.

and the went with her houlbuid] She had as great care of herfa-

mily as of her felf, I Tim. 5.8.

muy as of her left, 1 hm. 5.8.

and fojourned in the land of the Philistines It is very probable the
famine was also in the land of Judah, or elle questionless this pious
matron would have sought to have sojourned there, and not among the enemies of Gods people. Or it may be that at this time there was peace betwirt the Philistines and Israel. Isaac in a like case did the like, Gen. 26.1. and David upon another occasion, 1 Sam. 17.1,2. and Joseph, Mar. 2.14.

V.3. And it came to paffe at the feven years end] Though God fuffer his judgments long to lye upon a people, yet at length he is pleased to remove them.

that the woman returned out of the land of the Philiftines Necessity had forced her to abide there: but now her mind was on her own

countrey.

and the went forth to cry unto the King After the was returned into Ifrael. It was usual of old to make complaints to Kings. 1 King.3.

for her house and for her land] In her absence either the King or his officers, or fome other great man had feized on her house and land; or her kindred had laid claim thereto: Some way or other it was withheld from her. Sundry circumstances do evince that this woman was now a widow.

V. 4. And the King talked with Gehazi Gehazi was infected with leprofic, ch. 4.27, whereupon a great doubt is made about the Kings talking with him. For a leper was to be put out of the camp, Lev. 13.46. Some think this hiftory was acted before that of Naaman, ch.5.1,&c, and then there is no doubt about that point, because Gehazi was not then a leper. But there is no reason to alter the order of the histories upon that ground. For though the law commanded that the leper should dwell alone without the camp, yet it no way forbids one that is clean totalk with a leper. Besides, Gehazi upon fight of Gods displeasure against him and judgment upon him for his fin might repent, and upon his repentance have his judgment removed, and be cleanfed. And it was an evidence of a good disposition, that notwithstanding the plague of leprose inflicted on him by his master, he speaks honourably of him, mise and of threatning. A promise is made, v.t. the accomplishment and faithfully declares the great works which he had done.

the fervant of the man of God] See ch.4.12. 1 King. 13. 1. faying, Tell me, I praythee, all the great things that Elifacheti done! The histories going before do clearly them what wonderfull great things that Propher had done. Twenty mercles of his have been

these was of those which he had done to Somb this King himself had feen ch: 3.10, & 7.6, Sc. Others were famous every where al-

matter and the Kink Heating a general tumor of many of chequide-fired to be diffinely infructed in the particulars by the Ter-vant of the Prophet; who had been an eye-witness of most of

A. 4. And it came to palle as he was telling the King bow he had reflored a dead body to life] This was a great more indeed, and to a natural mans appreciation interedible; thereof God to disposed the falling out of matters as the King had an undoubted evidence

thereof in the flory following.

Hat belold I This was to clear a demonstration of the providence

of God in dispoling matters most featonably as it is most worthy to

be fully affured of fo great a matter by her fell, the being then

thatold him That it was true that her lin had been dead, and batter in the second of the se

faying, Restore all that was hers] Take order that all be restored to

het again, and that nothing of hers be kept from her, and all the fruits of the field i.e. all the revenues that had been made of any commodities raised out of her land.

finestive day that five left the land Namely the land of Ifraci.

week tile now I Thie time here fee down by the King was many
years. For the was advised to go out of the land at the beginning

of the famine, which continued feven years, y. t. But all the fraits that in that time had grown our of the land could not have lifted

folone; neither is it probable that if they could, they would have been laid up in fuch a three of need. The revenues therefore; as a

and Benhadalibe Ring if Syria] Seech. 6,24.

was field This fickness was not in the kind of it mortall, v. 10. It

is thence gathered that it was out of grief and shame upon the

and it was told him] By some that knew Flisha, and the power, o God manifested by him, and that wished well to Benhadad.

failing, The man of God is come hither] Elifha had done fo man

famous works as he was known to be a man of God not onely in

Ifrael and Judah, but also among the heathen round about, and in Syria especially, because of the heating of Naaman, ch. 9, 14. the

discovering of the Syrians counsels, ch. 6.11. the disappointing of their troops, ch. 6.20. and the flight of their host, ch. 7.6,7. See

Tking, 13, 1.

V.8. And the King faid unto Herzel] It is probable that Naaman was at this time dead; or had given over his place of command, (whereoffee ch. 5, 1.) because it required him to fight against the bear the King because he professed to the professed

people of God, or was pur from it by the King, because he professes the true God of Ifrael, ch.y.17. and that this Hazael was put in

his room as Bena jah' in the room of Joab, 1 King, 2.35. So as the King lent the greatest in his Kingdom next to himself, as a Mes-

and go meet the min of God] Such respect he hare to the Prophet, especially by reason of this his sicknesse, that though he

were a King, he dorn not fend for him, but fends to him where he

and enquive of the Lord by him, [aving] The title Lord here is the interpretation of Jehovah. See 1King. 18.21. Here fee the difference

in their fickness: Ahazia fends to an heathenish Idol, ch. 1.2 but

Benhadad to Jehovah: Ahaziah sends to the Prophet of the Lord

Tabe a Prefent in thine hand] Sec chi 5.5.8c 1 King 14.3.

flight of his great army from Samaria, ch. 7.7.

fenger to the Prophet.

the woman whose fon he had restored to life, See v. I.

n certain officer] Or, Eunuch. See 1 King 12.9.

to flay him; Benhadad fends a prefene to dr. Peophet, whow the minds of the Lord by him? The words fee out officily a defice to know the films of his films? The words fee out officily a defice to know the films of his films by bucquefilms fee they introduced also a define of the Prophete prayers for his recoverage; for his had leard express forced, ch. 7.17.18 ce ch. 2.14. It appears that a great part of the time of the feven years fantine Ebsta a was at Damaseus, w. 7. and fo not in Ifrael to work more miradles there. But a great fame

what he had done for Maaman, ch.5.14. do. 1914 had heard What he had been to meet bim.] Both King and Subjects much respected and reverenced the Prophet.

andition a Brefout with hing | Heb. in his haid. See ch. s. s. cook of with page of thing of Danafeut] This general particle every isto beitaken of feveral kinds. Danafeus had great flore of choics commodities, and whatfodver precious and pleafant things Syria affordibl (and it affordedigener variety) what brought chither. The preferig sherefore mild hedde be a very inctious one, and also a bountiful one, as the words following flow.

— fourly kamel burden [N. Caniel viceth to case, more then sicher

Albor Horfe, on any other beath than is used for carriage (Sae t King, to. 2) This present was far gleater then Naamans, 41,52, What will not Kings and their great ones have for their his and and came and flood before bim | This was a toftimony of much te-

verence. See ch. 5.9.

live her, and therefore the comes to the highest in authority. and fairl, Thy fon Benhadad King of Sprin]. Though a King, and here her, and therefore the course to the many of the built, and for her land See 13. And Geher Jain 18 to 18. And Jain 18. And of another countrey, yet (on to the Proplier. The title for is beite used in a kind of submission, implying that he was ready and defirous to be infructed by the Prophet: For they who were scholars of the Prophets, and came to be taught by them, were flyled fons of the Prophets, ch. 2.3.

hath four meto thee, faying I his Mazaol promifeth the rather to move the Prophet to wald to his motion, broadle he came not of them:
whom Elifts reflored to life] Ch. 4. 15.36. 1 200.13 100.01 200.
V. 6. And when the Ning. asked the woman's Though that which Gelieve had told him. of her fon were tries; the life much defined to move the Prophet to yeld to his motion, instance he cambine or his walked, but by the appointment of the Kinghis Maker.

Shall revover of this if the P? See was All of all forts at wery defines before hand to know the lifter of their loven of their friends

and fully.
Thou mails bertainly recover] Hob Living that flate live. Sec. 1 King.

3.13. In the Hebrew there is a double reading; one in the reat with ab? a negetive particle; the other in the; maggin with? a relative. The foremer may be thus cad \$59,850; thing thus fleat live. The synchritus take it; apply the negative to the work due; and, affiredly thus Palis native. The latter may be thus reach \$69,90 hm, living thes fleat live; 19/1 as our Englishman in The maniferent living the fleat live; 19/1 as our Englishman in The maniferent living the particle of this olding, thou mail entainly recover, having reference to the native of the difcale, the world that it was not fo dangerous as of it felf it would deprive him of life.

howbeit the Lord bath [brived me] There, could be no exernal cuidence to find our that which followeth ; therefore he faith the Ford shewed it him. The Lord knoweth things to come as wold accepted

ocen i au up 3 nich a tinte of teed. The revenues therefore as a rebellid, must here be pitanted. And they being the revenues of lo many years must fields be great.

7.4. And Fills a timer to Dissusting. This being after the relief of Samaria, it cannot be fluppofed that Flifing went to Damasfuss frottom against the faining. The flory following fluwest that God durched him thirter to forcet! the things hereafter feet down. Of Patentine God. that be fault furely die] Heb, that doing he fault die Dee I King 8. 18. This is it that causeth all the doubt ; for it fremeth to confire. dift that former claufe, he shall live. But distinguish betwise the kind of disease and the event that followed, and this seeming contradiction may be easily reconciled. For the was before noted) this clause; The shall live, had respect to the kind of disease, which was not mortal, but recoverables and in that regard he might have lived if no other thing had intervened. But the Lord knew what Haznel would do, v. i., and in regard of that event it is truly faid that he flield afteredly die. To fuch a like purpose, but in a coverary event, another Propher faid to one that in the evene did not die, Thou fluit die, and not hive, namely, in regard of the haure of the different which was morral and irrecoverable; yet afterwards he faid unto him in the name of the Lord, I will heal thee. For God by his omnipotence overcame the power of that fickness, so as he recove-

ored, and lived fifteen years after, cl. 10.157.6.

V. r.i. And be filled the commences fledfafily]. Hob. and fet it. i.e. removed it not from the object on which he fetled it. This is species of Elisha, who looked wishfully (as we speak) upon Hazaels face, and turned not his eye from him.

untill be was afhamed] Wherounto this relative be hath reference is not expressed: thereupon some apply it to Elisha, as if he had continued to fix his eyes till he himself was ashamed with looking fo long upon a thing. But it may more firly be applyed to Hizzel,
who was affinmed and blufted again at the Prophets looking upon

him fo Readily.

and the man of God trept] Being inwardly much moved with thee eruelty which he forefaw Hozael would execute upon the people of God. On fuch an occasion was another Prophet moved, Jer. 4.19.

V. 1. Yea and Christ alfo, Luk, 19.41.
V. 11. And Hazael faid, 11thy weepeth] When he observed the Prophet not onely to fettle his counternance upon him, but also to weep, he had an earnest defire to know the reason.

betwixt Ahaziah a King of Ifrael and this Benhadad King of Syria my Lord This is a ricle of reverence. Prophets of the Lord were had in high account, and much respect was showed un-

Chap.ix.

to them by Kings, Nobles, Captains, and others. See v.9.

And be answered, Because I know! The ground of this knowledge

is munifested, v. 13. the boil that thou wilt do unto the children of Ifidel As other Kings of Syria had born an immortal hatred against the children of Ifract, to the Prophet knew that this man also would be of the

fame mind. The evil he meaneth is particularly expressed in the words following.

This frong bolds, wite thou fet on fre T nou wilt not whink it enough to enter into their towns and cities, and spoil them of their goods; but thou wilt burn to the ground their forts, caffess and

other frong holds, the more to weaken them. and their young men witt thou flay mith the smord] Thou wilt give them no quarter for their lives, but kill all that thou canft get into

thy clutches. and wife dalb their shildren] Such as never had done him any hurs he would destroy by knocking out their brains, as Pfal.

157.9.

"and ip up their women with child] This lie would do, at take childred out of the womb, and deftroy them before they were born that if he could, he might quite cut off the remainder of Ifrael. Thefe

were excellive acts of cruelty.

V.13. And Hazael faid, But what] He was fo moved at the hearing of these matters as he could no longer forbear, but expostulated the case as followeth.

is thy fervant] He continues to continue a reverent refped to the Prophet (as before v.11.) though the Prophet had laid forth his ciucl disposition,

a dog] As a dog, fierce cruel, merciles, that will tear in pieces all he comes at. See 2 Sam. 3.8. Mat. 7.6. Phil. 3.2.

that he should do this great thing Such barbarous and inhumane cruelties as no reasonable man would do, proper onely to savage. ravenous and unreasonable beasts. It may be supposed that Hazael at this time did not think he should do such cruel acts: but no man knows the depth of his own corruption. The heart is decenful above all things, and desperately wicked sivello can know to? Jer.

And Elifba anfwered the Lord bath [hewed me] The Lord fearcheth what sailon an interesting the training are nated and open and to be gree; Heb. An 3, informuch, as he knoweth, beforehand what men will do in after-times. Concerning this particular, the Lord shewed it to Elisha by Elijah, I King. 19.16.or by speciall re-

retarion.

that then flosh be King over Syria] This Soveralgray was it that not onely gave him the occasion, but also fitted bin upto excuse that crulety. The Lord was july and significous in putting him into that place, that so he might be this fourge to positifi idelations and the light of the fourge to positify idelations affact), but those rout and rebellious firstel; but those rout acts were effects of that cyil disposition which was in him before he was King; By this doth Elisha ratific that which before the Lord had done by Elijah

in anointing Hazabl King over Syria; 1 King. 19.15.

With So be departed from Elifba! Having received an answer from him.

and came to his master] Who had sent him, v.8. and came to me major; who not not not not to the ?] The King earnestly desired to know the Prophets aniwer, and therefore, as soon as he saw him, demanded what it was.

And he answered; He told m: that thou shoulds surely recover] Heb. living thou fluit live. He ulfed the very works of the Propher, but in another fenfe : a 'riedal' he related but, apart on his anfwer, concerning the nature of the diffeafe. That which the King most defired to know, the little and event of the diffeafe, he concealed.

V. 1., And it came to helf on the moview]. Hazael having underflood that he himself thould be King, and fearing left his Matter double the concealed.

Another the himself floud be King, and fearing left his Matter.

complithed his evil purpose for obtaining the Crown,
that he took a thick cloth This is diversly expounded. Some take

it for a blanker, some for hair-cloth, some for course canwas, Surely it was such a kind of cloth as was fit to stop the breath, and dip it in mater]. Haply upon a pretense to cool and refresh the King, as is he aimed at his present ease and future

and threadit on his face | That thereby he might stifle him. This crafty murderer of his Soveraign used such a means to take away his life as might feem a remedy to cure him, and would leave no mark of violence offered unto him.

fo that he died] The event was according to the murderers intent

and this Problems answer.

And Hazael reigned in his fleed I t appears by this that none of the Syrians (liperced this much of the Syrians (liperced this much of the Fix flow, and therefore questioned not Hazael for it, but quietly fuffered him to fucceed in the thrope, either obecause the King had no children, and Hazael was of kin to him to or because the King had no children, and Hazael was of kin to him to or because he was so powerfull as none durft oppose him, or fo gracious with the people as they chofe him. V. 16. Ard in the fifth year of Joram] This was while Jehosha-

phathimfelf lived, 1 King, 22, 41, 42,

he found hab King of Ifact] See on ch.1.17.

In the city of David] See 1 King. 11.43.

In the city of David | See 1 King. 11.43.

In the city of David | See 1 King. 11.43.

In the city of David | See 1 King. 11.43.

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In the city of David | See 1 King. 11.43.

In the city of David | See 1 King. 11.43.

In the city of David | See 1 King. 11.43.

In the city of David | S

I hofhaphat is faid to be King of Judah when Jehoram the fonos Aliab began his reign, chiz.17. it is to be taken but of the govern-

ment of a Viceroy. See Ch.1.17.

Jebramithe for of Ichestaphat King of Indah bugan to right 11-leading register. The registed: There is thrice mention of this Jehorauns reigning: 1. As. a Viceroy, in the last year of Ahab, and fight of Ahaziah, ch. 1.17. Hardbout fix years after, which was the fifth of Joram fon of A. hab, here mentioned. For then Jehothaphar made him King, cven while he himfelf lived, and in this respect is said to give the Kingdom to his cideft fon Johoram, 2 Chronias. 3. 111. When Jehoshaphat died, 2 Chr. 24.1.

Vota Thirty and two years old was be when be began to reign See

and he reigned eight years in Jerusalem]. Your years in his sathers life-time, and other sour, after his death.

WolB. And he realized in the way of the Kings of Ifrael This is especially meant of his idolary, Bur other cylls are also intended.

See 2 Chr. 11.4, &C.

na did the boule of Abab J. By, house is here meant Ahab himself and
his stock, They, besides, the Calves, served, also Baal, ch. 16.31. and
herein the King of Judah imitated them.

metern the Amy on Judan mutated them, for the daughter of Author was bis wife]. Her name was Athalia, She drew-him to fullow, her fathers courfes. See a Chr. 2.2.3, Wives ufe much to prevail over husbands, especially in drawing them to eyil. See King. 11.4.

and be did coil in the fight of the Lord] See 1. King. 21.20. Of the evil-which, Jehoram did. See 2 Chron. 21.5, &c.
V. 18, Tet the Lard would not destroy Judah]. He would not unterly

cast them off from being his people, though he suffered enemies much to annoy them, 2 Chr. 21.16217.

for Dayid his fewants fable 3 See 1 King 3, 6.8e 11.12. as he promised him to give him alway a light] Aleb. caudle, or long. Sep. King. 11.36. and to his children Generation after generation, till his furcess.

on ended in Chrift, Luk.1.31. V.10. In his dayes Edom repolted from under the band of Judah

and all the chariots with him] Here is a Synecdoche, Forunder thariots are meant horses, horsemen, and all manner of Souldiers

and preparation for war,
and be rofe by night.] That he might come upon them fuddenly
and furprize them unawares; So Joshua 10, 9, and Saul, 1 Sam. and [mote the Edomites] Had the better of them put them to flight,

and impetent summers I raid the better of intemplett them to nigot, and flew inany of them, See r King, 1,129, which compalied him about I Though Joram came upon them it en night, yet the Edomites were for numerous, and fo well prepared as they compatied his army round about: But the Ifraclassio

manfully frood to it as they put the Edomice is of light, and the captains of the Chariots and the people fled into their test; Not a wing onely or a part of the army, but Commanders and Souldiers, even the whole hoft, fled, and came to their own

V.22. Yet Edom revolted from under the hand of Judah] Though the Edomites were at that time put to the worft, yet the Ifraelites one pursuing their victory but returning luone again, the Edo-mites gathered such strongth as they could not be kept under as in former times, but persisted to maintain their own right, and to uphold that King of their own nation whom they had fer up. Herein was Isaacs prophecy fulfilled, Gen. 27,40. See on 2 Sam.

unto this day] See 1 King. 9.13. & 11,19.
Then Libnah revolted at the same time] Libnah was one of those cities of Canaan which of old was governed by a King of its own, John, 10, 23,50. & 12,15. It fell to the lot, of Judah, and was in special manner dedicated to the use of the Levites, John, 11,913. It was a frontire city, and one of those which the King of Allyna securion when he came with his lurge host to have taken Jerusalem, ch. 19.8. The revolt of this city was a matter of great confequence. After mention thereof 2 Chr. 21, 19, this clause is added, because he had for aben the Lord God of his fathers, which some take to be the reason why Librah revolved from Jehoram. But it may have a more generall reference, to the revolt of Edom as well as to that of Libnah, yea, and to other judgements also that befell him. Herein we see the wife providence of God in ordering punishment according to the fin: Joram cast off Gods yoke, and revolted from him, and brake his covenant; and Edom and Libnah cast off Jorams yoke, and revolted from him, and brake their covenant with

V.23. And the rest of the acts of Joram, &c.] Sec I King. II. 41.

V.24. And Joram flept with his fathers] See 1 King. 2. 10.
and was buried with his fathers] But not in their sepulchres, Chron, 21, 20.

in the city of David] See I King. 11.43.

And Abaziabhis fon reigned in his stead] This was his youngest son. Ý.25.

V. 25. In the twelfth year of Joram] i. e. the last. For Joram reign - | Some pur this difference, that the horn did intimate a perpetuir. V.1.5. In the twelfity year of formal i.e. the last For Jorath reignabut revelve years, ch.3.1. and he and Alazziah were both lining had by felus, ch.9.4.1.4.7. This treeffity year must be cateen exenç for the very beginning of it. For in the eleventh year of for am compleat, at the end thereof, Alazziah is faid to begin his eign, ch.9.4.9. Some reconcile the difference thus, that Felon being units to govern by readon of his fore difference thus, that Felon he was a supplementation of the supplementa began to govern in the eleventh year of Jehoram son of Ahab; but in his twelfth year Jehoram the King of Judah died, and Ahaziah

In no wearest year year comments among a properly begin to reign, the food Anhab hing of Ifrat! Seev. 16.

did Ankab his foo of Jeboram hing of Judoi begin to reign! He had three names, Abrajah, Atariah, a Chron. 22,6. and Joshim, So Eliakim was called also Jebojahim, ch. 23,34. and Joshim,

I Chron. 15. V.26.Two and twenty years old was Ahaziah when he began to reign] 2 Chron. 22.2.

and he reigned one year in Ferufalem] For in his first year he was

and the constraint of the cons as by daughter here is meant grand-child.

as by automore nere is meant grana-enne, hing of Infael See 1 King 16.16. V.27. And be walted in the way of the boufe of Ahab, and did evil into fight of the Lord, at did the boufe of Ahab]. The like is noted of his father, v.18. So as like father like [6].

nis tather, v. 18. 300 as like rather like 10n. for beyast left in late 10 feb buy of Abb] As Athalia is faid to be the daughter of Dom's v. 26. becaule her father Ahab was Omti's fon, so Ahazish is faid to be the foin it late of Ahab, becaule in the first father form was fon in law of Ahab. But becaule it is not fimply faid that he was the for in law of Abab, but of the boule of Abab, fome infer that he had another wife of the house or kindred of Abab,

and in that respect is faid to be the son in lay of Ababs bons.

V.28. And he went with Jorant the son of Abab bons ship father JeHoram and his grandstather Jestoshaphat were bewitched with the house of Ahab, to associate themselves therewith, so was this Aha-

to the war against Hazael king of Syria in Ramoth-Gilead] This war begun by Ahab proved farall to him. 1 King, 22 3,34. So also did it

and the Syrians wounded Joram In those dayes Kings put forth their own persons unto great danger in battels.

their own periors unto great danger in battels. V. 19. And him Joram word back! From Ramoth-Gilead. to be bested in Jeyrel! See 1 King. 18.46. of the wounder which the symma had given him! Heb. pibrawith the Syrians had wounded. They were fuch, fore wounds as he durft nor remain at Ramoth-Gilead, via the trials to a more fecure place. at Ramob! it. at Ramoth-Gilead, via the trial to a more fecure place. at Kaman] Le. at Camoth-Gueau, v. 20.
word he fought againft Hattel bing of Spria] It appeared that Jo-ram in his war had beaten the Syrians and taken Ramoth-Gilead, am in his war had beaten the Syrians and the Chi-

in that he left Jehu the Captain of his hoft and the reft of his fouldiers there, ch.y.1,&c.

ionalers there, cn. 9.7,8cc.
and Abacjab the fon of feboran king of Judah Sec v. 15;
ment down to fee foram be fon of Ababin Jegred He went with
his to Ramoth Oilead, and now he goeth to vifit him in Jez-

tel. biddle be was field. He was mortally wounded; and a wounded that is forecimes faid to be field. See 1 King. 22.34... Of it may be that by his wounds 'he was eaft into a fever and in that respect properly faid to be fich.

CHAP. IX.

Ver.i. A Md Elifts The copulative parcicle joineth this Chapter fame history.

fanch throy, the Prophet Called one | Seeing the 'Holy' Ghoft doth not here in particular mention who this was, it is too great curiofity, to deter-mink lim to be Jonah the fon of Amtreal, Jon. 1.7, who they fay was the widows fon of 'Zarephath, whom Elljah railed from the dad, 1 King. 17.2.1.2.3. It is probable that he was one not known to lehu and the others that were with him, that fo the matter being 1 Aung, 17, 23, 23, 18 is propagie that he was one not make to Jehu and the others that were with him, that so the matter might be carried the more privately. Had Elisha himself goods, there angin be cauted the more privately, rata fitting that the would have been prear fullpiction about the reason of life coming before the particular cafe had been made known. Some regreend Elihats and age to be the reason why he when no bindfell; but that is not probable, because he lived about fifty years after this, as we also a some probable, because he lived about fifty years after this.

chi 13 and of the third of the prophets of the third of th

red a this time of Josams and Ahaziahs using together at space, six the like was be skipefiedingsing.

and take this bax of oil in this brad] He did not lend limit of the Temple for holy oyl, but that which was prelight, because the matter admitted no delay. The word translated both sixfaithfield both, is summer to the control of the most of the word translated by the control of the most of where the control of the most of the most of where the control of the most of the white the control of the most of t i Sam. 10.1. Now whereas miention is made! of a horn of of where-with David was anointed, 1 Sam. 16.1. and Solomon, 1 King. 1.39.

of their Kingdomes, but the viol or box a deficiency or failing in

and go to Ramoth-Gilead] Though Joram by reason of his wounds and go to Kamain-Guessa J. Longgo, Joram by reason or the woulded had gone from Ramoth-Gilead, cl., 8.2.9. yet his Caprains and fouldiers, even his whole army, there remained to keep it fafeagainft the Syrians: By which means Jehu had the fairer opportunities. tunity, being chief Captain or General over the whole hoft, to

tunity, being thier Caprain or useneral over the whole holt, to furprize Joram, who was ablent from his army. V.2. And when thou comell hisher, look out there febu 1 He was the man whom God appointed to take vengeance on Ahabs house. Wherefore that this mellenger might not mistake the man, he wils

Wherefore that this memerager might not mutake the man, he wills him to be careful in looking him out.

the son of felosspapes the son of Nimshij See t King. t. i...
and so in Be not affind, though there be many together!
but go in white he is, that thou mayest the better 'speak to

and make him arife up] Not by force, but by declaring that thou hast a mestage to him.

from among his brethren Breetiren in office, fellow-Captains,

from among nos pricures I Direttren in office, relieve-zaprainy, yeri. 8. See I, King. 9. 13. 8. 20. 33. The Commanders were then fitting together to confult about their warlike affairs, y. 5. and that Blitch knew by the spirit which he had, and carry him to an inner chamber I Heb. chamber in a chamber. and carry mm to an inner champer, i.e., commer in a commer, This fheweit that he was to communicate his mediage un-to Jehu in private, left at the fuddam hearing thereof there might be some tumult, and some speedy carrying of the news to Joram in Tezreel.

Johan in jezices.

V.3. Then take the box of, oyl] See v. t.

And your it on his head] That by this visible fign feliu might be
the more confirmed in the truth of that message which was brought

and fay, This faith the Lord] See I King 12.34. This Divine authority alleadged for warrant of the message was to work in Jehu the greater reverence and confidence.

the greater reverence and connected.

I have anothed the king ever Ificat] I who have superand absolute power over kingdoms, to put down and to strug what Kings! please, have now appointed thee to this office. The word anoisted is slied in relation to the fore-mentioned the. The wird assisted is slied in relation to the forcementioned the Seet it Klip, 1-16. Jeliu is the order King of Ifrael from the digition of the ten tribes that was anoising of the slied from the to that high digitity was expressely from God, 16 the tait laid of him warthe greatest. The most proposed in the special state of the special state of

cur fonte danger to himfelf, and be an occasion of interrupting the business.

V. A. So the young man] The messenger was young that he might the more speedily do his message: for young men use to be

even the young man] This ingemination carrieth emphasis, and

even the young man I This ingenination carrieth embans, and implyeth, that though the medinger were young, and the midflage dangerous, yet he did it punchually and boldly. The Prophet I This title is given him in regard both of his former education, and also of his prefent imployment; which was to forcettl what I pleu hould be, and what he should do world to Remoth-Gilead Seev. 1.

V.5. And when he came] To the place whither he was apbehold, the Captains of the hoft were fitting To confult, as a Courtel of war about their affairs.

And he faid, I bave an errand] Some special thing to be made to thee, O Captain] Jehu is here meant. He was Captain of the

whole hoft of Joram; and it feems that he was well known to this meslenger.

meltenger.

And Jehn faid, Unto which of all us?] As yet he knew not the milid of the Lord in that which after was middle known unto

And he faid The Prophet faid as followeth.
To thee, O Captain This thems he was in special feat to him.
V.6. and he Jehu.

arofe] This word implyeth a readiness and quickness in that

and 1 This word implyed a readinely and quicknets in that which is undertaken. See I. King. 14.3-6.

and ment into the bunk The private chapithet before noved v. 2. that they two nights be the hote private.

and his pained the opt on his head | Sec v. 3.

and fail atte him. Thus falls in the Ind God of I fruit, &c.] The Prophet holds cloic to the words of his charges, v. 3. wherein had anneal kinnlish a Child II Sec v. 3.

Propiet noise cioic to the words of his charge, v.3. wherein ne flowed limited? a faithful Prophet.

V. y. and thou flat [mite] Deftroy. See I King, 15.19.
the houre of which Allaha posterity, and all that belonged to him;

Chap, ix,

thy master] Ahab was his Soveraign, and had chosen him to be in speciall imployment under himself. See v. 25.

that I may autige the blood of my fervants the Prophets] Blood cry-eth for vengeance, Gen. 4.10. especially the blood of Gods fervants

eth for vengeance, Gen., 10. especially the blood of Gods fervants and Pophers, Pfal. 1.6.3. S. and Pophers, Pfal. 1.6.3. S. and Pophers, Pfal. 1.6.1. S. and Pophers, Pfal. 1.6.1. S. and Pophers, Pfal. 1.6.1. S. and Pfal. and they are all judged.
V.8. For the whole house of Abab Ball perish] Seev.7.

and I will cut off, &c.] Sec 1 King 14.10. & 21.21. V.9. And I will make the boufe of Ahab like the house of Jeroboam, w.y. And I was make the sold of a may are to compet of personal sec.] See I King. 15, 19. & 16.9,11. & 21.23. The findgetients are mentioned torethrain lehu from the like fins, left the like vengeance should follow him. For Icroboam and Baasha were fee upby God to be his scourges to punish the evils of others, as well as Ichu

V.10. And the doys fluit cat Jecthal in the portion of Jected 1 In that piece where Naboths vineyard was, 1 King, 21.23, and they fluit be note to bury by? See v.35,36. It was counted a blefting to have a decent burial, and a curte to have no burial at all, 1er 22,19. Though the particulars from the beginning of the feventhy, are not experied as a charge givento this melingeryes it is to be fluppoled that even for these also he had his warrant from him that sent him. For the Holy Ghost useth sometimes to set down but once that which is delivered twice, both in a charge and also

him that tent him. Cort the footy chinch that has a large and allo in the execution thereof.

Mad be spead the door and feel This was in journed v.1.

V.1. Then I though only office to the forecasts of the foot of 1 is, those compandes that were fixing in counted, by A. Booth he and they were independent of the foot of 1 is those compandes that were fixing in counted, v.3. Booth he and they were independent of the foot of 1 is the foot of the foot of 1 is the f

part with tim in that matter which was ordered by the 1964. It is full? This, both relation, to the latter part, of lebut, animer: They knew not his communication. Herein therefore lebut abouteth to farisfic them.

tenerore tenu nacourern to natione menn.

**Ellass spain, They were carnet to know what the preflage, was, for then hillpecked was form weighty muter,

and he jaid, This and thus fixed he to an e., form? Under these genejal weeks are complised the particulary of the Brophers met-

The faith bit Lord Sec y 3.6. He expectly declared this to incire them the more to take pair with him in to warranable a budgeds.

Lissue on intelligent of the control of to be raid on thrones where kingsing and the good not the state of the strength of the upon the profess fuddan occasion will their with games to be their fixed by the state of the state o

betheir King, and their readiness with all speed to te immup as a king. We read the jike done to Chrift, Mar. 1.7, 8.

38. the (a) The top significh a dyear, and is formetimes indefinitely put for any hard thing, Prov. 2.5, 15;

of the flair 1 Or, objekteat and signers. This word signification afterdaying, of dathey higher them another, There might be in the place where they were something whereunto they alcended by steps: Thereupon, they, laid the garments so as they made in a king of the control of the contro

a throne, and they fer to hundreron.

and dien with beampting. See 1 King 7 52
forms, 7 hun a film, 1 Heb., repeated, huny express printing scalamation as a matter concluded and warranged. For a found the different field of a filkings had appointed him, to be for, by fourth gave their

entines thereo.

- 10 few thereo, ac. 1 See N.A.

- 10 few thereo, ac. 1 See N.A.

- 10 few thereo.

-

now Joram had hept Ramoth-Gilead.] This is either to be taken of that time when Ioram was in Ramoth, or elfe Ioram is failt to be there, because by his appointment the army remained there whereof he was the head.

of he was the head.

he and all Ifrael] The hoft gathered out of all Ifrael.

because of Hazael] The Ifraelite's had taken Ramoth-Gilead.

See v. I. Either Hazael might still hold some strong fort in that

city, and the army abode to block him up; or elfe Hazael being city, and the army about to block mm up; or elf: Hazael being thruft out they might fear he might gather more forces and come to recover the city again; and the army abode there till it should be throughly fortified against stuture invasion.

e incompany to the angainst man to the property of the wounds which the syrians had given him] Heb. Innote. This

ord is oft put for a mortall blow. See ch. 6.21,21. t king. 15.29.
when be fought with Hazael king of Syria | See ch. 8.28. This is here repeated to show the opportunity that I had to do what he

did. Seev.a.

- And John field. If it be your minds.] Trufting to their aid, he would do nothing in this case without their confert.

- then tet now go forth, nor feepe out of the city. I Heb. let no grage go, &c. His purpose being on a finden to surprize losum, he labouts to preven all means that might give any inkling of the mutter, let the thould either fence. Jezzel against himsor make an escape from him.

to go to tell it in Jezyeel There Joram was ; and if the news of fo great a matter had come to any in Jezteel, it would foon have

been brought to the Kings ears, V.16. So Jebu rode in a chariot] They then used chariots in war for swiftness and conveniency, that in them they might the better use the bow or any other warlike instrument. He went not alone,

but in the head of an army.

and went to Jerveel Towards it, and at length came to it.

for Joram lay three As he went thicker, x. 15. to he abode and Abagiab, &c.] See ch. 8.29. This is here repeated to flew the

ground of Americansec. Jet Chicago and the Company of Americansec and the Company of Americans defined the Company of the foliage in Jets. J. Sam. 18.4. I Sam. 14.6. In 2.15. 2.5. 11. 86.7. If feel being an intand country and furnamed with enrolled, they but wach-covers in mody of their (tiet). The Management was the Company of the Co

watch-towers in molt of their clieft, ABM. Watchings. Upon them. The work of the company of John, or pe camp I this thew is it diligence. He yet love then not to be Janu's troughs. Hus, because they we indeed to the love the control of the company. It is was all that yet he, could dispose they were and produces. I see a company. I his was all that yet he, could dispose they are the first of the company. I his was all that yet he, could dispose they may be an observed to the control of the control

thee and peace? See it King, 17.18. The peace thou enquirefiater concerneth thee nothing as all: I my full will answer Joram, twen thee behind me] Thus he kept the messenger from going back

turn the behind mi] Thui he kept the mellenger from going back to blusunder, and revealing what the had from, See v. 15.
And the matchane field, frame, I be pullwest came, to them, but it could be a could be a

and the drawing of Family line having been a chief commander, if the the drawing of Family line having been a chief commander, the ran of Numbi Oct, the grandchild of Numbi, Sec. v.a. the low of Numbi Oct, the grandchild of Numbi, Sec. v.a. the low of Numbi Oct, the grandchild of Numbi, Sec. v.a.

for he driverto furioully! Heb. in madealle. As if he would kin he briefs, with gallopping. Some interpret, he would it a contray fell be for merketh flamby, rendring this reason. That he might the better draw for amount of the city, because the work intended whell the might the city, because the work intended whell the might the city, because the work intended whell the might have been made, but the king might, have not pelley more delay may be all the might the work in the king might have of apped. This were a large that the might have been made, but the king might have of apped. This were a fair interpretation if the Hobrew would beare it.

www.yerston.urthe Housew would be are it.

11. And Joyne faid, Male ready]. Heb. Bind. See alking.
14.4. Certainly had be yet feared any county, he would not have expected his person to furth danger. But it was Gods work to harden hieheart.

Chap.ix.

and they went out against Jehn Not with a purpose to fight, but to meet him, and know the end of his coming.

meet him, and know the end of his coming, and mit him] Heb, found him, God fo brought the matter to pass at if he had gone out to feek him in fuch a place, a King, 21.10, in the portion of Noboit his Perceitair Josev. 10. This place might have put him in mind of the judgement threatned, a King, 31.19, V.3.2. Add it cam: to pass, when Jown Jow Joba J Asy to he fears no evil from that troop, and thereupon meets Jehu in the face, that he fidd, It is peace, Joba J I sall well at Ramoth > Have you come any turnher advantage against he Services Of the view of the services of the mineral advantage against the Services Of the services.

gotten any further advantage against the Syrians > Or have they gotten advantage against you? Why dost thou thus come from

gotten advantage against you? Why dolt thou thus come from Ramoth with tytopps?

And heafthered? I feltu now difeovering the advantage he had gotten, makes a quick and peremptory answer.

What place?] The interrogative implyes a frong negation. Thou mails not expect any peace, being to wicked as shou art.

Jolong as the whoredame; Properatory reportly fet forth bodily pollutions of man with woman; Metaphorically, Idolary: For Code is an bushand on his meadle and there his found. When the Code is an bushand on his meadle and there his found. God is an husband to his people, and they his spoule. When they therefore worthip idols, they for sake their true Husband, and pro-Ritute themselves to adulterers. In this spiritual acception the word is oft used, as Lev. 17.7. Judg. 2.17. Jer. 3.2. In both senses it may here be taken: For Jezebel was a notorious adultress and idola-

tres.

of the matter Jerebel] The fins of his mother are laid to his charge, because he suffered her, and dealt not with her as Asa did with his mother, I King. 15.13. Yea he continued in her idolatry; if he were not also an adulterer.

and her witchcrafts] witchcraft is commonly used for a cunning deand her witcherafts! Pritewraft is commonly uled for a cunning de-vice to deceive, Nah.3.4. All idolaters in this respect use witch-crasts: and they are therefore joyned together here. It may be al-fo that Jezebel wrought with the devil, and was a plain witch. Certain it is she bewitched many with her cunning, as the Elders, Nobles, and others in Jezreel, 1 King. 21. 8, &c. are fo many] They who give themselves over to wickednesse, see no bounds nor measure thereunto.

V.13. And foram turned his hands] He spake to his chariot-man

to turn his horses. See 1 King. 22.34.

and fled for he was asraid, having no power to resist such an army as came against him, and said to Ahaziab] Who was not far from him, and whom he

and plant to analysis of the transfer as well as himfeld.

There is treachery, O showqish! I chu and they that came with him were lorans hibjelds: and for fullyfels to rife against their Sevenign is treachery and plain treason, if at least they have not a war-

rant from God, as Ichu here had, v. 6, &c., V.14. And Jehu drew a bow with his full strength] Heb. silled his V.14. And yesu arew a now with majurapenj ried, puea my band with abow. In Scripture they that take a thing into their hands are faid to fill their hands therewith. See x King 13.33. Here the phrase may imply that strength which Iehu put forth in draw

ing his bow.

and fmote Jehoram between his arms, and the arrow went out at his and fmote Jehoram between his arms, and the arrow went out at his fact to face, but as lie fled from std fonce feboramberwen his arms, and the arrow ment out this harfille was not thus ash met fells face to face, but as the Rade from him; to as the arrow pierced through his back-part into his heart, adds fund forward. He inflantly died. He was not finiten here as he was by the Syrians, ch. 8. 18. or as Ahazla was finiten, v. 2, but he was finit down-right; I his his chairal for he endeavoured to fly away in it, v. 11, 13. V. 3. The find \$\frac{1}{2}\$ shut he will have his copien for the content of the was not fellow-commander with 1 chu under Ahab and toram; but now he was under 1 chus being one of those that or location and him King, v. 18.

was under lehu, being one of those that proclaimed him King, v. 3.

Take up and cast him] I thu would not suffer I orams fervants to early him back into the city, but would have him pulled down out of

any ann back into the copy jour would not be the chaire, and cat upon the open ground, in the portion of the field of Naboth the ferrelite] See 4.10.

In the portion of the field of Naboth the ferrelite] See 4.10.

In remember, how that when I and thou rode together after Abab his

faiber] Being under Ahab, Commanders in his army, in that re-spect they followed him as attendants, and so had the fitter opportunity to fee what he did, and to hear what he spake, or what was

the Lord laid this burden upon him Threatnings of Prophets ate usually called burdens, [18.13.1. Mal.1.1. For as burdens lye Heavy upon the shoulders of a man, so divine judgements, both threaty upon the industris of a man, to divine jungements, poor intera-nce and executed, lybelravy upon the foul of a man. This burden is fail to be faid on Ahab when the judgement was first directantly spainthing. It singalize, and it is now exceed. V.2.6. Surely three feet Heb. If I have not feet, &c. This is a

v.2.0. Surely a nave pen i neb. 1/4 a nave not jeen, oc. a ne so form of an oath. Something is to be understood to make up the fense, as thus, If I have not feen, let me not be accounted a God. This feelings and the feelings and feelings and feelings and feelings and feelings and feelings.

And his churior was made ready] His subjects and this servants readily yielded to what he commanded, And Jornsh high of fired and Antestia high of Judah west on Judah wes

body was fied; and it was after fuch a mariner as if the blood of

many had been flied. many had been fixed.

of Naboth, and the bland of his flow? This thewesti that Naboths fons were killed as well as himself. See 1 King. 1.13. faid the Lord! By the ministery of Elijah. Though this be not expected in the history, yet might felu hear it cuttered, and I will require the in this plat? Or portion! Namely where Natherlands and Naw Sare it.

boths vineyard was. See v. 10.

Sath the Lord The Lord feeth the fins of the wicked, to take ven-

which beful Joram. he fied by the may of the garden-house! He durit not turn back in that open way that led to Jezreel, but fled by a by-way without tliefuburbs, where their gardens were.

and Jehn followed after him] Jehn had a watchfull eye over the two Kings, and having flain one upon the place, he eagerly pur-

two tangs; and naving name aportine praces; ne eagers; putters the other, and field, smite him also in the charies There were some of his Soulders neerer to Ahaziah then himself was; to them he speaks, and tiets neerer to Anzzaju unen anmen was; to unen ne ipeaks, and bids them flay Aliaziah, even while he was in his charior, i.e. fpeedily, not giving him any time to light out, and they did so at the going up to Gur] Gur was in the way to Sa-

which is by thleam This belonged to Manaffeh, Josh, 17.11, as

idi Megiddo alfo.

and he fled to Mejado] See i King. 9.15. Here Josiah received
his deadly wound, ch. 3.2.9.

and died fbore] He was not flain outright in his charior, as Jorani was, v. 14. For he was wounded in one place, and died in anohan way, 1.4. For ne was wonned an one piace, and ard in ano-ther. Whereas it is faid a Chron, 2.9. that he mes hid in Samarie, it is thus to be taken, that feeking to hide himself, there he was allowered and brought to Jehn, who thereupon comman-diate to be finiteen; upon which finiting, the fireke being not-call, he end be finiteen; upon which finiting, the fireke being not-call, he can be represented to the comman and be in the com-tain the comman and the comman and the comman and the com-tain the comman and the comman and the comman and the com-tain the comman and the comman and the comman and the com-tain the comman and the comman and the comman and the com-tain the comman and the comman and the comman and the com-tain the comman and the comman and the comman and the com-tain the comman and the comman and the comman and the comman and the com-tain the comman and definitely taken for the whole countrey, as I King. 18:2: and then Megiddo may be comprized under Samaria.

V.28. And his fervants carried him in a chariot to Ferufalem] Af-V.18. Anams jervants carreta arman a comme to grundum; carrete he was flain Jehu looked no more after him, but suffered his fervants to carry him whither they would. Or out of respect to Jehoshaphat his grandfather, as à Chr. 22.9. He might suffer him to be carried to Jerufalem.

and buried bimin bis (chalcibre with his fathers] The Iews counted it an hollour to be buried by their fathers, in the city of David] See 1 King. 2.12,

in the cuty of Davia 1 see 1 King. 2.12.
V. 19. And in the eleventh year, &c.] See ch. 8.25.
V. 30. And when Jehu was come to Jeverel I wo Kings being flain
by Ichu, none durft oppose his entrance into the city, but he quick-

by tent, none ourie oppose in sentrame into the eny, our ne quica-ly took polifion thereof. Fexibilities of it] Ill news flies fast; and such famous matters as the death of two Kings could not but be quickly spread abroad far and neer, and fo come to her ears.

and she painted her face] Heb. put her eyes in painting. She had painted her face all over, so as her eyes were in the midst of paintting. She could not be but well grown in years at this time, and in that respect this youthfull and luffull setting forth her self was the more derestable.

and tived her head] She fet her felf out in the greatest bravery the could. This argued a very strange disposition. The accidents newly fallen out should rather have moved her to have rent her clothes, and torn her hair from her head, and flubbered her face with tears! and torn net mar from her nead, and flubered net race with tears but herein the flewed her great pride and flotunets, a sif the would daunt Ichu by flewing that the would yet fill lifetin her royall flate; and not care or fear what he could do to her. Some will have it, that the fo artired her felf to entite Ichu to luft, or at least to induce others to aid her, Ier. 430. Ezek. 23.40.
and looked out at a window] To outbrave him to his face.

and lowled out at a window.] To outbrave him to his face. V.31. And at flow annuel in at the gar! Either the Kings ps-lace was at the city gate, where fears of judgement ufed to be fet; Or here is meant the gate of the Kings palace, which was within the city. At this time was lebu in his greatefl poup and triumphy which farther fets out I etzbels relolute/and undaunted fpirit; [the faith, Has Zinni patel] She refembles [the to Zinni; and patts him in mind of Zinni's end; and, thou well knowed that Zinni dad the was the control of the contro

not long profeer, but came to a quick, fearful and utter destruction. See 1 Kings 16.9, &c.

tencast thus, If I have not feet, let me not be accounted a con. 1.115 formilipprents the eteralisty of a ching, and is to the fenic well translated by our English-sarry I have feet. It is like the doubling of the phrase Exp. 3.7.1 have feet, I is like the doubling the his might a commander in this Kings of the phrase Exp. 3.7.1 have feet, I have furely feet.

18th Carlot of the phrase Exp. 3.7.1 have feet, I have furely feet.

18th Carlot of the phrase Exp. 3.7.1 have feet, I is like the doubling army; I King. 16.9. So was Jehu in his virit. therefore both the one 18th Carlot of the control of the

them therein agreed, yet they did what they did upon a far different ground. Jehn had furth a warrant v., as Zimri Ind not; whereupon he needed not to fear the like is life.

Y.3. And be life up his face to the window? He heard her voice,
and was moved with her daring upbraiting foech; and therefore
looks up to the place where the was, to fee if he might take prefent vengeance on her.

engeance on ner.

and [hid, who is any fide?] Who will shew that he takes part
with the and acknowledge me to be King?

"hid play doubling of the word implies confidence that some
would do as he would have them; and withall, an earnest desire

would do as he would have them; and withall, an earnest desire that they should shew themselves, and there tooked out to him two witners [God wonderfully wrought on their hearts, that they should fo suddenly yield to another King, and that in the presence of the Queen their Mistress.

Example 10:1, chambers in so, wis, of the Queen, or other great Officers attending upon her. See 1 King, 22, 9. Certainly they thought some vengeance would fail upon their Queen, and therepool, though they had a special relation to her, yet by looking out they give an incination to Jebu that they were ready to do what the should command.

ne mould command.

V.33. And be faid, Throw her down! Jehu knew the had been the cause of much blood, besides her idolarry; and therefore requires that she should be tumbled down from that high room

succein ine was.
So they there have Jama] Though it was a hard charge given to them, the being their mittrels, yet having no hope of further advantage by attending on her, and withall being afraid of Jehu,

they quickly execute it.

they quickly execute it was prinkled on the wall sand on the horfet? It and fame of he may be from an high place, in that therewith her frenched here of frinkled all about. Or it may be the frinkly her be the blood was by the treading of the horfes upon her. and he trobe result from 19 between the frenched was by the treading of the horfes upon her can be trobe for sadd for the horfes trampled upon her.

"Y 42. And when her was come in he did det and drink! Having taken much pains in his expedition between Ramoth and Jezzech, and having defroyed all that after 1900 for him, when he was come into the City, and lay all quiet before him, he refreshed himself with meast and drink.

with meat and drink.

and faid, Go fee now! His mind was not fo fer upon his repair as to forget what he had done. But being mindfull of what hefel Je-

zebel, he fends to fee het dead body.

this entfed woman] She was curled in her former dilpolition, and

this comfed woming] she was cutted, in her toomer digionistin, aim you also in her presents conditions dayse counted an honour and, a heffing. Wherefore though he had justify aken away her tife, yet he would afford her that honour. See on Eecl. 6.0, x King, 16.31. Though 5-bit had upon 10.0 the aim for the two Kings of the related and justify also plants of the thin the two Kings of Eldon against his cities of the control of the control

have thought of burying her.

have thought of buying her.

but they found an more of by the tage is shall the feet angle the pains,

for the bush of the were hard bones; and under their questionleft the this bones; and other thank bones of the body sign con
field. As for all her fields, the dogs had execu is. She her felf was

for a deggind displiction, and in her lift-time diff flyuon and cat
the ferrants of God; and thereupon is the justly town in pieces

and devoured by does.

and decourted by dogs.

You specify the come again, and the blind bind. What they had found of her, and what had been earth of there, and be faid, This is the world the land. Evidences of fuch things as God hath forested do bring on mind and memory fach things as God hath forested do bring on mind and memory fach things as

had been forgotten.
which he spake by his fervant] Heb, by the hand of his fervant. See

i King. 8.53.
Elijabite Tijbhite], See z King. 17.1.
fijning, In the portion of Tryvel] See v. 10.
filled dags eat the fifth of Treybel] See z King. 27.13.
V.37. And the eathfyle of J. expell] See much of her body as was

V. 37. And the carboff, of Frechel]. So much of her body as was left by the dogs.

Bod the and day 1998 the freeff the field] Shall be contemptible, stroden under foon, and the to root in the open at free traden under foon, and the to root in the open, and free traden under foon, and the to root in the open, and free the things to the fine is not from the bone, who can know that the tweeter the bones of inch a party. This latter claude is not in the hidder, 1 king. 1.13, but yet to be ingle net for down, we are to secour it as true as if it, haddeen, before expectled.

Ver. 1. And Andribed freeter food; Under this word for may find for am his fon might have many wives, and many children by them; yea Alaba might hadyen one from them are by passen generationed in Scripture, and they have also fony; and chus the number of from samount or (eyenry. Green emp of old were women to have, may ny, children Judg. 8, 30, & 10,4,8,18,9,14.4 & Chr. 11.121.

in Samaria] This was the royal city, populous and well fortified: thereupon in those troublesome times the Kings children and kindred were there.

and Jehn wrote letters] As Naboth and his children were flain by letters from Ahab and Jezebel, 1 King. 21.8. fo their children are by letters caufed to be flain.

and fent to Samaria] He knew that all Ahabs progeny was there, unto the rulers of Jerreel] These might indeed be Rulers of Jerreel, but yet now come to Samaria with the Kings children for the greater fafety.
to the Elders | See 1 King.8 1.

and to them that brought up Ahabs children] Heb. nourifhers. Such as had, the tuition of them, and were to educate them and take care of their fafety.

V.z. Now as foon as this letter cometh to you] Jehn began his let-

y, a, Now as soon as not tetter community on I seem negan his lec-ter as the King of Syria began his, 6h. 5.6. fring Synt masters for are with you! These were not onely the Kings Subjects, but also his officers and special servants, and in that rolped he is called their Mafter. See ch.9.7. What fons are here meant is shewed v. I.

and there are with you chariots andhorfes, &c.] Thefe were means of defending themselves against an enemy. And therefore to try
whether they would stand against him, or yield unto him, he puts
them in mind of the provision they had.

V.3. Look even out the best and meetest of our masters sons] It is probable finme of the feventy were of age and prowels; to as shill be feeting to put them on to do the utmost they could, and fet him or bit fathers throw! He means they should both make

gas je nim we op jamers engag ji to menga eng ji mujun opin make him and proclaim him King i Kinga, i kinga, i kinga, i ka and fipit for your Malfers boufe | For thole that are remaining of Alabs flock, or in any fpecial manner belong to him. Jelu's mea-ning is par that indeed they should fight; but thus he tries their disposition the more thorowly.

V. 4. But they were exceedingly afraid] God that had appointed

Jehu to be his fword to defiroy the whole flock of Ahab, pur a fear into their hearts, that not withit anding the defence which they had they durft not rife up againft him.

they durft not ric up againt: nim. and faid, belold, two Kings flood not before bim] Ichoram and A-hazian. See ch. 9. a. v. bow then fluit we fland?] They might better have flood against 15th tehn both those Kings, who were not at that time in the nidsh of ah army, and had an army coming furiously upon them, ch.s. 20, but these were in a defensed city, and had store of ammuniti-

on; but fear poffeffed their hearts. V.5. And he that mas over the house] the chief of all those that appertained unto Ahabs house, or that had the command over the

ungs pusace, and be that was over the city Tho chief Governous of Samata, the Elders alo] Such Senators and Counfellors of State is there remained to order the affairs of that City, on the land, See

I King. 8.1.

and the bringers up of the children | Seo v. x.

fent to Jehus faying | They all fact together to confule and advice
about that weighty mellage which John had feneums them and re-

about that weighty menage which join abatements that fair turned with one confinct the answer following. We are the forwart: It at the command, acknowledging the cutking and will do all that thou that bid dee Jear makes them flavith; for they interpole no condition of just, honest, faithful, or any like

memil not make any King We will not let up any to oppose thee, neither will we take part with any against thee.

do thou that which is good in thine eyes] Whatforver pleafethshee V . 6 . Then he wrote a letter the second time to them] Like apredent and subrile. Commander, he gives them no time to deliberate about that which he requires of them, but instantly makes known what he vould have them do.

faxing, If you be mine] Heb, for me. to do as ye have faid. and if you will hearhen unto my voice] Obey, me, and do what I require.

take ye the heads | Cut off the heads,

of the men your milters fons] Those seventy mentioned v.t. and come to me to ferreel] There Jehu abode vill he should know the mind of the Governours in Samaria. He means that they thould come with the heads of those fons,

by to morow this time! They had but a dayes respite from the time that I chu wrote his lettrer till the time that all he required! hould be done.

new the Kings fous being seventy persons, were with the great the of the City] i.e. great in authority, dignity, honour, command, prudence, wealth, and, other like excellencies, See ch. 5.1. 8. 4.15.

which prough them mp] Hebemada them, great, Education is a means of making great, Isota, Sec.v. 1.

V. 7. And it came to, paffe when the letter came to them] So son as they had read ir.

that they took the Kings fons They, apprehended them. made them cast off all care of their charge.

and put third total in hashets, and fint him them to feered. Though others earlied his doleful, burden, yet they also went along there with, as John had required, v.s.

V.S. And three came a moffenger and told bins, fasing.] It feements they were attaid at first to come themselves into his prefence, therefore they form a mattenger in to him to give him inside of with the brethron of Abactals him of Judahi 1 Characteristics.

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their coning.

They have brought the heads of the Kings fair.] See v.7,
and he faid, Lay ethem in two heap? A lamentable spectacle, to fee fo many Princes heads lying together. On heap might be laid on one fide of the entrance, and the other on the other.

fide, at the earning in of the gate] The gate of the city, the place of juttice, where people used to affemble, Deut, in, 15, Ruth 4.1. They were here laid, that there might be more eye-witnesses of Gods just revenge upon the idolatrous flood of Alab, And this was a fit place for John to clear his justice therein, and to shew the ground for which there were so small publice therein, and to shew the ground for which there were so small publice therein, and to shew the ground for which there were so small publice therein.

untill the morning It was now evening when they came, and pro-bably the gates of the City were that and therefore he would do nothing till the next day appeared, that there might be the more witneffes.

V.9. And it came to pais in the morning He was careful be-times to make known his mind.

that be went out] From his chamber and house where he lay. and food That he might be the better feen and heard, and faid to all the people Both those that came from Samaria,

and others also. For certainly so strange a matter could not but draw many people together.

drawmany people cogether.

The brightenia Though fome apply this to those that came from Samaria, and shey those seventy perfors, as if Jehn had clear that the all guilt, yet the last clause in this were, but mobifum all this? I showed that he herest peaked to those that were onely speciators, and had no hand in the destruction of those whom the himself slew, nor of those whom the time of Samaria slew. And them he acquitteth, that they might the more attentively hearken

them he acquitteen, that they might the more attentively hearken-be the apologic he made for the blood that was flied, bebuld, I confirred against my master) He fetteth for the his execu-ting of Gods vengeance by that phrase which might seem to imply treason, (see 1 King, 16.9.) that his defence of himself snight make

treaton, we a sample a so, y ...

and lew hing Sec ch. y ...

but who lew all the ?] This he faith to flow that they who

flow those seventy perfors might fermen have their hands as deep

the seventy perfors might for the means a second is fell for them. in blood as he; yet the apologic following extends it felf to them as well as to himfelf.

V.to. Know now] By this evidence he would convince them of Gods truth in accomplishing his threatnings.
that there [hall fall unto the earth] This phrase is used of such things

as perifity king 1.74. Sam 3.19.

as being of the word of the Lord] He fers it down thus generally, by reason of that great execution of vengeance which was

which the Lord spake concerning the house of Abab] That which is

hure in particular spoken of the house of Ahab may be applyed to and in particular power of the none of Anap may be applyed to all other threathings of the Lord against any other. for the Lord hath done that which he spake] He hath capifed to be accomplished that which he threatned to the very utter-

in his fervant Elijah] Heb. by the hand of, &c. 1 King. 8.56. Elijals prophecy was publike, i King. 21. 21. and known almost to all: (See ch.g. 25.) therefore is his name expressed, rather

then the young Prophets who in private gave the charge to Jehu, the start of the s

be accounted in his boals.

and all his great men All such as Ahabitad raised and put in great places, or made rich. See v. 6. Ruth 2. 1. We call such the Kings

creature; and his hinfulk] Or, acquaintance, Such as were by kindred; alliance, familiarity or otherwise linked to him: and his #risft3 His peculiar Chaplains, or fuch as he had pecferd to their places. We read of four hundred Prophets of the Groves, which are at feedles table, it king, 18 10 Flesse Priceh here mentioned might be such as are at Ahabs table, such as were qualitationed by him, and the summer and the link and ed by him, and thereupon called his Priefts.

ea by tim, and thereupon carries ms respira-usill helpf him more remaining. In this vengeance on Aliabs thould his zeal was as great as could be expected. V. 1.2. And he orale, and despired and came to Sameria. I Now that he haddried the fidelity of those that dwelt as Samaria unto him. he read the contraction of the contraction which was the Market.

him, he readily comes into that great city, which was the Metro-

polis or third (vi) of the Kingdom of Head.

and as he was at the [hetring-houfe] Heb. houfe of [hephreds-houfe fleet], where they were some to bind and thear their theorem word implying onely binding, it may be applied to a laughter head to the house when the head was the house when the head was the house when the head the head to head the hea

nauguer-nome ano.
in the way I Mamely, as he was going to Samaria:
V-13. Jebu mei] Heb. Jound, Though he fought not for them, yet
when he olyged them his mind was fet to deftroy them; therefore

ion, and mad never a broncer to the first the first the word brethers must here be taken in a large fende, for his bretherens lons or other of his kindred Lot was Abrahams brothers fon, Gen. 12. 5. yet called his brother, Gen. 13.8. The title brethren is oft taken for any kinsfolks. These are also stilled the Princes of Judah, because places of dignity and government were committed unto them. And they are faid to minister to Abaçiah, because they were Officers of

and faid, who are ye?] He would know who they were be-fore he offered any violence unto them, to clear his justice in what

And they answered, we are the brethern of Absciab] They declare the truth; for they feared no ovil to follow there-

and we go down to fature] Heb. to the peace of, See. To with peace and prospetity to them. Of this phrase (see th. 4, 36. the children of the King and the children of the Agent] i.e. Of Jo-ram King of Israel, and Achaliah his wife. Yet Ahab also and Jazebel may be here meant ! for the title Queen was continued to zebel may be here meant: for the title Queen was continued to plezebel after the husbands death. It feemets they knew mothing of Jorams and Jezebels and Alaziahs death, and of the vengeance that Jehn had executed on Alaba flook; and that made them to rea-dily declare not only who they were, but allo why they cane; which was more than Jehn advect them, W. 1.4. and he find, Takethom alove! This charge he gave, because

he had them in his power, to as they could no them defend them felves nor flee away; and the rather, that the caute, of flaying them might be made known to shem, which was their affinity with

And they took then alive! Jehu had now fuch a power, as all of all forts, whether on his own fide of on the other, were ready to obey

and flew them] The reason of this aft is thus rendred 2 Chron. 22, 8. When Jehn was executing judgment upon the baufe of Abab, he flap them. So as it was a part of his commission, ch. 9.8, to flay these

at the pit of the Praving-toule | Sec v. 12, even two and fourty men; neither left be say of them I in this, his zeal excended it self to the usermost.

V.15. And when he was departed thence Namely, from that the4ring-house.

ring-house, in lightly on the lightly of the lightl was a prudent man, and fore-feeing the future efface of the Jews. was a prudent man, and tote-seeing the number girage of the Jews, gave good directions to his policity, Jer. 35.6, &c. His father was also a man of great note and name; and therefore for honours lake, Jehonadah is here filled the fon of Rechib, and their posterity are called Rechabites, Jor. 35.2.
coming to meet him] Questionless Johnnadab knew that Jehu was

Gods minister to execute vengeance on Ahabs house, and therefore

Gods minister to execute vengeance on Anabas house, and therefore mighe purposely come to meet him.

and he fainted him! Helb. hissified him. Exp. missing perfect period by the bits perfect him. Helb. 19. This was a testimony of Jebu's high effects of Jehonadab, and of his good respect to him.

and said to him, I thing hour right! He means hereby an upright

and enrire heart to him.

and enjury pleates man, a my bar 1 Doft shou in truth affect me is 1 do thee > and doft thou approve my court is 2 1 do thine.

And Johnston in John 1 He William refpect to him. If it be, give me thine hand] This he faid for a further pledge of

his entire affection to him! And he gave bim his band] He was willing to give him all the affurance he required.

and he took bins up to him into the charier] Hereby, Jehn restlified his high efteem of Jehonadan, whom he took into his charies for eafe and honours sake.

case and nonourstance.

V.1.6. And he field, come with sign I fely. lought's continuants by the company of Jehonadab, whom all the peoply had in high account for his plery and practices, and fee my creat for the Lard I The Lord by his Veopher had commanded him to do what he die, the, 6.17, and therefore he might

manded mit to own at the discussion, 7,7, and the control of the fall is real for the Lord See 1 King 19,100.

To the made lim the in his charges | Louis assendants moved him for accept fellin's honourable policy, and to strompany him; and withailly acleed him into the cluster.

N. 17, and when the keeping the Sampley 1 As he incined and all the control of the con

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and began his journey thereunto, v. 12.

he firm all that remained unto Abab] Seventy of Ahabs posterity
were slain before, v. 7, yet there remained fundry others that were
allied to him, or some other way appertained unto him: These also

in Sammia] Whathe had done before in Jezreel, v. 11. that he now doth in Samaria.

till be bad deftrored bim] Under this relative bim, which hath re-

ference to Ahab, all that any way might be accounted his are com-

according to the faying of the Lord which he spake to Elijah] 1 Kin

accounts to the purpose of the Landson burners of the St. 121, &c. See ; King, 135.

V.18. And Jebu gathered all the people together] John was willing to acquaint all the people with his proceedings, that he might the more infinuate himself into them.

the more infinuate himselt into them, and faid unto them, Ahab fervid Baal a little. Ahab ferved Baal morewhen any had done before hims. I King, 16.31,32, but Jehu would here make the people believe that Ahabs practite in this kind was not comparable to that he intended.

but Jehn shall serve tim much] This he pretended, the rather to move all Baals Priests to assemble to him, and to take away all nove an mass rriets to anemore to him, and to take away all fear of hurt or damage to the worshippers of Baal. It feems the people were much addited to that idolatry, in that Jehu makes this outward profession before them all.

enis outward profession before them all.
V.1.9. Now birefyer call union as all the Prophets of Baal] Which
presend to be inspired by him.
all his frounds: Which profession to be their Lord,
and all his Prossis; Which offer facrifice to him.
tet name to wasning A she delivered all that belonged unto Ahab,
V.11.17. (b) he to all the transition of the control of the

themselves to Baal. for I have a great factifice to do to Baal] He had no putpose to do fo, but it was a meer pretence to deceive the Baalites. Though his end herein were good, yet this means that he uleth was not war-

whofeever shall be wanting, be shall not live! By this threatning he bringeth those into the snare, which otherwise might have

But Jehn did it in fubtiley] It was fuch a fubrile course as thereby

he accomplished what he intended. See v.a.s.

to the intent that he might defirst the worshippers of Basil This was a
good end: for the Law commanded that idolaters should be destroyed. See Deur, 13.2.5. Thus Constantius the father of Conftantine the Great commanded all Christians to avoid his Court but they were no fooner departed, but he called them back again and quite excluded all the reft.

V.10. And Jehu said, Proclaim a solemn assembly Heb. sanstifie, Or, sanstifie a set day; as is appointed by the Lord, Deut. 16.8. So

Exod. 32.5. Lev. 23.36. Joel 1.14.

for Baal For a folemn fervice to be performed to him.

And they proclaimed it] Jelu's officers openly made known that which he pretended, far and neer.

V.z. And Jehn fent through all Ifrael] He fent the aforefaid proclamation not onely into every fireet of Samaria, but also

through all the ten tribes.

and all the worldippers of Baal came] They faw no cause to mistrust the truth of what Jehu pretended, and therefore came

So that there was not a man left that came not Certainly they expected at least fome approbation, if not a reward for their pains. God suffered them thus to be beguiled, that they might be de-

froyed for their idolatry,
and they came into the bouse of Baal] There was a special house
built for this idol in Samaria, 1 King. 16,32, a temple dedicated to Baal; as the house of the Lord, I King. 8.16.

and the boufe of Baal was full from one end to another] Or, fo full that they flood mouth to mouth. So full as their faces or mouths were close together, and there was not a corner empty. See ch. 21.16. Thus were the Egyptians emboldned to ruth into the Sea,

Exod. 14.23.

V.22. And he faid unto him that was over the veftry That had the charge of keeping all fuch things as appertained to the wor-

Bring forth vestments for all the worshippers of Baat] All fort of idolaters were wont to have peculiar vestments for their idolatrous

And he brought them forth vestments] This was done that the Baa-lites might be the more beguiled, and think that Jehu indeed intended what he pretended.

V.33. And John went and Jebonadab lite fon of Rechab into the boule of Raad | They went not thither to worthip that idol, but to deliver fuch as might upon curiofity go to fee their fervice, or upon any other occasion be there, and yet were no worthippers

and faid unto the worldispers of Baal] These he knew would be so zeasous of their idol as they would suffer none but such as were

of their own mind to be there prefent. Search and look that there be here with you none of the fervants of the Lord] This title firvants of the Lord is opposit to that other, wor-

Spippers of Baal. Neither of these would endure that the other part should joyn with them in their service. Such respect did John bear to these latter as he would have none of them destroyed. but the worth ppers of Baal onely] Thefe he devoted to deftru-

Aion. V. 24. And when they went in] i.e. The worshippers of

Baal. paai.

tooffer facrifices and burnt-offerings] Sacrifices is a more general
word; Burnt-offerings were a particular kind of facrifice, See 1 Kin,
3.15. In offering these idolaters imitated the custome of Gods

people.

Jebu appointed fourfeore men without] He appointed them to fland without at the doors of Baals temple, to keep those that were within from flying away, and to destroy such as should offer to

and faid, If any of the men whom I have brought into your bands 1 Those whom Jehu enticed to come into Baals temple were thegeby brought into the hands of those that belonged to the Temple of the Lord.

pie of the Lora.

«[cape] By coming out of that house and flying away.

In that letteth bim 20, bit life [ball be for the life of bim] The word
ranslated life fignishesh the [ball. Now the life of the body consistent in the union of the foul with it. His meaning is, That whofocyer fuffered any of the Baalites to flip away should dye for it. See t King.20'39, 40.

V. 25. And it came to pass associated as the bush made an end of offering the bush-offering.] This to be taken of Baals chief Pilest, who then offered the burnt-offering here mentioned. Now Jehu tarried till the offering was finished, that there might be time for other idolaters that were not then come to enter in among them. that Jehu faid to the guard] To fuch officers as attended his

perfon. and to the Captains] Such as had a command over Souldiers. Both these were other then the fourscore men mentioned

Go in, and flay them] This was the end why Jehu at this time af-

fembled them rogether. See v. 19.

let none come forth 1 His meaning was that they who had
the charge to flay these Baalites, should destroy every one of

And they smote them with the edge of the sword] Heb. the more; of the (word. For as the mouth of a ravening beaft devoureth the prey that it taketh, so by the edge of the sword many are destroyed and as it were devoured.

and the guard and the captains cast them out] They cast the dead bodies of the Baalites who were flain, out of that house where they were flain, and out of the city, to ravenous beafts and fowls, affording them no burial! which aggravated the judgment.

Judgment, and went to the city of the house of Baal] This is to be taken of some special city where there was a choice temple for Baal; or else it is distributively to be taken for every City where an house of Baal was. Some take this City to be Samaria

V.26. And they brought forth the images] Heb. statues, i.e. Representations of men or other creatures carved in wood, or out in Rone, or east in some metall. Hereby are meant all forts of idolatrous images. See 1 King. 14,23.

out of the house of Baal] See v.25.
and burnt them] In fign of the greater detestation of them, and that they might not be used again for idolatry.

V.27. And they brake down the image of B. al. That principal statue which was deemed to be Baal himself. See I King. 16. 31.

This they brake all to pieces, and brake down the house of Baal, and made it a draught-house? i. e. a jakes 307, as we fay, a privy. This allo they did tottline the abominable per of the idol which there frond, and of the idolary which was there used. See the like Ezr. 6.11. Dan. 2.5. & 3. latry which was there used. See the INE EZI. 6.11. Dan. 2.5. & 3.
29. See also Lev. 26.30. The idols of the Gentiles had a more
given them in Hebrew which signifieth dirty or dungy gods; in this
respect a jakes was a fit house for them. See 1 King. 15.12.

untothis day | See 1 King.9.13. V.28. Thus Jebu destroyed Baal out of Ifrael] Ifrael is here put for all the ten tribes; so as two things are here implyed, I. That Ahab, Jezebel and their posterity had caused Baal to be worshipped in all the ten tribes, 2, That Jehu's zeal against Baal was such as he caused that idolatry to be rooted out of all the tribes whereforeer

it was established. V.29. Howbeit Men zealous in fome things which are commen-

dable may grievously fin in others, from the fins of Feroboam the son of Nebat who made I frael to fin 1 See 1 King, 11, 26. & 14.16. Tehu departed not from after them] See ch. 3.3.

to wit, the golden calves that were in Bethel, and that were in Dan]

See 1 King. 12.28,19.
V.40. And the Lord faid unto John Divers conjectures are made about the Prophet that should bring this message: Some say it was Elisha; some, the young man that brought the first message about Ichu's Jehu's being King, ch. 9.4,8c. fome the Proplet Jonah But that her own womb, but idolatry and ambition made her cast of all hawhich the Holy Ghost hath concealed is not too curiously to be fearched after.

Because thou hast done well] The thing that Jehu did is here commended, not his manner of doing it. See Hol. t.4.
in executing that which is right in mine eyes In destroying Baal

and Ahabs Stock.

and halt done unto the house of Ahab according to all that was in mine heart] Which I had determined, foretold, and commanded to be done. To destroy such as God would have destroyed is an accepta-

thy children of the fourth generation.] This was accordingly accom-plified For Jehoahazwas Jehu's son, c. 13.1. Joath his grand-child, ch. 13.9. Jeroboam the third from Jehu, ch. 14.16. Zachariah the fourth, ch. 14.29. Shall fit on the throne of Israel] As Kings shall reign over

V.31. But Jehu took no heed] Heb. observed not. Or, recarded

sor.

to malk in the law] See 1 King 2.3.

of the Lord God of Israel See 1 King 8.15. Though Israel had
for laken the Lord, and worshipped idols, yet the Lord had not clean caft off Ifrael.

with all his heart] See 1 King. 2.4. They who in some things do what good God commands, but transgress in other things, do not ferve him with all their heart.

for he departed not, &c.] See 1 King 16.19. V.32. In those dayer] Even while Jehn lived.

v.3.5. In more any it even wante jenn tyeen. He fard begin to can lived light? He h. not not off the orde of I had. This was done by luftring Hazael to take away forme of their coalts, as is expelled in the words following, and lurgad [most them in all the coalts of I first] Here begins and lurgad [most them in all the coalts of I first] Here begins that prophetic to be accomplished which was foretoold by Elifha,

ch. 8. 12.

ch.B.12.

V. 33. From Jordan Essiward] Heb. toward the rifing of the Sun.

The particulars here intended are specified in the next-words,

He means that side of Jordan which Moses conquered and sook from Sihon and Og, Numb. 21.24,25. That countrey lay Eastward from Canaan.
all that countrey which by Moles

was distributed to Reuben, Gad, and half Manasich, Deut. 3.12, 13. In this land was a mountain, Gen. 31.21. on which a cipy was built, Josh, 17. 1. and the mountain, city and countrey ware all called Gilead. Of the land of Gilead there were many cities.

the Galites, and the Reukonites, and the Monafites. All these in-habited the land of Gilead taken in the largest serife. from Avery A city in the furthest coast of God, Deuter 361 A native of inhabitant thereof is called an America, a Chron.

11.44. which is by the river Armon [Named, 21.33, 24. Deut. 2.24. trus Gileat and Rollins [Or, sugarto Gileat and Rollins [Or, sugarto Gileat] and Rollins. Gileat and Ballann were synotiat cities in Manufeld, 2 Chro. 3. 11. John 17. 1. The fore-monitoring particular they that Hazael had cut, Ifinel thore indeed, 28 v. 22, and done minch milichief to them. done much mischief to them.

V. 34. Now the reft of the affs of John , &c.] See 1 King

4.19.

and all bis night] See 1 King 126. 2.3.

are lby not written ket.] See 2 King 1.6.27.

V. 33. And John left without kipfiers, &c.] See 1 King, 2.10.

and Johanher, &c.] This son of Jehn had a right to the crowii

by Gods appointment, v. 30. Sec 1 King. 16, 28.
V. 36, And the time] Heb. the dayes were. Sec 1 King. 11. 42. that Jebu reigned over Iffgel in Samaria] Sec 1 King. 16.26. was irreity and eight years This was the longest rime that any of the Kings of Israel hitherto had reigned; but Jeroboam the third from him reigned longer, ch. 14,23.

С Н А Р. х 1.

Verl. t. And when Athaliah the mother of Ahariah] 2 Chron. 221 to Ichoram the fon of Ichoshaphar, by whom the had Ahazlah

to leboram, the fon of Icholinapara, by whom we need attached berg mentioned. See ch. 8.1.8.1.6.

far that the fon we deed [Stain by Ichu, ch. 9.4.7.

fer in [Stain by Course of the Co upon had the greater advantage to usurp the Kingdom after her

and defigned all the feed royal Help, feed of the hingdom. Namely fuch as were of the bloodroyal descending from David. Many of that royal off-pring were flain by Iehoram, 2 Chrom 21.4. Others were carried away by the Philiftins and Arabians, 2 Chron. 21.16, 17. others were flain by Ichu, charo. 14. The remainder Athalish to the Crown, Questionless some of this feed royal came out of

ner own wome, but notative and amount made net care to care in manity and natural affection. See the like ludg. 9. 5.

V.2. But Jehofoeba] She is called Johefinbath a Chron. 22.11.
It is there faid that she was the nife of Jehofoet the Priest. were then in such high account as Kings married their daughters to

the daughter of hing foram] It is not likely that the was Iorams daughter by Athaliah: For then Ichojada the Priest, being so daughter by Athanian: For their tenojaga the crieft, being to good a man, would not have married her, being the daughter of fuch an idolatrefs. It is therefore supposed that King Toram had her by another wife.

fifter of Abaziah] By the father.
100k Josh the for of Abaziah] He is called Jehosh ch. 12.2. He was at that time but a year old at most Sec v.21.

and flole him from among the kings fons which were flain] This phrase implyeth that this child was laid among the dead corps of his brethren. This is supposed to have been done by his nurse and afterwards made known to schosheba, who privily took him away. This nurse having notice of the Queens intent to destroy all the royall feed, kept her felf and the child from being taken, till Ichosheba took themto her self. She did herein as God himself till lenoineda toos them to her lent. One did here in as God himlett afterwards did, len 36.16. and loseph, Matt. 2.14. and they hid him] Under this word they lehosheba and her hus-band lehojada are comprised: for with his advice and assistance

the did what the did.

even him and his nurfe] Ichoshcba finding the childs nurse so careful of him and faithful to him, hid her with the child that she might the better tend him.

in the bed-chamber] The Priefts had chambers built on the fides of the Temple, I King. 6.8, Ier. 35.2. Ezek. 40. 45.46. Some of thefe were lodging, chambers wherein the Prietls had their beds; others were to hold and preserve such things as were useful for the services of the Temple. In one of these which belonged to Ichojada was the child and his nurse hid.

from Athaliah] Who would have flain him, if the could have told here to have found him. fo that he was not flain | With his brethren and kindred

V.3. And be was with her] loafh, and his nurfe. bid in the house of the Lord] Chambers and Courts appertainng to the Temple were filled the house of the Lord. See

King. 6.26.

I hongo. 16.
fix years] It was fo long before lehojada could find a fair opgastunity to fettle the King on his throne. See v. 4.
and Althabida di reign over the land] The land of Iudah is here
means, overwhichthat wicked woman reigned by force and usur-

Vi4, And the feventh year] Ichojada fo long concealed the King ; not thinking himself sufficiently prepared to defend him against the Queens power. It cannot be thought but all those fix years he cast all the wayes he tould how to suppress the usurping Queen, and see the King upon his thronerAnd in that time hequestionless communicated his counfels to some faithful friends. But now he though it no wildom to suffer that Usurper to continue any longer, or her idolatry to get more strength and infect the more. Besides, it might be prejudicial to the young King to be kept any longer in a private & retited course of life. It was now high time he should be brought forth and made known, that a royal spirit might be the better but into him, and he might be educated in a Kingly manner, And further, the people might be by this time very fentible of the Queenstyrannical government, and of her eagerness to advance

Jehojada.] This was the high Priest at that time and of the house of Zadok, whom Solomon put in the room of Abiathar i r King 1.35. He was a very good and prudent man, a supporter of Church and State, and so continued till he was an hundred and thirty years old, 2 Chron. 24.15.

fest and fer the Rulers over hundreds, with the Captains and the guard] These were Levices; for they were brought into the house of the Lord, They are named 2 Chr. 23.1. The Levites had their companies and troops, and Captains and Commanders over them.as well as others of Israel. See 1 Chron. 9.10, &t, They might be before in their feveral cities, from whence Ichoiada fent for them. and brought them to him into the house of the Lord There he might more fecurely communic techis counted with there.

is and made, a coverient with them] This covenant might be to depole Athaliah, to fet I oash on the throne, to put down idolatry, and to effablish true religion. When good Governours undertook to reform religion they used to begin with a covenant, to bind them-selves and their subjects more steelfastly thereto; See & Chr. 14.14.8

29.10. 82 34.31 (Ext. 10.3). Nethoj 88.

| and took ar eath of them Of thefrey and fidelity. Hereby he would bind them the more firmly to their covenant, 2 Chron. 15.14. Nch.5.12. & 10.29.

in the house of the Lord | Witere Prices and Levice did their fer-vices, and whicher none c lie might come, 2 Chr. 23.6.

vices, and whitner none e the might come, a Chr.; 3.6.
and fireach them the Kings flood That by fight of bint they might
have the furer. evidence of the reality of Ichojada's intentions,
and be the more quickned up to do what possibly they could to
bringhistic the possession of his right.

V.s. And

Chap.xj.

was at this time the Kings Protector.

This is the thing that ye hall do] This he premifer to make them the more attentive to his direction.

A third part of you! The Priests and Levites were so divided as they might serve by course, I Chr. 24.1, &c. Luk. 1.8,9. While one part served in the house of the Lord, two parts rested and went unto their own houses. But at this time they were all assembled together, and according to the faid division into three parts they were assigned to three several charges.

that enter in on the Sabbath] To do service, wherein they continued from Sabbath to Sabbath fo long as their course lasted, x Chr. 9.25. This shews that these were all Levites.

[hall even be Leepers of the watch] Shall carefully and diligently

of the Kings house] Of the North gate, that leadeth out of the Temple into the royal Palace. Here a ftrong watch was fee, left any should iffue out of the Palace to destroy the King. Some understand by the Kings house the chamber where the King now was

kept. V. 6. And a third part shall be at the gate of Shur] This was the East-gate, called the gate of the soundation, 2 Chr. 2, 5. By it were seate of judgment, service, a it is called the size part, the 3 years of years of the latents and height of it; and the new gate Ser. 36.

o, after Jotham had newbuilt it, 2 Clr. 27.3.

and a third part at the gate behind the guard] At the backside of those that kept the watch, ver. 5. This was the sourth

fo shall ye beep the watch of the house] Ye shall thus keep the house

that it be not broken down] Or, from breaking down. Or, that none breaking in do any violence to the King, or to any other person or thing in the house.

V.7. And two parts] Or, companies. Heb. hands. As the two hands of the body protest it from danger, fo these two hands of

men were to protect the King,
of all youthit go forth on the Sabbath] i.e. They who had finished
their course, and so had liberty to go to their own habitations,
were also now to abide, and to guard the King, See v. 5. Or, is there were but two parts, then it may be thus turned, And two parts,

even all you that go forth, &c. 2 Chr. 23.8.

even they shall heep the watch of the house of the Lord] See

about the King] There where the King was placed. V. 8. And y shall compast the King round about For if any of Athaliahs pare should with violence and by force thrust in, they would be sure first to see upon the King; therefore he wisely takes ear to have him the most of the land water.

care to have him the most surely guarded.

every man with his weapons in his hand] This was an extraordinary case, and therefore an unusual course is taken: For Levites were not wont to stand armed with warlike weapons

and he that cometh within the ranges Within those ranks and or-ders of men that were set to defend the King. let him be [lain] Though mans blood were not ordinarily to be thed in the house of God, (for a person guilty of blood, and laying

hold on the Altar, was to be taken from it and flain without, Exo. , 21.14.) yet in extraordinary cases it was not unlawful. See 1 King, 2.31.

and be ye with the King] Some were to oppose against all violence to mard the King.

that should be offered; others, to guard the King.

as he gotto out and as he cometh in Continually; whether he come into the Temple and there abide, or go out of it to his own

V.9. And the Captains over the hundreds] Mentioned v.4.
did according to all things that I chojada the Priest commanded] For
God stirred them up to help Jehojada in that great work. They

were therefore very willing to be ordered by him.

and they took every man] Every Captain or Commander,

bis men that were come in on the Sabbath] To serve their course in

the house of the Lord. with them that should go out on the Sabbatb] That had finished their courses, and were by order to have gone to their own houles, had not this extraordinary case fallen out.

and came to Jehojada the Priest] To know his pleasure, and what fervice he would require of them.

V.10. And to the Captains over hundreds] For themselves and for those men that were under them.

did the Priest give King Davids [pears and [bields] Such weapons as were referred for trophics and monuments of Davids victories. See r Sam. 21.9. 2 Sam, 8,7. Or they might be such as David had dedicated to remain for some special and extraordinary use, as occasion should require,

that there in the Temple] These weapons of war may be reckoned in the number of the things dedicated by David, and brought into

the Temple by Solomon, I King, 7. 51.

V.11. And the guard flood The guard of Levites mentioned

every men with his weapons in his band] Such as the Priest

V. f. And be commanded them, fering] Info weighty a cause the had given them, v. 10. and others that they might have from good Priest takes upon him the authority of a Commander for he other places.

round about the King] According to the direction v.7. from the right corner Heb. shoulder. The shoulder Ricketh out of the body, and knitteth it together, and the corner of an edifice is of fuch use to a building as the shoulder is to the body.

of the Temple] Of the great court belonging to the Temple.

to the left corner of the Temple] i. e. from North to South, along by the Altar and the Temple] i. c. the great brass Altar for burnt-offerings. This flood at the East-gate of the Priests Court. See 1 King.3.36. 2 Chron.24.21. And the great edifice properly

called the Temple flood Weft against it.

V.12. And he brought forth the Kings son] Jehojada having prepared all things for the safety of the King, brings him out of that private place where he had been kept fecret for many years, private place where he had been kept lectret for many years, to five him to all the people, that they might fee him, and exhonelledge him for their King. He here filleth him the Kings flogs to flew the citie he had to the Crown, and the warrant that he and all that took his part had to engage themeleves fo farsh they did for him. So long as he lived, Arthaliah could by no first work of right be taken for a Queen; but all that took part with her were trayors, and not neby that fought to puther down, and put the crown upon him] A crown is proper to a King, and his

true title is hereby teftified.

and eave him the testimony] i. e. A book wherein the law of God was registred, and wherein was teftified what God required of his people, and what they might expect from him; and in such respects it was called the testimony, or the covenant. See 1 King 3.15, Exod.25.16. The original was in the Aik, 1 King. 8.9. See also ch. 22.8. There might be a speciall copie of this testimony remaining with the Priest and he might put that into the Kings hand, See Deut. 17. 18.

and they] Jeho jada, his fons, and others that took part with them. Chro. 23.11.

made him King] By using the solemnities that appertain to a King, the chief whereof are here mentioned.

and anointed him This also was a rite used about Kings at their inauguration. Yet we do not read of all Kings that they were anointed. For he that immediately succeeded as heir apparent to anointed. For he that immediately interested as new appearen to his father, his title being no waies queftioned, fat upon the Royall throne without any special agointing; but such as were immediately chosen of Ood, as Sauly 7 Sam. 10.1. David, 1 Sam. 16.13, Jehu, 6.9. «wereannined: so fall othey who were preferred before their elder brethren, as Solomon, 1 King, 134, and lerred betore their elder beethren, as Solomon, t King, 1.34, and they who were made Kings in troublelome times, when the land was in great fear and danger, the former King being flain, as Jehoahaz, ch.33, o. and they who had their right intertuped yan Miurper, as Jehoah in this place. Here are three fipedal titt ufed to this King at the feeling of him on his Throne! One was, patting a Crown upon his head, which was of gold carbothly wrought and fee with precious Rones. See 2 Sam. 12,36. Another was putting the reftimony into his hand, to show what was to be his warrant and direction for what he thould do. The third was, Anoinwarrant and unerton for which its month and a feet which the string him, ro give evidence to his true eitle, and to make him depend on Gods protection and bleffing.

and they claps their bands This was a visible expression of great

joy, Pfal.47.1, Ezek.25.6.

and faid, God fave the king]Heb.Let the king live. See 1 King 1.25. V. 13. And when Abaliah bravel] The Palace was not far from the Temple, fo as the might eafily hear fuch acclamations as were thereabouts.

the noise of the guard] Of fuch as in the great Court flood about the King, v. 11.

and of the people] The shoutings and rejoycings of such as were in other Courts, or going up and down, to and from thence.

The came to the people] To the multitude that were in and about those Courts,

into the temple of the Lord | She violently brake through the ranges mentioned v. 8. and came into the Court where the King and Levites that guarded him were, which is here called the temple. See

N. 14. And when she looked, behold, the hing stood by a pillar] There that brasen keassood which Solomon had made, and whereon he stood when he dedicated the Temple, 2 Chron. 6.13. was set; and thereon was this King, with the crown on his head, now placed,

fo as looking up the might foon behold him.
as the manner was This hath relation to the Kings flanding on high. So did other Kings before and after, 2 Chron, 6:13: & 34.

and the Princes In this extraordinary case the Princes of the land (if these were secular Princes) might come into this Courts or otherwise they might stand about the King, though they were in the other Court.

and the trumpetters by the king Levites used to be trumpetters, t Chron. 16.41. as well as the Priests, t Chron. 5.12. But to the Priefts appertained it moft properly to found with trumpets. See 2 Chro.13.12,

and all the people of the land rejoyced] Being weary of an Usur-pers reign they were much affected at the light of a King descended from David, and having an undoubted title. and blew with trumpets] An accustomed rite at all great folem

and albaliah rent ber dat her] See ch.5.7. This was a fign as much paffion, to allo of much form and dildain.

and eryed Treason, treason] Having usurped the crown, she calleth the fetting of it upon the right King treafon. But the treafor was on her part : her ulurpation was the treafon.

was on net part or transparton was the creaton.
Viss But Jebogads the prief commanded the captains of the bundreds, the officers of the holf See v. 5.
and faid unto them, Have ber forth without the ranges. The ranges mentioned v.8.

and him that followeth her, hill with the fword] i.e. fuch as follow her to defend her, and maintain her title.

For the Pricft had faid, Let her not be flain in the house of the Lord] Sec r King. 2.31.

V.16. And they laid hands on her] To carry her out of the place

where she was. Or, they made a way for hir.

and she went by the way by the which the horses came into the kings and the openest and readiest way.

and there was [he flain] In that common rode, and it may be among the horfes. Thus as in fin the was like her mother, fo was

V.17. And Jehojada mide a covenant between the Lord and the hing That the King should serve the Lord and maintain his worship, and root out idolarry. This he did to bind him more solemnly to his duty, and to assure him that God would not forsake

and the people.] He knew the Kings indeavour would be to little purpose unless the people joyned with him, therefore he bringeth them also into covenant.

that they should be the Lords people That they should fear and ferve the Lord, and every way carry themselves as becometh the

people of voic.

between the king also and the people It was a civil covenant that was made betwire these, namely. That the King should well govern them, and they obey him in the Lord.

V. 18. And all the people of the land wint into the house of

them, and they obey him in the Lord.

Y. 18. And all the people of the land went into the house of Baal] By this ir appears that Athaliah had established the land toldary of Ahabs house in Judah which Jehu cast out of appearance of the land of God.

tuemanner or acung u.

and flew Mattan the priest of Baat before the altars] This they did

cither because that Priest fled thicher for resuge, as I King. 2. 28.

or to manifest the greater detessation of that idolarry, as

and the prieft] Jeliojada.

appointed officers] Heb. offices. The offices were before appoint ed by David, but Jehojada set apart such as should execute those

over the house of the Lord] To see the worship of God due'y performed , and the services of the Temple well

V. 19. And be took the rulers over hundreds, &c. .] Sec v. 4.

4st all the people of the land] Such as were there prelent. This he did for the greater fafety and honour of the
King.

and they brought down the Ling from the boufe of the Lord] After all the rites of his coronation were finished, Athaliah stain, and the foresaid covenants made.

and came by the way of the gate of the guard] That gate which was guarded for the better fecurity of the King. It is called the high gito, 2 Chro. 23.20.

to the Kings bouse] That Palace which Solomon built 1 Kings, 7, 1, 8, and wherein Athaliah had lately dwelt. and he fat on the throne of the Kings | Openly, as Kings were wont; and this to flew his indubitate right, 2 Sam 3, 10. Freat danger.

1 King. 1.46. & 2.12. Herein God performed his promife, 1 King. V. 20. And all the people of the land rejoyced] Sec ver

11, 14.

ast the city was in quiet] For all the people took Jehoath for their King, and more role up against him.

the priest had not reparted the breacht of the power in the priest had not reparted the breacht of the power in the priest had not reparted the breacht of the power in the priest had not reparted the breacht of the priest had not reparted the priest ha

CHAP. XII.

Verf. 1. In the feventh year of John 2 Chr. 24.1. When Jehu took Lupon him the kingdom, he flew Ahaziah the father of Iehoash: and six years compleat after that, Athaliah, reigned, ch. 1.3. So as this must needs be the seventh year of Ichu. J boafh began to reign | See ch. 11.12

and fourty years reigned b] Most of these were in the dayes of Ichojada, and so it was a prosperous time to Iudah.

in Jerufal m] Sec 1 King 11.4'.
and his mothers name was Zibiab] Why mothers names of Kings

and his matters name was Ziotan J why mothers names of Kings are mentioned, see r King, 15, 10, of Bert/hiba J See r King, 15, 10.

This being a city of Iudah, this woman was no alien, but born within the Church.

V. 2. And Jehoash did that which was right] In the matter of such external acts as he did, but not in the uprightness of his heart. For he was a notorious hypocrite, as Saul, 1 Sam. 10.9. Rehoboam, 2 Chr. 17. Abijah, 2 Chr. 13.4. Amaziah, 2 Chro. 25.2. and fundry others.

in the fight of the Lord] As in the presence of the Lord; or so as house] This was a beaten way betwirt the Temple and the Palace, the Lord approved it; not in regard of his manner of doing, but

the Lord approved it; not in regard of the manner of doing, one in the regard of the things done. So ch. 14.3.

all his days wherein Jehojada the pixeli infinited him] Ichojada was a very good man, and very careful of the good of Church and the in punishment, ch.9.33. It is very observable that none ap-State, and gave the King good counsel for the well governing of peared to defend her: but the Lord had alienated the hearts of both : and because he was the means of preserving the Kings life peared to detend ner: out the Lora had alternated the nearts of both came because he was the means of postering the long the people; and they were now weary of her government, and and fetting him on the throne, he could not but hearter to his council; the rather becand is chopied was much honoured of all, But after his death the King revolted from the Lord, 2 Chron.24.

17, 18. V.3. But the high places were not taken area, See 1 King. 15.14. As good Kings suffered high places to remain, so did also this good the people] This seems to be the reason why they were tolerated;

because the people so doted on them.

fill sacrificed | Slew and offered up beasts to the Lord The thing was good, but the place unwarrantable. Sec Deut. 12.11.

and burnt incense in the high places | See 1 King. 9.25. & 3.4.

V.4. And Jehossh said to the priests | It is probable the King gave this direction by the advice of Johojada.

All the money of the dedicated things] Or, holy things. Heb. holi-

grana nonatry or Anas nome in Judan which Jenu catt out of appetraunca to the nome of Uod.

Irisel.

and that it down, his alters, and his images brake they in picets throughly See ch. 10.17. Here they firew their faithfulness in the specify execution of what they had covenanted, and their zeal in the manner of doing it.

This was the first kind of treasure.

the money that every man is set and Heb. the money of the fouls of his estimation. Which the Priest was to value according to the Law, Lev. 2.7.2.3.6c. This was the second kind.

and all the money that control into any min; heart] Heb: afceideth upon the heart of a man. Which a man freely purpoteth; or, which artifeth from his own voluntary disposition. See Exod. 35. 5, &c. This was the third.

to bring into the house of the Lord] To be used about such things as appetrain to the Temple, whether for repair thereof, or making holy vessels, or any other Divine service.

V. s. Let the Priess take it to them] They were not onely to take what was brought, but were also to goe up and down to the several

what was monging our west and to be a controlled with a controlled circuits to gather it, 2 Chro. 24.5.

cuery man of his acquaintance! Whom he knew to be liable to tax or willing to contribute, 1 Chro. 26,914. The Levites had their or willing to contribute, 1 Chro. 26,914 The Levites had their cities in every of the tribes, and thereby came to have acquaintance throughout all Ifrael.

and let them repair the breacher of the house! There were question-less many breaches by reason of former neglect of repairing, but especially by reason of the violence of Athaliah and her children, Chro.24.7.

whereforver any breach [hall be found] His defire was the Temple fhould be throughly repaired. One reason might be because himself, in his childhood had been brought up in it, and preserved from

V.6. But it was fo, that in the three and twentieth year Heb. in the twentieth year and third year. Jehoash being but young when he began to reign, it is no great wonder the repairing of the house of the Lord was fo long put off.

of king Jehoalh] Of his reign, not his age : for at that time he was about thirty year old.

priests, and faid unto them By this it appears that the King had power over the Priests and Levites, to take care that the Temple and the things appertaining thereunto should be well ordered.

N n n

See 2 Chron. 29. 4,5.) but yet he had not power to exercise their]

functions, 2 Chro.26.16. Why repair ye not the breaches of the house?] The King blames them for their neglect of so great and needful a work.

tor their neglect ol lo great and necessul a work, now therefore receive no more money of your acquaintance] Go no more about to the circles to gather any money of the people. See 2 Chron. 24, 5. Because that which had been gathered was not imployed to that use for which it was gathered, he restrains them from

gathering any more.

but deliver it for the breaches of the house? That which ye have received deliver to be reserved for those that have the charge of repairing the Temple.

pairing the Lemple. V. 8. And the Priest confined to receive no more money of the peo-st? The Priest's consented hereunto, because they would be freed from the care and charge of repairing of the Temple, nother to repair the breadth of the boule? I Rather then have that charge by upon them, they would receive no more mo-

N.9. But Jebojada the Priest took a chest] He was not willing the repair of the Temple should be wholly neglected, therefore the repair of the 1 cmpie inound be wholly neglected, their offeeing the former way of collecting money had no better fucces, a betook this other courfe, and that by the Kings appointment, 2 Ghro. 24.8. That which is called the treasury Mark 12.41. was

and bored a hole in the lid of it] That thereby fuch as were willing might put their benevolence into the cheft, and fet it before the attar? This was the great altar for burnt-offering, which flood at the entrance of that pare of the Temple, which was called the Priefts court, 2 Chro.4.9. to which entrance the people might come, but noffurther, 2 Chro. 23.6. See I King.

on the right side] That was the South.
as one cometh into the bouse of the Lord] This was at the East-end of the Temple.

and the Priests that kept the door] Heb. threshold. For the door of an house shutteth over the threshold, and there stood the Levites,

2 Chro. 8. 14. & 34.9.

out therein all the money that was brought into the house of the Lord The Priests standing by the altar received of the people their free-will-offerings, and what they received they put the the cheft. Or the people might themselves put in what they pleased, and that in the fight of the Priests.

V.10. And it was fo, when they faw that there was much money in the cheft] This they might easily differn, because they kept the

that the kings scribe] Or, secretary. See I King, 4.3. He was called, that the King and State might know what was contri-

and the high priest came up] Or, high priests officer. 2 Chron. 24.

11. There were two witnesses, both of them publick persons, one for the State, another for the Church, that so all suspicion of traud might be taken away.

and they put up in bagi] Heb, bound up. Having put up the money, they lealed up the bags.

and told the money that was found in the house of the Lord] That so

It might be justly known how much there was, and whether there were enough to buy such things as were needful, and to pay work-

V.II. And they gave the money, being told, into the hands of them that did the work] He means mafter-work-men who had a charge over others.

that had the over-fight of the house of the Lord] About the repair chereof.

and they laid it out] Heb, brought it forth.

to the carpenters] Heb, workers on timber. For timber is the proper matter for a carpenters work.

and builders] Some diftinguish these from carpenters, and take

them to be another fort of work-men.

that wrought upon the boule of the Lord] What soever their kind of
work was, it tended to the repairing of the Temple.

*V.12. Addto masons] Them were such as laid hewen stones in

the building. and beivers of flone I Such as cut great stones out of the

and to buy timber, and hewed flone] They gave money both for ma-

erials and workmanfile;
to repair the breather of the house of the Lord] See v. s.
for all that was laid out] Heb. went forth. The money being in
the Temple, that which was given to work-men went forth or was carried out of the Temple.

for the house to repair it] This was the end of bringing in and carrying out the money here mentioned,

V. 12. Howbeit, there were not made for the house of the Lord v. 13. Hawouts, more were not made for the boule of the Lord, They were for carefull about reparations, as they would not lay out any of the money upon any other thing, though otherwise useful in the Temple, bouts of story, furfiers, basics: See 1 King 7.50.

trumpers] Of the use of these fee Numb. 10.2, &c.

any weffels of gold, or weffels of filter, of the money that was brought into the house of the Lord Though such things were not made till the Temple was fully repaired, yet afterwards they were 2 Chron.

V. 14. But they gave that to the work-men, and repaired therewith the house of the Lord The work-men bought materials, and did all

the workmanship for the said money.

V. 15. Moreover, they rechoned not with the men into whose hand they delivered the money. Master-workmen are here meant. Such experience they had given of their faithfulness as they were trufted with great fums of money according to their demand; neither was there an account of every particular expense exacted of them. See

to be bestowed on work-men] These were such as did the work themselves; the other were over-feers of them.

for they dealt faithfully] Heb, in faithfulneffe. They laid out the noney to those very uses and purposes for which it was committed o their truft.

V. 16. The trefpafs-money] Such as was for fatisfaction of wrong done, Lev.5.15.

cone, Levy, 15.
man fin-mosty | For fin-offerings, Lev. 4.5.
man to brought into the boufe of the Lord | Some brought tree find
and fin-offerings in their kind; these were the Priesls Lev, 17.
Others that dwelt far off brought money, Deut, 14.25, and this al-To was to be disposed by the Priests, and not to be put into the fore-

fo was to be dispoted by the Priests, and not to be put into the iore-faid cheft for repair of the Temple.

it was the priest; I bo buy facrifices therewith.

V.1.7. The Internal hips of Syrial See the 8.13,15. & 10.32.

ween up, and fought again! Gath! This David had recovered from
the Philitims, I Chon. 18.1. and the Jews held it to this unit.

It was one of the cities which Rehoboam fortified, 2 Chron. 11.8. and took it] This was after Jeho afh his revolt, 2 Chr. 24.23.

and Hazael fer his face to go up to Jerufalem] He peremptorily re-folved and prepared himfelf to do to Jerufalem as he had done to

loved and prepared nimelit to do to femalem as he had note to Gath, See [g. 4,11,Luk, 9,51. V.18. And Jebossh king of Judab took all the hallowed king] Heb holinglife, See v.4,ch.18,13,6.1 King,15,18. that Jebosshaphal] See 1. King, 7,51. g. day Jebosshaphal] See 1. King, 7,51. and Jebosshaphal See 1. King, 7,51. and 7,51. the beginning of their reigns dedicate fome things to the Temple, either for customes sake, because all their predecessors had so done; or in a superstitious conceit, thinking thereby to become prospetous, notwithstanding their idolatry.

and his own hallowed things] What before he had dedicated to

God, fear and diffidence makes him alienate from God, and beflow on an enemy

and all the gold that was found in the treafures of the house of the Lord I te is faid 2 Chron. 24,7. that Athaliahs sons bestowed upto Baalim all the dedicate things of the bouse of the Lord. But it is probable that when the soule of Baal was destroyed, ch. 11. 18. those dedicate things were fanctified and brought again in-

and in the bings house] He spared neither the Lords nor his own treasures to stop his enemies mouth, ch. 18.15. and fent it to Hazael hing of Syria, and he went away] Heb. wint

from Jerusalem] Hazael twice invaded Judah: for here he departs away before he had entred Jerusalem, but after this he

posited ferusalem, 2 Chron, 24.23.
V.19. And the rest, &c.] See 1 King, 11.41. & 14.19, 19. Many things about Jehoash his revolt and Gods judgments on him, are fet down 2 Chro. 24. 17,8c.

V.20. And his fervants aroft | Neer bonds of relation restrain not men traiteroufly minded from murderous acts.

and mode a confurer, and flew Toolh J Heb; confired confirer, and mode a confurer, and flew Toolh J Heb; confired confirer, the doubling of the word addesemphasis. Though God judy brought this judgment upon J choash, yet the c influents did it traiterously, (as Zimri 1 King. 16.9.) therefore they were justly dain for this few chief.

flain for this fact, ch. 14.5.
in the house of Millo Or, Beth-Millo. See Judg. 9.6. 1 King.

which goth down to Silla] This word taken appellatively fignifieth a beaton way, and is here taken for a causey betwixt the City and the Temple. Some take it for a City not far from

V.21. For Jozachar] Called Zabad 2 Chro. 24.26. the fon of Shimeath] An Ammonites, 2 Chro. 4.26.

and Jehozabad the fon of Shomer] She is called Shimith 2 Chron.

his fervants, smote him, and he dyed] See v. 20.

and they havied him with his fathers in the city of David]
But not among the Kings, 2 Chron. 24, 25. See t King.

and Amaziah his son reigned in his stead] Though traitors slew the father, yet the people fet his fon upon his throne.

CHAP. XIII.

Chap.xiii.

Veril. I. In the three and twenticth pear] Heb. in the twentieth year,
of Jeafly the fonof Aluxiah] Sec. ch.11.2.
Jehoshar, the fun of John began to reign Sec. ch.10.35.
over Ifact in Samural Sec. King. 16.19.
and reigned feveneeus years] It is faid v.10. that Jehosfus the fun of John began to reign in the thirty and leventhy are of John began to reign in the thirty and leventhy are of John began to reign in the thirty and leventhy are of John began to reign in the thirty and leventhy are of John between the tree and twentieth and feven and thirtieth pears of the four leventhy are of the pears oppositely weakneed, diminished, and make the leventhy and four leventhy are of the pears oppositely weakneed, diminished, and make the leventhy are of the pears opposite the weakneed, diminished, and make the leventhy are of the pears opposite the weakneed, diminished, and make the leventhy are being the pears of the pears the beginning of the three and twentieth of Josh, and the account made from the end of the two and twentieth; and if the feventeen years be accounted current, so as Jehonhaz reigned but sixteen compleat; and withall if the thirty seventh year of Joash be accounted compleat, then this account may well fland with that v.10, for from the end of the two and twentieth, or the beginning of the three and twentieth, to the end of the thirty feventh are fixteen years compleat, and seventeen current. Such accounts are frequent in Scripture. See 1 King 15.2. Or,2. it may be that Jehoahaz fertled his fon Jehoaha on the throne, two or three years before his death; and if fo, Jehoahaz might reign wo or three years before his death; and if so, Jehoaluz might reign to greencen years, and yet his son begin to reign in the thirty sevential of Joalh; two or three years of Jehoaluz being accounted in and with his sons reign. Seech. 8. 16.

V. 1. And he didthat which was evil, is, the fight of the Lord] Seec his reign and John with his sons reign. Seech. 8. 16.

V. 1. And he didthat which was evil, is, the fight of the Lord] Seec his reign and John high, Rec.] Seev. 9. The life and death of John high fight is, the John high fight is the John high fight is, the John high fight is the Jo feventeen years, and yet his fon begin to reign in the thirty feventh of Joath, two or three years of Jehoahaz being accounted in and with his fons reign, See ch.8. 16.

1 King. 14.12.

fire, to them, Deut.4.24.24. Heb. 12.29, and be delivered them into the hand] It is God that giveth enemies that power they have over his Church. See Ifai, 10,5,6.

of Hazael king of Syria See ch. 8.13,15.
and into the hand of Benhadad See 1 King. 15.18.

all their dayes] This relative their may have reference to the dayes either of Jehu and his fon, or of Hazael and his fon. V.4. And Jehoahan befought the Lord] Idolaters and other wick-

and the Lord hearlyned unto him] In regard of temporal mercies

God of the areth wicked ones, I King, 27:20.

for he fam] This physic is oft attributed to God after the

manner of man, to fer out his pity and compassion, Gen. 31. 42.

the spression of Minel] That fore attriction with the spread of the spre

fothat they went out] The inhabitants of those cities which the Syrians had taken were freed from their enemies.

from under the hands of the Syrians From their power, Numb. 31

and the children of Ifnat dwelt] Quietly and fecurely, in their teat; 1.i.e. in their houles, See 1 King, 1.2.16, as the fore-time Heb. as spletters, and third day. Ye flerday is put the time path, x King, 9.16, Heb. 13, 8. The third day being addit theremaken. ded thereunto implyeth continuance of time day after day. See

V.6. Nevertheles then departed not, &c.] See 1 King, 16.19. but walked therein] Heb, be walked. Continued in that idolatry. and there remained Heb, flood. As it was in former times. the grove] Which Ahab made, 1 King. 16.33.

allo in Samaria] They did not onely worship the calves in Dan and Bethel, but also Baals grove, and that even in the head-Gity of the Kingdom, Samaria,

V.7. Neither did he leave? This hath relation to v.4. Where the King of Syria is faid to oppress Israel; so as the fifth and fixth verses are brought within a parenthesis.

verfes are brought within a parenthetis.

of the pople to Jebasher JB people are meant fouldiers,
but flip burfumus, and ten chimists, and ten thousfand footmen Thefe
where the very few for a kingdom,
for the king of Syria had deflroyd them This verifiest ch. 10, 23,
and bad made them like the duly therfoling JA over-much their
ling mity bruife and break corn, and make it like dulf, 6 by the
foregreen consentions whereveith the Series converfied these! over-great oppressions wherewith the Syrians oppressed Israel, they were exceedingly weakned, diminished, and made contem

and his m ght]. It seemeth Jehoahaz was a valiant man, and manifested much valour, though for his wickedness he had no good success. If God be against men, all the might they have can do them no good, i Sam. 17.50. are they not written, &c.] See 1 King, 16.27.

V.9. And Jehoahax flept, &c.] See 1 King. 16.28. V.10. In the thirty and seventh year of Joalh king of Judah, &c.]

See v.t. and reigned fixteen years] Two or three of these were in the reign of Joash King of Judah; and the rest in Amaziahs;

and followed: Heb. malfed after.

the fine of Feroboum the fon of Nebst, which made I frael to fin]

See 1 King 14.19.

he departed and therefore Described to fine of Nebst, which made I frael to fin]

he departed and therefore Described to fine of Nebst, which made I frael to fin!

V.3. And the anger of the Lord] Whien any way God manifest—

this distinct of cril, and his resolution to punish evil doors, he is in the latter of the was kinded Becaule Gods anger is terrible it is refembled to fire, and in that respect is stad to be kinded.

guind fined j. c. The tear thicks. Though they were a Church of Godyct for their idolatry he was as a fire, yea, a consuming when he was sick. Some hold that he lived above an hundred to the construction of Godyct for their idolatry he was as a fire, yea, a consuming the he was sick. Some hold that he lived above an hundred to the construction of Godyct for their idolatry he was as a fire, yea, a consuming the he was sick. Some hold that he lived above an hundred to the single size of the si

of his flehnels whereof he dyed] Sickness is an ordinary fore-run-tier of death, 2.5am, 12.15. 18 flig. 1.4.1. 8 (17.17. ch. 20.1. Wife men make this benefit thereof, to be better, prepared for their de-parture. This instance sheweth, that the best are subject both to

and into the hand of Benhadad | See 7 King; 15, 18, the fine of Hazael murdered Benhadad, ch. 8. fickness and death, the fine of Hazael murdered Benhadad, ch. 8. fickness and death, the fine of Hazael murdered Benhadad, ch. 8. fickness and death, the fine of Hazael murdered Benhadad, ch. 8. fickness and death, the fine of Hazael murdered Benhadad, ch. 8. fickness and death, the fine of Hazael murdered Benhadad, ch. 8. fickness and death, the fine of Hazael murdered Benhadad, ch. 8. fickness and death, the fine of Hazael murdered Benhadad, ch. 8. fickness and death, the fine of Hazael murdered Benhadad, ch. 8. fickness and death, the fine of Hazael murdered Benhadad, ch. 8. fickness and death, the fine of Hazael murdered Benhadad, ch. 8. fickness and death, the fine of Hazael murdered Benhadad, ch. 8. fickness and death, the fine of Hazael murdered Benhadad, ch. 8. fickness and death, the fine of Hazael murdered Benhadad, ch. 8. fickness and death, the fine of Hazael murdered Benhadad, ch. 8. fickness and death, the fine of Hazael murdered Benhadad, ch. 8. fickness and death, the fine of Hazael murdered Benhadad, ch. 8. fickness and death, the fine of Hazael murdered Benhadad, ch. 8. fickness and death, the fine of Hazael murdered Benhadad, ch. 8. fickness and death, the fine of Hazael murdered Benhadad, ch. 8. fickness and death, the fine of Hazael murdered Benhadad each the fine of Hazael murdered each the fine of H try if any further good might be done by his ministery for the

edperions in their extream necessities can call upon God, Judg. 10.

10.1 King. 21. 27.

Ministers may be lightly esseemed in their litetime, yet their deMinisters may be lightly esseemed in their litetime, yet their deMinisters may be lightly esseemed in their litetime, yet their deand wept] When he faw the Prophet fo neer his departure, parture useth to be bewailed.

over his face] Leaning over the bed whereon Elifha lay and faid O my father, &c.] A title of reverence and love, yet given by a King, and that a wicked one, to a Prophet of the Lord. See ch. 2. 12. By this title he acknowledged the Prophet had loc cn. 2. 12. By this title he acknowledged the prophet had one of lifeat was oppressed. The state of that Kingdom, and was the best defence the state of the Kingdom, and was the best defence that Jon which grounds he came to within; and on the state of the kingdom, and was the best defence to the state of the kingdom, and was the best defence to the state of the kingdom, and was the best defence to the state of the kingdom, and was the best defence to the state of the kingdom, and was the best defence the kingdom and was the

joyned to be taken, to fnew that there flould be yet more war, but withall that the King should destroy the ene-

And he took unto him bow and arrows] The King expecting good from the Prophet readily doth what he bids.
V.16. And he faid to the king of Ifrael, Put thine hand upon the

bow] Heb. Make thine hand to ride.

And he put his hand upon it] See v. 15.

and Elisha put his hands upon the kings bands] As a sign that the Lord would fight with him and for him; and to shew that good success comes from God. For the Prophet was here!in Gods stead.

V.17. And he faid, Open the window Eastward] For Syria lay Fastward.

altward.

And he opened in] See v. 15.

Then Elisha said, Shoot] To shew that when God calls men to war, they must fight.

And hs[hov] He perseveres in his obedience.

and be faid, The arrow of the Lords deliverance] This is a fign Nnnz

CHAP.

me and the error of deliverant from Spie]. This he adder to they here into covenant with his people, thereby bind himself to do that the Lord would deliver them even from that enemy that mot them good, by the same grace is he hove to continue that his amonged them. And the phrase is doubted for the more assu-

V. 18. And he faid, Take the arrows He adds this further fign, of the wither God would not once onely help him, but also contihue good fuccess to him.

And he took them] Sec v. 15 and he faid to the King of Ufrael, Smite upon the ground] The Pro-pher diffinelly requires these several acts of him, both to try his faith and obedience the more, and also to make him distinctly observe the many victories that God would give him. Yea, also he would shew that mans endeavor must be used in Gods

faith and obedience the more, and a not come many status of the control of the co

a ropiner nac no mu case.

and faid, Then floudeft have finites five or fix times.] Very often.

then hadfit bout finites Synt a fill then hadfit confunction in the hadfit of the hadfit flowship in faither by men's The opperation is offered in the ready way to account on the hadfit of the hadfit flowship had faither by men's The opperation is not to the hadfit flowship had a faith a faith of the hadfit flowship had a faith a

may be utterly destroyed.

may be utterly destroyed.

mobereus now thou shalt smite Syria but thrice] Set v. 25. God
restrained his success to punish his negligence and stochful-

at the coming in of the year I in the spring, when plants began to firength of his Lord.

proper, and carele to increase. By this means they did the greater V.1. He mastree.

[poil, V.1. Me was trenty and for years old when he began to reign Heb.

V.1. Medit came to pals as they were burying a man] As they
were carrying him collis grave. For the grave whereinto he was
diff was not made for him.

his heboth that hand a head of man 17-2 me. The second of the second of

that behold, they (pyed a band of men] Enemies marching towards

tons scorely may pyre a sense of ment, amenions mainting towards the place where they were.

and they dold the musino the fabilities of Elifa | Elifa was very lately buried, yet not covered over with earth, as our manner is for the moft-barr, but laid in a Sepulchue, as Christ was, Max. 27. 60. And the Sepulcitie being not yet covered, or the frome easie to be removed, those that carried the dead corps being frighted upon the fight of the enemy hastily cast it in thither.

again vi, one enemy natury east in intinter, and whose the man was let down! Heb, went down, and touched the boats of Elifha! This is noted to fixed which God would have used for the effecting that mixede which followeth. And because Elifha's bidy (for by his boats his whole body is meant) was used, this may be accounted his one and twentieth

miracle, See ch. 2.14.

he revived] The miracle was wrought by the dead corps, to shew that it was Gods power, and not any virtue in Elisha, whereby such great works were done. And this was thus wrought at this time to give the King and people of Ifrael a fign that their dead decayed flate should revive and flourish again, and to make them believe God could as easily dothar as this. Besides, this was a general fign for all believers, who by faith touch Christ, that they

herain min to an electrical file in the first standard to manifest the truth of the and flood up on his feet] This sadded to manifest the truth of the initiale, and to amplifie the same. For he had not onely breath put into him, but also was inabled to rife, stand, and do the works of a

N.1. But Hazeel King of Syria] See ch. 8.13,15.

6ppreffed I field will the dayer of Jehoshaz] This is added to show
that Joafs was the Saviour promifed v. 5.

V.13, And the Lord was gracious unto them] Gods free grace is

the ground of that good he doth to men.

and had compassion on them] By reason of that milery wherein he

because of his covenant] As God of his free grace is moved to

annoyed them. And the phrase is doubled for the more affurance.

If the special point is special to the special point in the special po

neither cast he them from his presence] Hib. face. So as they should have no communion with him, nor be accounted his as yet] This intimareth that afterwards he did caft them from

his presence, and that because they obstinately persisted in their idolarry and other wickedness, See ch. 17.18, &c. For the present, God would further try whether at length they would turn to him.

three times did Joash beat him, and recovered the cities of Ifrael] This verifieth the figne v.19.

CHAP. XIV.

ncfs.

V.10. And Ellfla died] See v.14.

Verf. 1. The fecond year of Josife fine of Jehochar King of Ifend
In this purplead him] i.e. His surviving friends. It may be the
In this computation is to legging after the death of JeKing took feme care thereadous, and that he had an honourable
burial See t King 1.4, 13. & on] bb 3.4.

burial See t King 1.4, 13. & on] bb 3.4.

the Jehochar For Josife King of Ifead reigned but fixeren years, this
burial See t King 1.4, 13. & on] bb 3.4.

the Monte of Josife King of Ifead reigned but fixeren years, and the account v. 13. will
well fland.

the Josife King of Judaly] Hob. Mostide
invoked the land By interflinous which their troops made.

See
The Jonne rame figurited the Irreguley of the large, the

reigned Amaziabithe fon of Josh King of Judah] Hob. Ameriah. The former name fignifical The fiveneth of the Lord; the latter, The

V.3. And he did that which was right, &c.] See ch. 12.2. v 3. Ana ne an tous motor men 1965, SC, Jose III, 12.2.
yet net life David his father] i. e. not mitha perfect heart, 2 Chr.
45, 1. For David was a man after God own heart, 1 Sam. 13.14. Ac.
13.22. but Amaziah did what he did to pleafe men, as Joah his father had done before him.

be did according to all things as Jos[h his father did]. As his father was a motions hypocrite, lo was he. Both of them began well in outward flew, yet both revolted and turned to idolatry, 2 Chon.

24.8t 12.17,18.8t 25.14. V.4. Howbeit the bigb-places were not taken away] See 1 King. 15. 14.

15. 14.

a yet the people did facrifie [] The King was loth to displaise
the people by crofling their custome, See 1 King. 3. 2.

and burnt inconfe] See 1 King. 9. 25.

on the high-place [] See 1 King. 3. 2.4.

on toe may peace; see a ning, 3.2.4. V, And it came to pass, soon as the Kinedom was construed in his hand Settled and established in his person, as his undoubted right; as t King, 28.2.4.25. For by reason of the treason ch, 12.21, there were fears, troubles and dangers in the beginning of his reign. He murderers of his father being either great men or in high account with the people he thought it beft for a time to fotbest te-

that he stews When he saw a fit opportunity, and found his own frength, he executed justice upon them. The blood of any man unjustly stain defileth the land, Num. 35, 33, and cryeth for venual steps. geance, Gen. 4. 10, much more of a King; and sooner or later it

bringeth just revenge.

bis servants These were his subjects, and in that respect called his servants. Besides, they might also have special offices, and be of the Kingshoushold, Seech.9.11.

. which had flain the King bis fasher] Chap. 12, 20. Three reasons faw them to be. See v.a. and had respect unto them of Though most unworthy in themselver, are here couched to show the equity and necessity of Amazinio ecc-

executing that justice which he did, r. They had committed nurder. 2 They had fain a King. 3. That King was his failter.

V.s. But the children of the murders he flew ms] This is one evidence of his doing that which was right. The murderers children being left alive might feek revenge for their fathers death; but but feet alive might feek revenge for their fathers death; but but for a windle of the might grant was no fulficient expite or make him this of overalling earthst in earthst and seek him this ice for earling earthst flex earthst and seek him this ice for earling earthst flex earthst and seek him this ice for earling earthst flex earthst and seek him this ice for earling earthst flex earthst flex earthst and the seek him the flex earling the seek him this ice for earling earthst flex earthst Amaziah preferred right before fear of danger,

Chap xiv.

Amazian precerea rigin octore tear or amper, according notata which is written in the bask of the law of Mofer] The five first books of the Bible are called the law of Mofer; but Deuteronomy is the book here effecially meanter, the present at Land commended, fining 1 All the precept of Scripture are Gods commands, and accordingly to be or

The fathers shall not be put to death for the children] Deut. 24. 16.

nor the children be put to death for the fathers] There is the fame equity for both, See on 2 Sam. 21.6.

but every man shall be put to death for his own fin] By this law the Lord justifieth his equal dealing with men, Ezek, 18.20.
V.7. He sew of Edom] These are called children of Seir, 2 Chr.
25. 11. from their habitation, Deur. 2.4,8. The Edomites were

Subdued by David, but in Jehorams dayes they rebelled, ch. 8.20. And though they were then overthrown, yet they continued to re-

And though they were then overthrown, yet they continued to rea-bell to Amzinha time. Therefore he now gathered a great army against them, a Chr. 5, 5, and slew them with a great slaughter, in the Faley of fall? There is a Lake our of which riseln much falt, called by Julius and others Lacus Alphultuse. A yalley by it was called the woulty of falt, 8 ann. 8.1. Plast (6,6), 1 which is sup-posed to be that which is called the valley of Shrugh, Gen. 14, 17, and that where the battle with the king of Sodom and others yes sought, Gen. 14, 8, and where David slew eighteen thou-

ten thou [and] And he cast ten thousand more from a rock, & Chr 25.11,12. These without question stood out obstinately, and would

not yield, and therefore were call down from the rock, and took Selab by mar] This word Selab figuifieth a rock, Selah was also a fair city, so called because built on a rock, 2 Chro.25 12. See Ifa. 16.1.

and called the name of it Johtheel] i. c. Obedience to God. This name Amaziah might give it in testimony of his obedience, when God sent a Propher to him to dismiss these troops he had hired our of Ifrael, 2 Chr.25.9,&c.

unto this day] See 1 King. 9.13.
V.8. Then Americal fent meffengers to I chooseld.] After his victory over the Edomites he waxed proud and infolsent, and supposing the mould fill prevail, fought to war againft others. You, after his desenable idolatry upon the forefaid victory God left him so himfelf, fo as he ran into courfes tonding to his perdition. See 2 Chr.

lelt, to as he ran into couries tomonic on the primation.

35,14437.

the finof Jehose, fino of Jehose, finos of Jenes Jese chi. 13,1.9.

the finof Jehose, fino of Jehose, finos of Jenes Jese chi. 13,1.9.

the islow one another in the face J. This phrase may feem to imply
onely a define of the king of Judah to confusite in presence which the
king of Ifrael about the affairs of both kingdoms; but the king of
fines and solder another fines of better than the state of the fines of the laid up.

If the same and other confequences fhew that it was a plain I laid up.

If the same and other confequences from the open shall need to be a same ferring their armies one againft another three fields. He means fetting their armies one againft another three fields is the same fetting their armies one againft another three fields, is ovident not at 1.5 each calling to mind Jeroboams defection, 1 King 12.23ec, and also Jehu's flaughter of fundty Princes of Judah, ch. 10.13, and being now over-confident of his own strength he resolved to take revenge, and to bring all Ifrael into Subjection to Judah againi See

V.9. And Jeheash the King of Ifrael fent to Ameriah King of Indeh, saying Jehoash was every way as proud and bold as Amaziah, and tecurns him a most scornful answer. They are like two proud Champions, that make and return challenges in the loftiest

The thiffle that was in Libanon] A parabolical speech, as Judg. 9.

8. The king of Israel in derifion resembleth the king of Judah to a Thirtle, which is prickly, but weak, growing low; not worthy to be reckoned among trees. He files him a Highton Lebanon; because Judah was within the promifed land, but yet as a thiffle growing under all the Cedars in Lebanon.

fint to the cedar that was in technon.] He refembles himself to a Cedar, the tallest of trees, 1 King. 4.33. implying that he was the chiefa coldinary. chiefest of kings.

fairs, Give thy daughter to my fon to wife! He who focks to march his child with anothers, suppotent handel requal to that other. Herchy is intimated that Amazian thought thinfelf as good as Jehoash which he takes in great foorn.

and there paffed by a will beaft that was in Lebanon] By this wild braff the king of Ifrael meant his own army, by reason of the might

make him think of prevailing gainst kind;

and think of prevailing gainst kind;

and think of prevailing gainst kind;

and think the contract when the same that made Ampaziph fan the top-kind thillenge, namely, the pride of his heart

occasioned by his victory over foom. The lies is noted offseckinh, 2 Chr. 32.25.

glory of this, and tarry at home Heb. at thy baufe. q.d. If thou wilt needs hoaft of that victory, do it in thine own country among

the compensation of the co

even theu and Indah with the Kings and Commanders by their folly bring such as are under them into the lame danger with themfelves.

with themelr don't dis a see surger men men men men anger, with themelr don't don't

Americalis army, forfoot him, and fled ciern away?

the food of feetaful Sec v. 1.

at Entylphomory Sec v. 1.

food out of this graph hum

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food to get on the Control of Sec v. 1.

food to get on the Sec v. 1.

food

breach again.

V.14. And he took all the gold and filver] Which as a treasure was

protection to the common of th

V.15. Now the reft of the acts of Jeheaft, and bismight | Sec ch. 13. 8,12. Under this word might his valiant deods against Amaziah v.

8,13. Under this wordergigh his valiant theole against Americals v. 13-33. and the Systems, th. 13-45. are to compiled.

4,3-13. and the Systems, th. 13-45. are to compiled.

4,46. and \$\frac{1}{2}\$ should be give, \$\frac{1}{2}\$ should be give the first the very fame. year wherein he goe that famous without y. 16 as God self the brook into the time anon after he had footprophished in the wind the product of the principal should be given the given the principal should be given the g

V. 18. And the rest of the atts of Amaziah, &co.] Sec 1 King. 14.

10.29. Nove they minde a confirincy, againft him in Forufaten] So many of his fubjects and fuch mighty ones plotted and wroughs treason against histoatter his adolatry; 2 Chr. 35.14,25, and after the great milichief his had brought upwashis Kingdome by challen-

Chap.xv.

but they Jent after him to Lachiff] They who conspired against him,

having intelligence of the place whither he was fled, and fearing, in case he should escape, that he would take revenge of them, pur-fued their plot, and sent their Ministers after him.

and first bim birry His cryal Majeth; and Kingly authority no white descrete them from that bloody reason. Of the time when this treason was plotted and executed, See v. 2.1.

Vo. 10d they brough this on berts I in a charlot drawn with loofes. Thus we shi to grandfather Alazaish carried, ch. 9.28.

nones. I mus was in grantature: Anizum carriety. 11.9.16.
and he was brited] See ch. 19.28.
V.3.1. And all the people of Judab] It feems the common people also as well as the great ones were pleased well enough with the plished, taking away of Amaziah, in that no mention is made of seeking

caung away or Amazian, in that no incincion of made of techniq any revenge of his death, but all agree to feet up his fon, took Agnish [2164 #25]ab, ch. 17. 13. Many memorable things are recorded of him, 2 Chr. 26. 1, 26. which may faters years old he, at the death of his father Amaziah. Which thus appears; Jeroboam the fon of Josh began his reign in the fifteenth year of Amaziah, and reigned fourty and one years, v. 23. Ieroboams fon began his reign in the eight and thirtieth of

the fourth year of his age. Bleven or twelve years after, they who a Protector; but then he needed not have been the feend time deconspired might either then first hear where Amaziah was, or up-

be built, and reflored it to Judab] It seemeth the enemy bordering upon Judah had taken it, and therefore Uzzish is laid to reflore it to Judab, In Ahza his time it was lost again, A.1.6.6. effect that the King step with bis fathers] See t King. 2.0. 412th the King step with bis fathers] See 1 King. 2.0. 4.2.1, In the fiscated were of many about 10 of Josh King of Judab, Jrobaum the soof Jash King of I flettle views to reight in Seech. 114 Namely, over all I titled, as his Predections had doine. Seech.

and reigned fourty and one years] This King reigned longest of all the Kings of Israel, from the division to the captivity, and was the

V.24, And he did that which was evil in the fight of the Lord] See V.24, rane re-King: ris. xi. 2:1. 10, be departed not] Sec ch. 3:2. from all the first of Jeroboam the fon of Nebst, &c.] Sec 1 Kings

V.25. He reflored the coaft of Ifrael Cirics betwire Judah and Ifrael, which were then under the power of Ifrael, but of right appertained to Judah. These coasts were appointed by God himfelf, Numb. 34.8.

na arrett in a journal soule] Then a soule of the plain o

according to the world of the Land God of I final.] Gods forcelling of future things fiveys, when they are come to palic, that they were ordered by Divine providence.

which the fishe by the head 3 Sec 1 King, 8,53.
of his fevour. Jonath the fon of Amittai. the Prophet.] March. 12.39, or called Jonay the fifth of the final! Prophets. We read not before of any facil prophecy, but hence it is certain there was ficit an one: and it might be in the days of Jehoshax, when in his trousble he prayed to the Lord, and the Lord heard him, ch. 13.3.4.

which was of Gath Hepber] A City of Zebulon, John 19.13.
V.26. For the Lord fair the affliction of I fract, that it was were ter] This cereainly hath relation to the time of Jehoahaz ch, 13.

3.4.7. for there was not any finit up, nor any left] See 1 King, 14.10. None were fafe, whether that up in a place of defense or left abroad, whether rich or noor.

nor any helper for Ifrael] Neither could the King of Ifrael himfelf nor any of his Princes help them against the enemy, neither v.27. And the Lord [aid not] He had not yet determined.

ging the King of Ifrael v. 8. as he durft not stand out against destroy them from bearing the name of akingdome on earth, them.

Intogh then he had not faid, yet afterwards he faid it, Hos. 1.6,9. and did it, chr. 7.18. See ch. 13.13.

bit he faved them by the hand of Torobosom the son of Josses.

153).
V. 28. Now the reft of the afts of feroboam, &c. See v. 15.
and how be recovered Damafens This David won, 2 Sam. 8.6. and
Rezon gor again, but now Jeroboam recovered. See 1 King. 11.24.
and Hammil See on 18a. 10.9.9 & Amos 6.3.

which belonged to Judah, for I frat] Of old it belonged to Judah, but now Jeroboam united it to the Kingdome of Ifrael.

our now personaumines it could arrive our strings on strikes, are they not written, 8c.] I King, 11.41.

V. 29. And Feroboam flept, 8c.] Seer King, 2. to.
and Zachariah bis fon reigned in his flead] This Zachariah was the fourth from Jehu, and in him the promise ch. 10.30. was accom-

CHAP. X V.

Ver.1. Nibetwenty and seventh year of Jeroboam King of Ifrael]
See ch.14.21.

began Agarbab Oc, Magiah, v. 13.30,32,34.

fon of Amaziah King of Judah See ch. 14.21.

to reign This phrase began to reign is in Hebrew relgned. So as began because years of Kings use to be recknown current) must need so was true intended to fire the polyr terior of Amaziah and thusiah, his of the state clared King, when he was fixteen years old, if he had been feeled a on fome occasion be more inraged against him, and thereupon flow of the state of th V. 22. He built Elath] An ancient city mentioned Deur. 2.2, but of decayed as the repairing and fortifying it might well be fail to his father lived a private life, will fatisfie many chronological doubts. See on Ifa.7.8.

V.2. Sixteen years old was he when he began to reign] See ch.14.21. and he reigned two and fifty years in ferufalam Of these twelve were spent in his father Amaziah's time, ch. 14.21, and sour in his fon Iothams. See v.30.
and his mothers name was feeboliah of ferusalem] See 1 King.

V.3. And he did that which was right in the fight of the Lord] Sec

according to all that his father Amaziah had done] As Amaziah began his reign fairly, but ended it wickedly, fo did Azariah, See Chr.26.16, &c.

V.4. Savethat the high places were no removed] Sec. 1 King. 15. 14. the Peiells, who willingly yielded to gratific them. Sec. 1 King. 9.25. fill on the high places! Notwithstanding that the King endecayed to have learniness and incerne offered onely in the Temple.

.s. And the Lord [mote the Kine] See 2 Chr. 26.19. fothat he was a leper unto the day of his dea h] Kings as well aso-thers are subject to loathsome and lasting diseases.

and dwelt in a feveral boufe] Heb. a house of freedome; Free from

which was four years, v.30, judging the people of the land] Though his father were living, yet he did the office of a King as faithfully and diligently as if he had been King alone.

Deen Aing atone.
V. 6. And the ref of the afts of Azariah, &c.] See t King, 14.19.
V.7. 30 Azariah [left, &c.] See t King, 2.10. & 2 Chr. 26.13.
and they buried him, &c.] In the field or place of burial where other Kings were buried, but not by their fepulchres, 2 Chr. 26.33.

Sec 2 Chr. 24.25.
V.8. In the thirty and eighth year of Azariah hing of Judah did Zachariab the fon of Feroboam reign] Jeroboam began to reign in the fifteenth year of Amaziah, ch. 14.23. About two or three years afanteenth year of Amazah, ch.14-33. About two or three years after, to wit, in his eighteenth year, Amaziah being forced of ye from Jerufalem, the people made Azariah King; who reigned in his fathers life-time eleven years, and after that one and forty more, which make up the two and fifty, v.a. By this computation is appears bow feroboam died in the thirty eighth of Azariah about Zachariah his fon began then to reign! Teroboam reigned? V.27. And the Lord said not]. He had not yet determined.
that be would bias out the name of I frael from under heaven Utterly years after, one and fourty in all. See ch.14.1,21,22. This ac-

the wickednesse of the house of Jehn was so great as the Lord ha- 17.6. ving accomplished his promise, ch. 10.30. would suffer that stock no longer to remain.

no longer to remain.

1.9. And the did that which was east, &c.] Seo I King, 14.22.

1.23 big fathers had done J Namely Jelus, ch. 10. 31. Johnshaz, ch.

1.33. John, b. 1.31.1. and Jerobosam, ch. 1.44.2. Long contains accook fin in feverall generations, one after another, much incending the with him. One end question left of giving the contains the contains and the contains the feth Gods wrath. This is here rendred as a reason why God cut off

and flew him] This fets out the kind of fmiting the King, even and person may 1 min and 1 min and 1 min and religated in his flead 1 tr was an ambicious aspiring to the Crown which made Shallum traiterously conspire against the

V.11. And the reft of the alts, &c.] See . King. 14.19.

V.12. This was the word of the Lard which he flake unto fabu | Sco onch.14,29.

faving, Thy fons Shall fit on the throng of Ifrach to the fourth generati ou | See ch. 10.20.

And it came to pair of Oods word hath been, and ever shall be ascomplished, and that every way as it is revealed. In the continuance of Jehu's flock thus long we may observe Gods wildom in intermingting lustice and mercy. Justice in cutting lifted short in the distance of Syria in the dayes of lebudans, the most the
lands of the Kinge of Syria in the dayes of lebudans, the 13, 3,
Mercy in making lebudan and lecoboam spainure. At 22 well as making lebudan and lecoboam spainure. At 22 well as the minuted not long. Mercy in making Iehoash and Ieroboam faviours, ch. 13. 15. & 14. 25. and also in continuing Iehu's stock to the fourth genera-

tion.
V.13. Shillum the son of Jabel begas to reign in the nine and thiritish your of section by the state of the state of

madh reisand a full munth in Samsina'] Heb, a month of dayt. Har ; madh reisand a full munth in Samsina'] Heb, a month of dayt. Har ; geld lightin's , and perincious to their Soveraigns, v. 10.14.1, King. vingal the dayes whereof it conflicted, in liftled. See Gen. 49.14. 16.9/f.c. ch. 3/2.
14.4 For the thanken the four of Goal'] Iofephus faith he was Capture thin of Zachariahs army, as Omri was of Elahs. He hearing that may a man think himfelf more fecture then in his own loude? Yee

Treath. See thing, 4.34, and dilbar were therein] He spared neither great nor mean, fold agreeable to the secret and sense of the Gileadier] neryoning, male nor semale. Wrath mixed with scorne and dildain compirators with Pekkh it is not probabile to the secret and sense with the fifty was of the Gileadier]

Firsth. Sec I Kung. 4.

and allthe were therein] He spaced nearms one young male as the coast to the work the street of the surface of the su

by torcing an entrance into them, See amos 1.12, V.17. In the intent and thirtieshyar of Agrahie hing of Tudub] In the pace of one year, namely from the thirty eighth to the thirty ninth of Agrahia, there were four Kings in Hend, fucceeding one another, Ieroboam, Zacharia, Shallum and Menahem. Now good thirty of the control of the con the time of Ifraels calaminy: for judgement after judgement followed them till they were utterly deftroyed.

began Menabem the son of Gash to reign, &c.] See t Kings 16.29. V.18. And he did that which was collect.] See t Kings 16.29.

compe belt stands with the chronology of the Kings of Judah and Israel. See on 15.7.8. See on 15.7. See on 1 that from time to time, till they had utterly ruined them, a King.

came against the land That part especially which was on the other fide of Lordan, r Chr. 5.26.

is probable that he made the fum the greater, to procure aid from

geh God wrath. This is there rendred as a reason why God tour of leading and the properties of the pro

one given tumn he exacted.

of each man flip philds of fliver] See 1 King 10.16.

is give settle king of Affrica? Bot the reasons rendred v. 19.

fo the King of Affrica turned bette, and flicid nost three in the land.]

There being fo fair a fliver bridge to palle over, the foon takes the
opportunity and departs. Some fay the difficultion of persons before noted was in relation to Puls fouldiers, that each of them should hotels was in relation to this authority, and easy or instrumental wave fifty flexible. But then they hould be be failed that the money was exacted to give to the king of Alfrica Bessident they lay this money was given as a yearly tribure, to move the King of Alfrica to continue his aid. But a thousand talents was too vast a sum to be year after

The street of th eth and fiftieth of Azariah.

tain of Zechariaha army, at Omri, was of Elahs. He hearing that Shallam had flain hi mafther active with the army, and defroyed him; a Omri deftroyed Zines, King; 6:71;18.

May a man think himfelf more fecture then his own Houle? Yet Shallam had flain hi mafther active with the army, and deftroyed thing, at Omri deftroyed Zines, King; 6:71;18.

Man and To Somaria! Somaria! Somaria, and then him, and then him, and then him they were on the Kings fide, and flain with him. There be night after the some and involving the last of Ichu's thock, we because he did it with attainerous and more than the companies of the companies of places, and flain with him. There be with attainerous and more smaller this preposition with attainerous and more smaller this preposition with attainerous and more smaller this preposition of a region. Dear; 4,43;14;1 Kings 4,74;1 Kings 4,74;1

reign very troubletone; and in the end he was violently cur on, v. 30. So was his readon and murder punished.

V.18. And he d d that which was coil, 8cc, Sec 1 king, 14.22.

V.2.9. In the days of Pehh King of If pair currifigate. Pilefor King of Alux to annoy Pekh, his cause the he and Rezin King of Syria power together to invade Judah, 16.7.1. Sec ch., 16.7. The fignification of the days of the head of the stage of Syria power together to invade Judah, 16.7.1. Sec ch., 16.7. The fignification of the stage of Tiglath-Pilefer is remarkable, i.e. the removing of captives. See ch,

and took Ijon, and Abel-Beth-mathah] See i king, 15,10.

and Janoah] Situate on the borders of Ephraim, Josh. 16.6. aud Ked fb, and Hizor] Judg.4.6. 1 Kings 9.15. John. 19.32,

36,37. and Gilead | See ch. 10.33.

and Galilee! Sec 1 King 9.11.
all the land of Naphtali, and carried them captive to Affria] The inhabitants of the places before-named were carried away captive. The places whither they were carried are fet down 1 Chr.5.26 namely Halab, and Habor, and Hara, &c. This was the beginning namely Hilds, and Hilber, and Flara, Sec. I his was the com-of Ifraels experivity. The two tribes and half beyond Jordan, and Naphtali, yea and Zebulon 100, on this side, were now carried a-way. To this miscrable condition of the Israelites hath the Prophet relation, Ifa.9.x.

V.30. And Hoshea the son of Elah made a conspiracy against Pekah, &c.] See v.25. As Pekah served his Soveraign, so he himself was

oct.] see v.35. As ream terree his obstacles, in the treatilet year must be accounted from the time that Jotham beganto reign in his fathers life-time. See v.5. For after his fathers death he reigned but fixteen years, v.33. Some fay he lived four years after those fix-teen, having given up the kingdom to his son Ahaz. But no men-tion being as yet made of Ahaz, the account is to be taken from the

tion using as yet made of fines, the accounts is to use tasked from the beginning of Onlymar reign.

V.31. And the reft of the afts of Pekah &c. | See 1 King, 1.4.19.

V.32. In the feeded year of Pekah the fon of Remiliah king of 1 stact)

This year is to be taken current. For after sixteen years of Joshams reign Ahaz began to reign, in the seventeenth of Pekah, ch. 16.1. Now betwire the fecond and the feventeenth there are not fixteen

compleat. See r King. 15.2.
began Folhamthe fon of #zziah, &c.] See ch. 15.1.

bugun Johnsthe son si McXish, &c.] Sec Ch. 15.1.

V. 35, Fine and newely years old was se whom he bugan to reign]

Solely, by himself, his tacher being dead.

and he relegand factes years in Fourlation Sec v. 30.

and his methers name was frussis Sec i King. 15.10.

the daughter of Zudol It may be this Zadok was a Priest: for

Friests married Kings, daughters, 2 Chr. 22.11. and Kings might

wave Deight daughters.

Triets married kings daughters, 3 Cin.22.11. and kings might marry Priefls daughters.

V. 3.4. And he did that which was right] Right is here to be taken both for the marter of what he did; it was agreeable to Gods word and allo for the manner, i.e. uprightly, finerely. For nothing is and any lot tree manner, i.e. aprigury; increey; rel morning, recorded of Johnan which may argue him to have been an hypocitic or an apostate; as there is of Joash, 2 Chr. 24, 17, of Amazin, 2 Chr. 26, 16, So as that which is here spoken may be taken in the largest extent, as -ch. 18-3; and

in the fight of the Lord] Sec ch. 12.2. in the fight of the Lord] Sec ch. 12.2. it did according to all that his father Wazinh had done This is to be reftrained to the good things Uzziah did, before he prefumed to offer incenfe, 2 Chr. 26.4,&C.

ofter incente, 3. Chr. 26.4,8Cc.

V. 3.5. Howbis; the high placets were no removad, the people facrified and hurst incente fail in the high placet. See v. 4.

He half the high per age of the hurst of placet and See ch. 11.6. This is noted as a part of his piery, and is fet down in some opposition to the peoples practifie: They doted upon high places, but his care was to build, and beautifie the houle of the Lord, and the things was to build, and beautifie the houle of the Lord, and the things pertaining thereunto.

V.36. Now the rest of the acts of Jotham] See I King.14.29. V.37. In their dayes the Lord began to fend against Judah] In the latter end of Jothams reign enemies might consult about invading Judah; the Lord laving a quartel against the peoples doting on high places. But that which they began to plot in Jothams time, they put in execution in the beginning of Ahaz reign, ch. 16.5, 1s. 7.1. For Ahaz began his reign but three years before Pekalis death,

ch. 16.1. & 15.17.
Rezinthe king of Spita] He and his predecessors were deadly enemies against Israel; yet he with the King of Israel could joyn in confederacy against Judah.

and Pekah the fon of Remaliah] See v.25. This Pekah in Ahaz time flew in Judah an hundred and twenty thousand in one day, 2 Chr. 28.6

V.38. And Fotbam (lept with his fathers, &c.] See 1 King. 2. 10.

CHAP. XVI.

Ver. 1. N the seventeenth year of Pehah the son of Remaliah] This is to be taken of the year current, See ch. 15.32,

to be taken of the year current, beech, 133.

Abax the foot of Johan hing of Judich began to reign] This was a woful change. An idolatrous ion fuceceded a plous father.

V.2. Twenty years old/was Abax when he began to reign] By this account Alaz was but eleven years old when his fon Hezekiali was born : for he reigned but fixteen years, and lived but fix and thirto reign, ch. 18.2. Some refer the relative beto Jotham, mentioned in the clause immediately before; q.d. Twenty years old was Alax when Jotham becan to reign. We have a like reference 2 Chron.

and reigned sixteen years in Terusalem] He sat on his throne as long as his father, ch. 15.33, but his sathers reign was a blessed time,

and did not that which was right] This is expresly contrary to that which is recorded of David, 1 King, 14.8.

which recourse on week and the state of the and other hainous fins violated the Covenant of his God, and bafely degenerated from the piety and vertues of that his famous An-ceftour, and forendred himfelf unworthy of holding relation to either. See 11a. 7.11. John 8.39,&c. The Lord was his God, but he would not own him; David, his father, but he would not im tate

V.3. But he walked in the may of the kings of I feat] Their may or course of life was idolatrous, impio us, and every way wie ced, yea, and made his sorts to pass through the sire! This was expressly forbidden Lev. 18.21, but the law of God he cast behind his back, as a thing not to be regarded.

according to the abominations of the heather.] The most abominable and detestable things that the heathen committed. The word abo-

mination in the abstract is very emphatical.

mination in the abitract is very emphatical, whom the Land capt of the model of the thildren of Ifrael] These heathen were the Canaanites, the worst of Nations, occurs of God, Gen. 9. 17, 18. 18, 15, 17. The heathen burnt their children for a service to their idols: and this the Jews learned of them. This kind of facrifice is sometimes called offering up their children for a fato pass the fire to indictine and of the pass to make a pass to make a pass to pass to pass to pass through the fire, 2 Chr. 33, 8. Jer. 32.35. The idol to which they offered them was Molech: whereoffee I Kin I 1.5, 7. The place where the Israelies used to do was called the valley of the son of His-nom, Josh. 15.8, & 18.16 and the valley of Hinnom, Nah. 11.30. In this valley was a place called Topheth from the Hebrew word Pin toph. ympanum, a timbrel, or drum, See on Exod. 15.10. Ar thefe facrifices they used to beat a drum and found other imftruments, that the cry of the child might not be heard. Therefore they called the place Topheth. Of Tarificing children in this valley lee 2 Chto. 28, 3 & 33,6. Of Topheth fee Jer. 7,31,32. Of their cruelty therein see on Lev. 18.21. From that cruelty used in the valley of Hinnom, which in Hebrew is 171 Gehinnom, the Greek word Terra Gilinna, which fignifieth Hell, arifeth, Matth. 5.22,29. Yea Topheth alfo is used in a like fignification, Ifa.30.33. Of Gehinnom see on Joh.

V.4. And he facrificed | See 1 Kings 3,2,15...

in the high places] See 1 Kings 3.4.
and on the hills, and under every green tree] See 1 King, 14.13;
Y. 5, Then Rezin hing of Syria, and Pehal, &c.] See ch. 15.37, &c.

t Kings 11.23.
came up to ferusalem to war It seems they came with a some

but could not overcome him] The Lord fent Isaish to tell him that the enemies counfel should not stand, Isa.7.7, God determined not as yet to destroy the house of Judah, but his purpose was still to continue a light for David in Jerusalem, according to his promise

I King. 11.36.
V.6. At that time | Either coming to Jerusalem, or departing from

the fame. The former is the more probable, and the imperiod the fame is the former is the more probable, the fame is the fame in the fame in the fame is the fame in the fame in the fame is the fame in the fame in the fame is the fame in the fame in the fame is the fame in the fame in the fame is the fame in the fame in the fame is the fame in the fame in the fame in the fame in the fame is the fame in the fame

it again to Syria.

and drawe the Jewn Elath] Forced them to depart thence,
and the Syrians came to Elath and dwell there? The Syrians took
full polletion thereof to themselves, Besides, they killed many, and took others captives, 2 Chron. 28.5. Pekah alfo flew a great number in Iudah, and took many caprives, 2 Chron. 18, 6,8 which flaughter was questionless before their joyning together to beliege Ierusalem. See on 16a 7.1. Ahaz thinking himself strong enough 10 grapple with Pekals, ventured a fight, wherein God left him, and fo he was thamefully overcome; God using one idolater to scourge another. But soon after this Pekals himself was destroyed. See ch.

1)-50."

unto this day.] See t King, 9-13V 9. So Abaz [int m: flongers] Though the Lord had expresly promised that Pekah and Rezzin should not bring their wicked plot to pass, Isa.7.5,7. Yet faithles Ahaz durft not rest upon Gods promife, but feeks humane help.

to Tiglath-Pilefer King of Affyria] See ch. 14.2. This was an ambitious man, and fought to get all nations under his dominion; yet doth Ahaz most slavishly seek to him.

[aying, I am thy fervant] I am concent to be thy tributary, in subjection under thee, and to serve thee;

and thy son] Under thy protection to be preserved by thee, as a

fon by his father: promifing to obey thee, as becomes a fervant ; V.14. And be brought alfo the braven altar. That great Altar and to tely upon thee, as becomes a fon. Some take these words as a which Solomon made, a Chr.4.1. defire, thus, Let me be thy fervant and thy fon.

come up] For Jerusalem was upon an hill. and [ave me] Deliver me and my people.
out of the hand] From the power.

of the hing of Syria, and out of the hand, &c.] See v.s. V.B. and abaz took the filver and the gold, &c.] See ch.12.18.&

and fan it for a prefont to the king of Aligna.] It imust needs be a from between the alar and the boate of the Lord.] That great prefent that wrought formuch as this did with such as King as tar might not stand between the alear and the Temple.

V.9. And the king of Affyria hearland unto him] Not to come up, but to fave him, which was the principall thing that Ahaz desi-

for the king of Affria went up against Damssous] Heb. Dammssok. See I King. 11:24. Amos 1.3. This city was in the confines of Syria, but sometimes in the Israelites power. See ch. 14:28. The King of Affyria went to Damascus purposely to divert Rezin from Jeruof Anytia went to warman us purpoiety to divert Nezin from jetu-falem, which was moved thereby to forfake the fiege, and to defend his countrey. Upon a like ground Saul turned from following David, 1 Sam, 23.281

and took it] Clean vanquished it, and took the possession thereof to himfelf

and carried the people of it captive to Kir This Kir was a city in Media, as may be gathered from Ifa. 22.6. where Elam and Kir are joyned together. This was expressly foretold Amos 1. 5: There was another Kir in Moab, Isa. 15. 1. but that is not here meann:

and flew Regin] By this it appears that Rezin went in person to Damascus, He dearly bought his conspiracy with Pekah against

V.10. And King Ahaz went to Damajous to meet Tiglath-Pilefer King of Assyria] He went to congratulate his victory, and obtain further aid against the Syrians; but all in vain: For the King of Asfind came afterwards unto him, and diffressed him, but strengthene him not, nor helped him, 2 Chr. 28.20.21. By the chargeable present which he cook of A haz he impoverished him, but sent him no aid: onely for his own turn he vanquished Damascus; but suffered others to spoil Ahaz, 2 Chr. 28.11. Yea and he himself asterwards spoiled

Judah, Ifa. 7.17. and faw an altar that was at Damsfeus] Idolaters are much taken with outward shews. They have no certain rule to be guided by their rule is their own and other mens inventions. But pious and religious persons have Gods Word to be their rule, to which they hold clote: And this makes them conftant in their ferving of

Ood, whereas the other are very changeable.

and King Amaz (anto Brijabite Princil). This Princil was a temporizer, and one that Amaz knew to be ready to do what he would have him; elfe he would not have committed fuch a matter

the fashion of the altar, and the pattern of it] Such a pattern as was every way fashioned according to that altar. according to all the workmanship thereof] Both fin the seve-

tal measures thereof, and also in the ingravings and dec-V.II. And trijab the Priest built an altar according to all that King Abay bad sent from Damasous] The Priest was or should have been hour pan lent from Damajons J Fire Land and they who fer themselves better instructed in the Law, Mal. 2.7. But they who fer themselves better intructed in the Law, Malla, 7. But they will be considered in the Law, Malla, 7. But they will be supplied Princes, regarding Gods Law, Gall. 10. Though there his deceduation of the worthin and holy things of God, and partly been eltered difference between this 4th in 4th in the supplied to be one and the fame. All yets they may well be supplied to be one and the fame.

All yets they may well be supplied to be one and the fame. All yets. failhfull one, proves now most unfaithful to the Lord

That the King might fee how forward he was to conform himself to his will, and to please him, though it were in that which he could not but know was much displeasing to God.

V.1.s. And when the King was come from Damsfeus, the King fam the altar] As the Priest had been ready to make it, so the King was very desirous to see it.

and the hingapproched to the altar He himself in his own per

and offered thereon] With his own hands. Herein Ahaz committed two great fins: 1. To usurp the Priests office, as Uzzlah his grandfather had done, 2 Chr.26.16. 2. To bring in a strange altarization of the strange altarization of into the house of God. In this he is said to sacrifice unto the gods of Damascus, 2 Chr. 28.23. He knew the Syrians offered sacrifices to their ideas of the sacrifices to their idols on the Altar whereof this was a pattern, fo as herein he preferred the Idols of the Heathen before Jeliovali the God of Ifrael. This is pleaded against Israel, Jer. 2. 9,11. Of the reason

which Ahaz rendred for this, See 2 Chron. 28.23.

V. 13. And he burns his burnt-offering, &c.] Of the feveral kinds of

ov. 13, and ne owner on some operations.

Offerings here mentioned, See a King, 3.15,

and principled the bload of his pance-offerings.] Hels, which were his
infectal for himfelf. This tire of fprinkling blood was revealed by

Companying the blood of the pance of prinkling blood was revealed by

Companying the blood of the blood the Law, Exod. 14.6. and was a type of the application of Christs blood, Heb., y. 33, 14, 400 the did this to dedicate his new altar. Idolaters worthingers.

feek many outward rites to imitate Gods true worshippers,

which Solomon made, a L. H. A. 1.

which was befure the tard which was so placed in the Priest Court as one standing by it might see through the porch and Holy place where the Ark shood. In this respect is staid to be before the Lord, Ekod. 40.39. It Kings

from the fore-front of the house] That part of the court which was just before the entrance into the Temple.

from between the altar and the house of the Lord] That the Lords al-

and put it on the north-fide of the altar] He put the Lords altar on the fide of his altar, so as it could not well be seen by such as came to offer facrifices, and fet his own alter in the midft, directly before the entrance in the Temple, where the Lords altar before

V.15. And hing Ahay communded wrighthe Prieft, faying! As he commanded the Priest to make this new altar, so he commands him

commanded the Frent to make this have all the country of the count

tar birn the morning burnt-offering, &c.] See v. v. s. and the brayen altar] Which was the Lords, v. v. s. Some from this file brayen altar infer that the new altar was of gold. And cerrainly Idolaters will spare no cost for their idolatry.

[ball be for me to enquire by] He would have his own altar conti-nually used for all holy services in joyned to the people of God; and the Lords altar onely ferve for what he pleafed.

V.16. Thus did Urijah the Priest according to all that hing Abay com-manded] Like an impious and idolatrous hypocrite, basely and slawishly he conforms himself to the Kings will, and that in the matter of Gods worship.

V.17. And hing Ahazeut off the borders of the bafes See I Kings 7.27, 28,8cc. The meaning is that Ahaz defaced those holy vessels which Solomon had made

and removed the laver from off them] There were ten lavers which all stood upon bases, 1 Kings 7:38. He took them all

and took down the Scafrom off the brazen oxen that were under it]
Sec. 1 Kings 7:24,25. He did not clean t ke away these things; for see 1 asings 7,24,25. The did not clean t he away the termings; on we read they remained in the Temple at the time of the captivity, Jer, 72,20, but his implicity in this appeared, that he defaced and disordered the holy things of the Lord.

and put it upon a pavement of flones | If Solomons forting the Sea and Lavers upon supporters were an ornanient, surely thus setting

Hereby is meant a place in the Temple for the Priests, who on Sabbaths or weeks kept their courfes (See ch. 11.5.) to reft therein. This covert is otherwise taken by others. But in this all agree, that it was a retiring-place covered over to keep men from rain and

is west attending place covered over to keep men from failt and weather. This shaz took away, and the kings entry without See 1 King. 10.5; turned be from the house of the Lord Secaule he had nomind to go to Gods house, The doors thereof he south p, 2 Chr. 28.

for the king of Affyria] Partly to collogue with him by shewing his detestation of the worship and holy things of God, and partly

nytia.
V.19. Now the rest of the acts of Abra, &c.] See I Kings 14,19.
V.20. And Abra slept, &c.] See I King, 2,11.
and Herebiah bis son reigned in his stead] A most pious son succes-

ded an idolatrous father,

CHAP. XVII.

Ver. 1. The twelfth year of Alox King of Indalogan Holtes, &c.? It is faid ch. 15, 30, that Holtes flow Polesh, and reigned in his fleed, in the truntletiyear of Johns, which was his last year, in which Alvz Johns fon began to reign. Hence arifeth a doubt, how Holtes alhould begin to reign in the twelfth of Alvz: for by the commercial place are ready wester outer-served and But the now rooms mouse organ to rengal me treatm or can as your whis computation there are twelve years over-reckoned. But the Hebrew clean taketh away the doubt, in that is onely faith, Highes regigned; the word began being added by the translations. I will now deny but that the Hebrew word here used in fir put to fee out the deny but that the Hebrew word here uled it oft: put to fer out the beginning of a Kings teigh, as c.h.s. 1.6.; I Kings 14.2.1. Take it fo, and then all they ears betwire the death of Pekah and the twelfth of Ahat's are fwallowed up by reafon both of the great tunnults, that were in Ifisel, and allo of that power which the King of Aflytia had over ifrael in those dayes, See ch.1.2.9. Though therefore the fail that rabigns fire Pekh, and reigned in his flead, yet that may be taken of Hofte a's fetting himfel upon the throne. In 600 na a he had killed Pekah j but because the people miled him down again, and fuffered him not to reign quietly till this twelfth of Ahaz, he may be here fail to being him reigs. Or they he hid continues to reign from Pekah's death, yet the King of Aflytia finasting him his valid, he reigned meetly as a tributary King, & that reign was

accounted no reign: But in the twelfth of Ahaz he rebelled a and placed them in Halah and in Habov Cities of Affyria, whereunto accounted no reign : But in the gwelith of Aliza he reduced as "gata grant of the Affyrian, and refused to be tributary any longer, Hara is added i Chr. 5.16.

Hara is added i Chr. 5.16.

He river of grant Or, Notar-Gezen, so as both words together make the name of one city. Some of the Jewes hold this to be ther make the name of one city.

reigned as an absolute King. nine years] Of these he reigned fix before the Assyrian cameiagainst him, and in the other three Samaria was belieged, and ar

laft taken, ch. 18.9,10. Sec v.4,5. V.2. And be did that which was evil in the fight of the Lord] Sco

V.1. And be did that white was con
I King, 14-12.

I King and all the fort of in that he continued in Jerobasms idolatry: But other kings of in that he continued in Jerobasms idolatry. Tea, and all the loft of interest of provide the Lord, and how much, before he executed the forted in diagrams on them.

I king 16-12 is also probable that he inferred that the interest on new idolatry, it is also probable that he inferred in the interest on the interest of fineainvented no new idolatry. It is also probable that he suffered his people to worship the Lord, as they themselves thought meet, and made no laws absolutely to yet them to any one kind of idolatry, at Jeroboam had done, I King, 11.38, and Omri, Mithé. 1.6, but such of his subjects as were willing he permitted to worship the Lord in his holy cemple at Jeruslaem, which was sorbidden I King, 13.38. If that, which is noted a Chi, 30.11, of the inlubiants of Ashre, Manslath and Zebulon coming to Jeruslaem to the Passenter is an evidence of Holmes's inferring his people to got of Jeruslaem to the didence of Holmes's inferring his people to got of Jeruslaem to the control of the Mithes's inferring his people to got of Jeruslaem to the Mithes's his worsh won kines and become that doth pour out the full vision was not kines and become that doth pour out the full vials of his wrath upon kings and people that are not altogether fo wicked as their Predecesors, to show that he executeth judgement not for the fins of the present time onely, but of former times allo. And smaller sins added unto greater fill up

the measure, and provoke wrath.

V.3. Against bin came up Shalmaneser king of Assirial This King is taken to be the son of Tiglath-Pileser, that great oppressor is

rael, ch. 14.29. and Hofbea became bis servant] After Tiglath-Pileser was dead, Hothen thought he might free himself from the yoke of Asiyria, and pay no more tribute: hence Shalmaneler took occasion to come a-Pay no more tribute: a tence of animateues took occurrent to come a-gainft him, and so far prevailed as he made him tributary to him also. Hence his filled bis fervant.

and gave him] Heb, readed to him. Because Hoshea enjoyed the

liberty he had upon condition of the tribute he paid, he is well faid

for he had fent messensers to so bing of Egypt] Egypt was an anci-ent and potent Kingdom : And there had been continual emulation betwire it and Affyria; Hofhea therefore fends to So for aid against the Affyria; and upon promise of his aid refuseth to keep covenant with Shalmanefer.

ovenant with Snatmaneter.

and brought no Prefent to the hing of Affyria] Seev. 3.

as be had done year by year] This proves the prefent to be an annutherefore the king of Affyria shut bim up] This is spoken by antici-

pation. For questionless he had taken Samaria before he shut up

rioinea.

and bound him in prifon] Heb. in an house of shutting up. A sit description of a prison. Therein men are so shut up as they cannot go abroad. The king of Assyria thus dealt with the king of Israel beaproad. In a sing of Anyria chususale with the sing of first lee-fore he carried him away captive into another land, that he might be the more furce of him when he should demand him. Kings finning against God are subject to the like restraints and punishning against God are subject to the sike restraints and punishments that meaner persons are, 2 Chr. 33.11. Pfal. 149.8.

V. Then the king of Assirta came up] After he had found conspi-

v., I then the week of July in the prought a great army, and with it pal-frowghout all the land I He brought a great army, and with it pal-fed from city to city, conquering and fubduing all places through-out all the tribes to himfelf.

and went up to Samaria] This was as the fairest and largest, so the ftrongeft & best defenced city of the kingdom. See I Kin. 16.24. and befiered is three years By this it appears the city was well fen-eed, fortified, fitrailhed and every way prepared to hold out, or elfe

such a potent enemy would sooner have entred into it.

V.6. In the ninth year of Hosbas In the seventh year Samaria began to be befieged, and was taken in the ninth, ch. 18.10. The feventh and ninth year being accounted current, the slege may be

faid to continue three years. the hing of Affyria took Samaria] Having either battered down the walls and made an entry, or forced the inhabitants by a long fiege

to vield up the city. and carried Ifrael away into Affyria] This was the utter rejecting of those ten tribes, whereby they came to be in Gods account Lo-ammi Hol. 1.9. no people of Gods. We do not read that ever after this they returned to their own habitations; but to this day they remain as a people cast off. From the beginning of the division of the tribes from Judah to this their last captivity there are reckoned about two hund: ed and fixty years,

the Sabbaticall river.

and in the cities of the Medes] Thefe were other cities then they which are before mentioned to be in Affyria. For Media was then under the king of Affyria. As the Affyrian carried the lifacites

unger the king of anythe. As the confirm controlling, lightly into other countrys, fo he bought people from other countrys to inhabit the land of liracl. Seev. 24.

1. For for my Here is thewed, how long liracl had continued to provide the Lord, and how much, before he executed the

which had brought them up out of the land of Egypt] Sec 1 Kings

6.9. From under the hand of Pharaob hing of Egypt This is added to fee forth the great mercy of God towards them in their beginning to be a free people, in that he delivered them from a miletable bondage. And this mercy much aggravateth their fin.

and had [eared other gods] They foon began to be idolatrous, Ezek. 20.8.8c.

20.8,800.

V.8. And walked in the flatutes of the heathen] They followed their invontions, customes, orders and ordinances, though God long before had threatned that their land should spue them out for such abominations, Lev. 18.26,28.

whom the Lord cast out from before the children of Ifrael] This sets out their obstinacy and impudency in sinning against God, in that they committed those very things for which the inhabitants of that land were cast out before them.

and of the hings of Ifrael which they had made.] The Ifraelites themselves, without any command from the Lord, made Jeroboam King, 1 Kings 12, 20, and Omit, 1 Kings 16, 16, both which made flatutes for idolatry, 1 Kings 12, 18, 19, Mic. 6, 16, So also did other Kings; and in their statutes did the Hraelitts wilk.

V.9. And the children of I fred did feereity] Heb, they hid. Or, co-vered, or clouded over what they did.

wree, or cassive over wast try and.
they things which are not right Not agreeable to the right nult,
which is Gods word, but rather contrary thereunto. These things
they covertly and decirfully did upoh precept of serving logs
they covertly and decirfully did upoh precept of serving logs.
Yea, beside their open idolatry, they did many secree abominaions, Ezek 8. 12.

against the Lord their God] Against his Will, and to the dishonour of his name.

and they built them high places in all their cities] Sec 1 Kings 3.4. Thele were places for idolatry.

from the tower of the match-men to the fenced city] Watch towers used to be up and down in the country, to defery danger aftroff, ch, 9,17, yea, they had watch-towers in many places to look to their cattle, and to their orchards and vineyards. Their great and populous cities were wont to be fenced. This then is a proverbial speech, whereby the extent of their idolatry is set out; and that, to be every where, in countrey and city, in meaner and greater places, from one end of the land to the other

V. 10. And they fet them up images | Heb. flatues. See ch. 10.16.
and groves | See x King. 16.33.
in every high bild, and under every green tree | See x King. 14.33.
V. 11. And there they burnt intensit in all the high places | Of incende ce i King. 9.24.

as did the heathen] Who were aliens from the Common-wealth of Ifrael, and had not the light of the word to direct them in that which was acceptable to God.

whom the Lord carried eway before them] See ch. 16.3, and wrough wicked thing; This is a generall phrase comprizing under it not onely. Idolatry and other branches of impley against God, but also wrongs, oppressions and other like fine against

to provole the Lord to anger] Though that was not the end they timed at, yet it followed as an effect of their fins. See 1 Kinp. 14.9.

V. 12. For they served idols] Heb. dirty gods, 1 King. 15.12. whereof the Lord had said unto them, Ye [hall not do this thing] Deut. 4.19. Gods express charge nothing at all prevailed with them Yes, the corrupt heart of man is oft firred up the rather to do fundry entheliance.

vil things because God forbids them, Rom. 7.8. V.13. Tet the Lord tellifted again I speed. God did ordinarily declare to his people their first, and used means to turn them from them, before he executed his judgements.

and against Fudah] Though the reason of Gods judgement on Ifrael be here principally intended, yet mention is made of Judah allo, that they might by the judgement on Ifrael be warned before hard allo, that they might by the judgement on Ifrael be warned before hand, and also that afterwards the equity of Gods proceeding against them might be the better discerned.

Baille enem might be the hetter onterned.

by all Heb, by the hand of all. See I King. 8.75.

the Prophets, and by all the Seers Prophets properly were fuch as the Prophets, and by all the Seers Prophets with a dark the Will of God made known unto them before hand, and had the Will of God made known unto them before hand, and thereupon foretold things to come: Sters had the Will of God made known by visions or repeated things to had the Will of Honor made known by visions or repeated the sters had the Will of Honor made known by visions or repeated to the will be sters to the sters had the Will of Honor made known by visions or repeated to the sters had the Will of Honor made known by visions or repeated to the sters had the will be sters sters had madeknown by visions or representations of things which they Seers.

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faying, Turn you from your evil waves | Icr. 18.11. & 25.5. & 35.15. As Gods mercy is wonderfully amplified in accepting finners if twity, they turn to him, Ezek. 18,21, fo mans obstinacy is exceedingly aggravated if he hearken not to his gracious invitations.

and keep my commandments and my statutes] See 1 King. 2:3 according to all the law which I comminded your fathers He means according to all the law which I communited your failure; He means their fathers in the wilderness, to whom God by Mofes gave his law, as a rule for them and their postericy, Pfal.78.56.

and which I feat to you by my fermans the Probless I Prophets were in special manner called Gode fervalus, and distinguished from

others,ch.9.7. because they were extraordinarily instructed in the will of the Lord, and so guided by his Spirit as they were most faithfull in doing his Will. God contented not himself., once to make known his Will to their fathers, but time after time inculcated it by his Prophets to succeeding generations.

V.14. Notwithstanding they would not bear, but hardened their nicks Deut, 31 - 37. This metaphor imported a flubborn diffontion, which will not bow nor lubmit to Gods will, 2 Chr.; 2,6, & 36.13. Prov. 291t. 16.48.4. Jor. 7.26. It is taken from beafts which will not bear the voke.

like to the neck of their fathers | For children to imitate their fathers in wickedness is a great aggravation of the evil.

that did not believe in the Lord their God] Deut, 1.32.Pf.78.22,32 & 106, 24. This is here noted as the cause of all other their wickednefs, Unbelief is a mother-fin-V.15. And they rejested his statutes] Here is impudency added to

their obstinacy. and his covenant that he made with their fathers \ See 1 King, 11, &

ch. 12.22. and his tellimonies which he tellified against them | See 1 King.2.3

Godstestimonies are faid to be against them, because they transgref-led them, & so pulled upon their own pates the penalties annexed to them. In this respect Gods statutes are said not to be good, Ezek.

and they followed vanity] Idolatry, Sec 1 King. 16.13. and became vain] Foolish, without understanding, Rom. 1.21.Ps.

115.8. See I Kings 16.13.

and went after the beathen that were round about them | See v. 1.1.

contenting whom the Lord had charged, &c.] See v 12. V.16. And they left all the Commandments] They who take liberty to transgress one Commandment, will from transgress all, and make 18.34. conscience of none

of the Lord their God] See I Kings 8.28.

which as an host are many, fet in good order, keep their rank, and are ready to do what the Lord will, Judg. 5.20. See Deut. 41. 9. Jer.

and ferved Baal] See. I Kings. 16,31. V.17. And they caufed their fons, &c.] See ch. 16,3. and ufed divination] Heb. divined divination. This they did by in-

44.5,15. and fold themselves to do evil] Sec 1 King 16.33. & 21.20.

in the light in the Light] See 1 Kings 14.22.
to provole him to anger] See v.11.
V.18. Therefore the Lord was very angry with I fract] See ch.13.3.

and removed them out of his fight] Out of that land whereupon the

and travevid then one of his fight] Our of that land whereupon the plecial habitation verse of the Lord where continually, after an offsecial manner, for the the true God, Dutt.11.12, where the Church way, 1,0,13, 6,13,17. This flush where his Church way, 1,0,13, 6,13,17. This flush was the Lord chreaped before, Hoff. 1.6. The way may be a flushed by the travelength but the tribs of Judda bady, Under Judda was comprised for many as affociated themselves to Judda hopesther with the workington the britch and Tables. See "Histories" of the Lord Chreat the Priests and Levites. See 1 Kings 11.13.2 Chr. 11.16.

an ill example to Judah, and infected that nation. It is also an aggrayation of Judahs sins, in that the would not be warned by Ifiaels fall, Jer. 3.8. but neglected the good advice, Hof. 4.15.

but walked in the flatutes of Ifrael which they made] Sec v.8.

faw, and in that respect were called \$2000. Both titles inhyly sitch as were immediately fittered up by God, and extraordinately affire and the indegenment miniment of \$6. onely the ten tribs are meant by fleed by his Spirit, in sinch weighty mixers as could not otherwise beeffeedd. The same person hath both citles miny times given because their captivity was never yet returned, and to she you because their captivity was never yet returned, and to she you because their captivity was never yet returned, and to she you because their captivity was never yet returned, and to she you because their captivity was never yet returned, and to she you because their captivity was never yet returned, and to she you because their captivity was never yet returned; and to she you because their captivity was never yet returned; and to she you will be she will be alfo

and afflicted them] By fundry judgements before and in their cap-

and delivered them into the hands of (polices | Kings of Syria, ch. 13. 3,7, and kings of Alfyria, ch. 15, 19, 29, & 18,9. Judah alfo was clivered into the hands of foolers in the time of Ahaz, 2 Chr. 28, 5,8cc. and of Manasleh, 2 Chr. 33,11.

vanil be had cast them out of his step! See v. 18.

V.11. For herent space from the house of Divid! The Lo d rent them, 1 Kings 11.11,31, & 12.29. Or Israel rent it self, 1 Kings

and they made Feroboam the fon of Nebat King 1 King 12.10. and Feroboam drove I frael from following the Lord By using means to keep them from going to the house of the Lord, 1 King. 12.23. as also by causing them to follow other gods, 1 King. 12.28,29.

and made thim fin a great fin See 1 King. 12. 30. Idolatry is a great fin in the kind of it; but the liraclites idolatry was the greater, in that it spread throughout al the ten tribes, and continued till they were carried away captive.
V.22. For the children of Ifract walked in the fins of Feroboam

which be did] See 1 King, 14, 15. From this Jeroboam to the captivity were twenty Kings of ten feverall flocks, (See the argument) yet all agreed in the fin of Jeroboam. See the reason 1 King. 12.26. they departed not from them] See ch. 3. 3.

V.13. Untill the Lord removed Ifrael out of his fight | Sec v.18. as he had faid by all his fervants the Prophist Heb. by the hand o all. See 1 Kin, 8.53. He means all that God had firred up in those f to foretell this judgement, as ch. 8. 12. 1 Kings 13. 22. & 14. 16. Hof. 14.6, 9. Amos 7.27. Mic. 1.6.

fo was Ifrail carried away out of their own land to Affyria To those everall countreys mentioned v 6.

unto this day | See 1 King. 9.13. Of this judgement it may be faid even ftill, unto this day, for yet Ifrael remaineth cut off.

V. 24. And the King of Affyria brought m:n] Shalmanefer brought fome, as here. See v.3. Afterward Efer-Haddon, Sennacheribs fon,

brought others, Ezt. 4.2.

from Babylon J Heb. Babel. This was the chief city in Assyria.

and from Cuthab J No mention is elsewhere in scripture of this city. It is supposed it was in the confines of Syria.

and from Ava, &c. Or, Iva. Deut. 2.23. This Iva and Hamath and Sepharvaim were Cities which the Affyrian had conquered, ch.

and placed them in the cities of Samaria] i.e. those cities which appertained to the kingdom of Ifrael, which was called Samaria from

of the translation of the language are called motive, because they were made of such a mean term motive integer [18 to 63 ± 18. These images are called motive, because they were made of such in metal as might be mostler, because they were made of such in most only shape. See the such as the su Priefts that were fent to them, v. 27, that the great Patriarchs were the fathers of those that dwelt in the ten tribes, and thereupon they dwelling in that great city they laid claim to that priviledge, Joh.

and they poffeffed Samaria, and dwelt in the cities thereof] For the If-

and a figh dividuality of the devil. See Devit 28 to 1. Exchange we see that the devil 28 to Devit 28 to 1. Exchange we see that the devil 28 to Devit 28 to 1. Exchange we see that the devil 28 to Devit 28 to 1. Exchange we see that the devil 28 to 1. Exchange we see that the devil 28 to 1. Exchange we see that the devil 28 to 1. Exchange we see that the devil 28 to 1. Exchange we see that the devil 28 to 1. Exchange we see that the see that t munity or tuning conceated and feerer.

"mat inchammats] Heb. They inchanted. To inchant or ule inthat integrated not the total. They neither inparelly did know or
chammen is by words or figns to, make pretente of doing fome
that they figned not the total. They neither inparelly did know or
that they figned not the total. They neither inparelly did know or
that they figned not the total They neither inparelly did know or
that they figned not tuned 1 Hey neither inparelly did know or
that they figured not tuned 1 Hey neither inparelly did know or
much fervice as the idolatorus Ifraelites did, who; worthipped the
forguisher the figure, or know what is done in feerth, to divitance.

"The first tune before a true that was contact was a contact when the present that they first have the theta they are the true that they are the true that they are the their they are the true they are the true that they are the true they are the true they are the true the true they are the true that they are the true the true they are the true they are the true they are the true t

theyefore the Lord fent lyons among them] All creatures, even the most ravenous, are at Gods command. See 1 King. 13.24. ch. 2.24.

which see some of them The creatures do that for which God sends them. God the rather insliced this heavy judgement on this people, because being in his land, the land which he had chosen for a special habitation for himself, they did not so much as own him to

V.26. Therefore they that to the king of Allyria, (aying By letters or mellengers they made known their mind to him. The nations which then Impremoved and placed, &c.] Sec v. 24.

hnow not the manner of the God of the land | They know not how he will be worthipped. It was a foolith conceit of the heathen, that the Pricits and Levices. See I Kings 11:13. 2 Chr. 11.16 his road

14.9.40f June at the Communication of the Land third God

This isometoined as another cane of Itales I unite, They were

all remodeled as another cane of Itales I unite, They were

the pricits and Levices. See I Kings 11:13. 2 Chr. 11.16 his road

This isometoined as another cane of Itales I unite, They were

the pricits and Levices. See I Kings 11:13. 2 Chr. 11.16 his road

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the pricits and Levices. See I Kings 11:13. 2 Chr. 11.16 his road

the pricits and Levices. See I Kings 11:13. 2 Chr. 11.16 his road

the pricits and Levices. See I Kings 11:13. 2 Chr. 11.16 his from whence they came.

therefore he bath fent lyons, &c.] See v.25. V 27. Then the king of Affyria commanded, [aying] He was un-0002

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willing his subjects should be utterly destroyed, therefore he quickly hearkens to their complaint.

one of the true Priefts defended from Acrons, for they attended marries, or those better the marries of the feather whom the Allyrians brought thinker, at the Temple, but one of Jeroboams order, 1 king, 22, 31, for fuch

number there by a syncendocne one is put for many, or the puttal trues continuate anyonition in their capturity and in the planter here is put for the fingular; or here is implyed the Prieft and his company, wherein other Priefts also haply were. Or, here and his company, wherein other Priefts also haply were. Or, here may be meant the Prieft and the messenger that came to the wardly nor outwardly. king. Some conceive other inhabitants were fent in the room of those that were slain by the lyons, and so a new plantation dained for the Israelites, as proper and peculiar to them. made

and let him teach them the manner of the God of the land] Two things are here intended, that the Priest thould instruct the people; 1. in the knowledge of the God of Ifrael, who was the God of that land; 2. how that God should be worshipped.
V.28. Then one of the Priest, &c.] See v.27.
cam: and dwelt in Bethel] Here one of the golden calves were set,

r king.12.30. but it is probable is was now taken away, because it

was or gota.

antaught them how they should fear the Lord] The Priest made known unto them that Jehovah was the God of that land; and alroi in general declared what kind of sheraments, Sacrifices, seasts, meats, and other like rices were to be observed in honour of him. It may be he instructed them in some superstitious courses whereunto the Ifraelites before their captivity were addited, yet because the true Lord was made known to them, this phrase isused, how they should fear the Lord. The judgement of lions questionless ceafed, because the true Lord was acknowledged, though he were not alrogether worshipped after a right manner. When in Ahabs time the Ifraelites acknowledged the Lord to be God, though the Calves were continued, yet the drought was removed, 1 king. 18.

mation. muston.
V. 19. Howbeit every nation] Heb. nation nation. Gen. 7. 2.
made gods of their owns] Idols of their own native Countrey. They
are filled gods in regard of the peoples effect of them. See r Cor.
8.5. People are much addited to the things of their own countrey.

39, 41, 8c. Temporall judgements may be taken away upon a turning from some gross sins, though there be not a through refor-

See 1 King. 11. 8. and put them in the houses of the high places | Sec 1 king. 12.31.
which the Samaritans had made | The Israelites which before thei captivity had dwelt in Samaria and other cities of that kingdome

are here called Samaritans. every nation in their Cities wherein they dwelt] Thus one City had one God; and another, another.
V. 30. And the men of Babylon made Succoth-Benoth] This and

the titles following are proper names which the heathen gave their feverall idols. Succoth-Benoth according to the Hebrew notation fignifieth coverings of daughters. This idol was fashioned

and the men of Cuth made Nergal] This Cuth is the fame that we called cuthab, v.24. Nergal had the fhape of a Woodcock,
and the men of Himah made Afhimah Hamath is before me
ned v.24. Their idol Ashimah had the shape of a Goar.

V.31. And the Avites] The inhabitants of Avah, v.24.

made Nibbay and Tartab The Avites had two forts of godsjothers had more. Nibhaz was like a Dog ; Tartak like an Afs.

had more. Nibhaz was like a Dog j 1 artak like an Als.

and the Stepherites I inhabitants of Sepharsaim, v.1-4.

burnt their childres in fire! See ch. 16.3.

to Advantation and Journaled I These were the same with Molech. See t King. 11.5. Advantation if guitacts a gloring King. 4
namancleb, an affiliating king. Both names not unsirtly applyed
to Satan, to whom they burnt their children. For in their effects

stram was glorious, yet he affilized them by betraving them of Strain was glorious, yet he annied them of became their children. The former name was allo given to one of the fons of Sennacherib, ch. 19.37. The idol Adrammelech was made in the shape of an Horse; Anammelech, of a Mule. Hereby is verified that of the Apostle, Rom. 1,23.

rined that of the Apolite, Nom.1.23.
"he god of Suphrevini Thele people had also many gods.
V.1.3. So the faced the Lard They had an high efteem of the
Lord, and hare a reverent respect to him, Zeph. 11.5.
"and must min obtassicus of the lowest of them Prints, of the big plated They had no Prictics of the Lords ordaining, and the greater fort cared not for that office, so as they were willing totake any that would offer himself. Thus had Jeroboam done before, x King.

13.31. & 13.33.

model face for them in the houfes of the bigh places] Light of nature raught men both to have a diffine function for Divine fevices, and allo by fome of that function to offer up their facrificacs, Of the houfes of the high places (see x king, 12.31.

V. 33. They fract the Lord [3 ee v. 32.

and frued their own god?] Though they acknowledged the God of lifeat to be the rune God, yet they did ferrice to idols.

after the natures of the nations?] Whence they came, and where the redistablish was the model limited for methy were Zonky we distablish ones the model national formerly were Zonky.

grds which now they worshipped formerly were, Zeph. 1.5.

whom they carried away from thence] Or, who carried them away from thence. This divers reading theweth that by nations may be un-Carry thither one of the Prieffs whom ye brought from thence Not derstood either the idolatrons Ifraclites which were before in Sa-

actine Lemple; out one of Jeropoams order, 1 king, 12, 31, volumes were they that were charted captive from Samaria, were they that were charted captive from Samaria, and let item a ond dwell bory! He mentioned before but one of the Priefts, but here the uleful the plural number, let item; therefore the time wherein they level in their own land. From this verife to the left of the left o either there by a Synechdoche one is put for many, or the plural the last their obstinate disposition in their captivity and in the pla-

wardly nor outwardly.

neither do they after their flatutes] i.e. fuch flatutes as the Lord or-

or after their ordinances] i.e. fuch directions for Divine worthip as

God had ordained for his people. or after the law and commandment] See 1 Kings 3.2.

which the Lord commanded the children of Jacob] This shewes the reason why they were called theirs, They were enjoyed to

whom he named I fract] Here they are put in mind of the great mercy which God shewed to their ancestor when he first gave him that name Ifrael, Gen. 32. 28. and of the gracious promifes made to him and his posterity when that name was again confirmed to him, Gen.35.10,&c. This is mentioned also as an aggravation of their obstinacy. See the like 1 King 18.31.

V.35. With whom the Lord had made a Covenant] This hath relation to Abraham, Isaac and Jacob, and also to their posterky, Gen.
17.7. & 26.4. & 28.14. Exo. 19.5. & 24.7.

and charged them, faying This was a condition to be observed on their parts, that thereby they might have the surer evidence of Gods keeping covenant with them,

ye shall not sear other gods] Judg, 6. 10. This forbids an inward e-therm of any thing as of a God, save the Lord. nor bow your felves to them] This forbids an outward manifestation

of any fuch efteem, Exod. 20.5.
nor ferve them] This forbids all duties of piety to be performed to rhem. Deut. 1.9.

nor facrifice to them] This was a particular kind of fervice proper to him that was accounted a God. Herein Ahaz failed, a Chr. 28. 22.

V.36. But the Lord who brought you upout of the land of Egys] Sec I Kings 8.9. This mercy is here mentioned as a motive to the duties following.

mith great power] This hath relation to the ten plagues of Egypt, and to the destruction of Pharaoh and all his host in the red Sea, together with the Ifraelites passing through as on dry land, Exod.

9.14. & 11.1. & 14.4,3.8,2.9.

and a firetoked out arm] See 1 King. 8. 42. So extraordinary was the power manifelted in refeating likel out of Egypt, 3s Gody way of refemblance to man, is faild to firetoh out his arm, i.e. to exrend his strength, to effect it. Or it was such as it plainly appeared to be the arm of the Lord, even a Divine power. See Exo. 6.6. Dent.

5.15. Jer. 3.2.1. Ezek. 20.33.53.
Him [ball ye fear] Deut. 6.13. Fear imported fuch an inward reverent efteem of God as makes us careful in avoiding all things that

offend him, and in doing what may please him.

and him shall ye worship] worship when it is diffinguished from
fear of God fignifieth an external 1 manifestation of an high esteem of God, and that by some warrantable gesture, as Kneeling, Bowing, Proftrating the body, Pf.95.6. Iob 1.20.

and to him Shall yedo sacrifice] As inward Fear and outward Worship were due unto God alone, so Sacrifice also, which was an especiall evidence both of the one and the other. See I Kings

3.943.1. And the flamets, &c.] See 1 Kingi 2.2.3.
Which he wrote for you! If this he properly taken it festesh forth
the Decalogue, or ten Commandements, Evod. 2.1.8. & 34.1. but
metonymically it may be ruken for fuch Commandements as Mofes wrote from the mouth of God, and delivered to the people, Exo.

y [Ball observe to do for evermore] This applyed to the Ceremoniall and Judiciall laws implyed a continuance of them all the while that the policy of the Jews remained; year is implyed a further perpetuity in the truth and substance of them, which was Jesus

and ye shall not fear other gods | Sec v.35.
V.31. And the Covenant that I have made with you | Sec v.35. andye shall not forget That which is forgotten is as not known; and therefore it cannot be well observed. This negative is much pref-

fed by Moses, Deut. 6.12. & 8.11.

neither shall ye fear other gods This is here the third time present. as v. 35,37. Fear of other gods will either keep out or drive out a right fear of the true God,

V.39. But the Lord your God ye shall fear I it is not sufficient to withdraw our hearts from false Gods, unless we set them upon the

and he fhall deliver you out of the bands of all your enemies] God takes care of fuch as fear him, both to provide for them, and also to pro-

rect them, yea, and to deliver them from their enemies. The Co- asof no kings elfe , chiap, 19. 15. & 20. 2, &c. tel them, yea, and to deliver them from their enemies, Inc. Cowants before maniforned on Good part, togethir with the conditions annexed for Gods people to observe, is here set down to agtions annexed for Gods people to observe, is here set down to agtions annexed for Gods people to observe, is here set down to agtions annexed for Gods people to observe, is here set down to agtions annexed for Gods people to observe, is here set down to agtions annexed for Gods people to observe, is here set down to agtions annexed for Gods people to observe, is here set down to agtions annexed for Gods people to observe, is here set down to agtions annexed for Gods people to observe the form the form to age to the form to gravate the rebellion of the Ifraelites, and to justifie Gods proseedings against them.

V.40. Howbeit they did not bearken] No mercies work upon ob-

thinate dearts.

but they did after their former manner] See v. 3.4.

V. 4.1. So the fe nations] Here he resums to fee forth the disposition and carriage of those men whom the King of Assyria had brought out of other Countries and placed in Samaria; of whom fee v.29, &c. Thefe fomewhat altered their former practice, but the Israelites in captivity remained unalterable in their evil

feared the Lord] Acknowledged Jehovah to be a God, and did form fervices to him. See \$\(\frac{1}{2}\), \$\(\frac{1}{2}\), \$\(\frac{1}{2}\) and ferved their graven images.] This shews that their fear of the Lord was unfound and fervile. See \$\(\frac{1}{2}\), \$\(\frac{1}{

both their children and their childrens children Their posterity, generation after generation, till the last destruction of them by the Romanes. The Samarirans mentioned in the New Testament were of this posterity.

of this ponerry.

As did their fathers, so do they They continued a mangeil generation, halving betwike two religions. See 1 King, 18.21. unto this day | See 1 King.9.13.

CHAP. XVIII.

Verl. . Now it came to pass in the twird year of Hoshea] This third year is to be reckoned from the beginning of the nine years mentioned ch. 17. 1. Ahaz reigned fixteen years cutren, ch. 16.2. Holhea beginning to reign in the twelfth of A-haz, there remain four to make up the fixteenth. But in reckoning years current the last users to be swallowed up; and in this reiped Hezekialis reign takes beginning from the third of Hoshea, which being complear may be brought to the end of Ahaz his reign and beginning of Hezekiahs.

the for of Eldn hing of Israel Sec ch. 17.1.
that Hezehiah the son of Ahaz hing of Judah began to reign]
2 Chron. 28. 27. & 29. 1. He is called Exchan, Mar. 1. 9. See ch.16.20.

V.s. Twenty and five years old was he, &c.] See ch. 16.2. and he reigned twenty and five years in Jerufalem] By this account he was fifty years old when he dyed.

his mothers name alfo was Abi | Or, Abisah, 2 Chron 29.1. Abi

nth states a manager and the state of the Land. Why the mother of the Land. Schain religion of Kings are mentioned, for I King 2.5.10.

18. Reference the Philiffine's The Philiffine's Ind in the reign the daughter of Zackariae's Dome take this Zachariah to be the King of I fixed mentioned ch.14.19. Josephus faith he was of Jelich and therefore just cause to finite them, i.e. to delive them. See rufalem.

V.3. And he did that which was right, &c.] See 1 King. 14.8 & 15.f.

according to all that David his father did] Hezekiah in fincerity of heart, and integrity of life was like unto David, who was his futer both in respect of natural descent and royal succession. See

(see both in respect of natural descens and royal succession, See 1king, 3.4. & 9.4.

W. 4. He removed the high plates:

S. 6. Living, 3.1. & 2.4.

As the season of the high plates:

S. 6. Living, 3.1. & 2.4.

As the season of the high plates.

See ch. 1.0. 6. & 2.3. 13.

and that is press live braces (Prepar that Mosses had made Num.

Ala, 5. This brazen separen was first exceled to cure such as wet 2.4.

Ala, 5. This brazen separen was first exceled to cure such as wet flung by fiery ferpents, and afterwards was kept as a monument of Gods great mercy towards the children of Ifrael. It was also an

cipecial type of Christ, Joh 3.14,15. for unto those dayes the children of Ifrael did burn incense to it Because God had used it as an especial means of curing their an-costours, they so much doted thereon as to yield Divine shonour thereanto. Therefore did this good King brake it in pieces; that God might be no longer difhonoured thereby. When things lawful and useful are perverted to Idolatry, they may lawfully be deftroved.

and he called it Nebushtan] The word fignifies brass or brazen. By this name he gave the people to understand that it was but a piece of brass, and that there was no Doity in it, and therefore no worthip to be done unto it, no facrifice or incense to be offered unto it. Some read, they called it, namely, thepeople, when they faw it so broken to pieces.

V. 5. He trusted] This is laid down as the ground of all that piety, integrity, zeal, courage, and other graces hereafter mentioned. For faith and confidence inGod is a mother-Grace. in the Lord God of Ifrael] See ch. 8.15.

those Lord con of 1900cs (18.15).

Gothat after him was none; the him of all the hings of Juddel] This
may literally and properly be taken. Hor in reforming religion
he went beyond all that fueceded him. In good Jofahn time
three was more idolatry if the land then in Hezekiahs, Jer. 3, 6, 11.

Befides Howelsta Large-He land then in Hezekiahs, Jer. 3, 6, 11. Belides, Hezekiah began his reformation in the very first moneth of

the revolt of the ten tribes, and we shall find none of them like Hezekiah. As for David, Hezekiah is said to be like him; v. 3. and Hezekiah is the first that is noted to have removed the high places. But to remove all doubts, know that this phrase, none like him either after or before him, is a proverbial speech, which highly commends one. And proverbs carry a general fenfe, wherein they hold true, though one or two particulars may from to make againfit them.

The like is faid of Josiah, ch. 22.25. So in discremendation, fundry wicked ones are said to do worse then any before them, as I King. 16.24.30.

V.6. For he clave to the Lord] Cleaving implyeth a close and fast adhering to a thing so as not to be parted from it. Thus a man is faid to cleave to his mife, Gen. 2, 24. Ruth, to her mother, Ruth 1.14, the men of Judah, unto their king, 2 Sam. 20.2. Ichoram, to the fins of Jeroboam, 2 King. 3.3. The Apostle exhorteth to cleave to that which is good, Rom. 12.9. And we are oft exhorted to cleave to the Lord, Deut. 44. & 10.20. loft. 23.8.

and departed not from following him] Heb. from after him. See t King. 9.6. This negative added to the affirmative shows the force of that word cleaving. but hept his commandments] This is a proof of following the

Lord,

which the Lord commanded Mofes] Mofes was that Minister by whom God made known all those commandments which should from time to time be a rule to his people

V.7. And the Lord was with him] Ashe was with Abraham Gen. 21,22. Sec 1 Chro. 22.11.

and he prospered whithersoever he went forth God blessed all his enterprises, whether in war or in peace, in fortifying, his desenced ities, towers and other places, in purging the Temple, and other publike works that he undertook.

and be rebelled against the hing of Assiral Not that he brake any covenant which himself had made; but in that he resuscate tributary to that King, as his sather was sorted to be, chap.

and ferved him not This showes in what respect he is faid to rebel They who do not ferve such as they are made subject unto, are said to rebell. Now indeed the Kingdom was left unto him by his father in a subjection to the king of Affyria; but he being no way bound to ferve as his father did, because he used his liberty, and cast that yoke from him, he is said to whell. Or the plarase may be used in regard of the king of Assyria's opinion; he thought He-

1 King.15.29.

even unto Gaza Heb. Azza, one of the five Principal Cities of the Philiftims, i Sam. 6.17, See 1 King. 4.24. and the borders thereof] Such parts as coasted on the land of If-

from the tower of the watch-men to the fenced city] See ch. 17.9. V.9. And it came to pass in the sourch y ar of hing Hezehiah] In the very beginning of it. See v.1. which was the feverth year of Holbea, &c.] The third of Holbea being the first of Hezekiah, the fixth of Moshea should be the

fourth of Hezeklah ! But in comparing one kings reign with another the first and last years are oft swallowed up, because the years are reckoned current. See v. 1.

that Shalmanefer king of Affyrid] See ch. 17.3. The history of Ifraels captivity is here repeated, to thew how God can preferve the came up against Samaria and besieged it | Sec ch. 17.5.

V. 10. And at the end of three years they took it | See chap.

even in the fixth year of Hezekiah] He being three years in be-fieging it, the first of those three was the fourth of Hezekiah, the fecond his fifth, the third his fixth.

that is the ninth year of Hoshea, &c.] ch.17.6. V.11. And the king of Assyria did carry, &c.] ch.17.6. V. 12. Because they obeyed not the voyce of the Lord &c.] This

reason of the Lords giving his people over to their enemies is largely amplified, ch. 17.7, &c. Of this stile, fervant of the Lord, fee r King 3.6.

V.13. Now in the fourteenth year of lang Hezekiah] Soe on 2 Chr. 32.1, &c. and on Ha.36.1, &c. This was eight years after Ifraels captivity. Certainly the Affyrian in those years was occupied about habduing other countries, or elfe he would not have fuffered figer-kiah to have enjoyed quiet fo long. But thore was a greater caufe then that, namely Gods providence, which kept Hezekiah from being interrupted in his work of reformation till he had finished the fame, See 2 Chron. 32.1.

did Sennacherib, &c.] Hebe Sanberib. This was the foil of Shal-manefer. See ch. 19. 12. It appears that Shalmanefer had work has reign, but 10 Julia in his eclomation in the very furt moneth of manufer; over (i. 19, 12, 12 appears that standards in the first of the first property of the production of which origin that is eighthy ear; 2 c. Chron, 24, 3. But enoughced to with other nations, in that in the first of above all, there were such miraculous effects of Hezekialts prayer; I tudah, who east off his yoke, to remain quiet follong as he did: Or it may be he conceived the kingdom of Judah too strong for them to get ir. But after his death Sennacherib his fon waxed more bold, and attempteth to do what his father did not,

come up against all the fenced citier of Judab] i. c. Such as were well furnished and prepared against an enemy, and were placed on the frontiers of the land for a defence thereof.

and rook them] His army was very formidable: for there were flain thereof an lundred fourfore and five thousand, ch. 19.25. zekiah, and bring more glory to his name by the enemies after-confusion, ch. 19, 32, &c. He took many of those Cirics, not all; he thought to do more then he did, 2 Chr. 32.1. In his conceit of

2 Chron, 32.7, &c.
to Lachilb | See ch. 14.19. The King of Affyria was before this

to Leapily Jecuria, 13.

(Fiy with his army, January, Elizaber and by caffing to be tributary and by caffing of that yold which was laid upon my fathers neck. See v. of This was a condemning of himfelt unjuthy, and argued compullarininy. At fait he manifeted more courage, 2 Chron. A fait he manifeted more courage, 2 Chron. 32. 2, &c. but continuance and increase of danger quail'd his spirit.

return frem me] What he durft not attempt by force he feeks by

that which thou puttest on me I will bear I will willingly pay by way of ransome what thou shalt require. Thus he seeks to buy his peace.

And the king of Allyria appointed unto Hecoloid king of Indah, confidence. And indeed the three hundred industry of libers, and thirty status of god. The value the confidence of effects and the confidence and distributed and five hundred pounds flerling, for at the torall of all a two hundred pounds flerling, for the torall of all a two hundred when the confidence and the confidence of the confidence and the confidence of the confidence of

V1.5. And Hetgking saye than all the fluor that was found in the boule of the Lard, &c., See 2 King. 1.6.8. Thus had Alnaz his father done to this king of Aflyria's father; but the h a father as Ahaz wann good preindent for fuch a fon as Hezekiah. The best have

tnest tailings.

V.16. At that time did Heckish cut off the gold from the doors of the Temple of the Lord) This aggravates Hezekish's fault, in that edid not onelly fool the Temple of its treadure, v. 15, but also pulled the gold from the doors thereof. Such plates of gold are here mean as were laid upon the doors, the gold, 6.3.1, and from the pillars which Heckish Kjng of Judob had overlaid] Plety moved Heckish in the beginning of his reign to repair with gold what his father had pulled off, a Chr. 29.3, but now fear makes him mil off. the from a fear

makes him pull off the same again.

and gave it] Heb. them. Many plates of gold being pull'd off from many places, it is said in the plural number he gave

to the hing of Affria] This King was a mortal enemy to the Jews, yet to prevent danger Hezekiah presents a bountiful present

V.17. And the king of Allyria fent] He received the present, but flood not to the condition, nor kept his word. For having received the money, he would have Hezekish give over himself wholely to the will of his engmy, and deliver Jenusalem into his hands,

with a great hoft against Jerusalem] Heb. heavy host. This implyes with a great mpit against fringatem; it etc. meany note, this implyes that he had raken Lachthis, or elle he would not have raised in the had raken Lachthis, or elle he would not have raised in the means and influments of idolaxty, altars whereon facification army from before it; and fent them to Jeruslatem. He fent this idols were offered, were principal ones. The fi indeed, openful may be for the currifie Hezekish, and to much ham yield to his delivery of the places, did Hezekish take away; J. Almong offered means and influments of idolaxty, altars whereon facification army in the means and influments of idolaxty, altars whereon facification army in the means and influments of idolaxty, altars whereon facification army in the means and influments of idolaxty, altars whereon facification army in the means and influments of idolaxty, altars whereon facification army in the means and influments of idolaxty, altars whereon facification army in the means and influments of idolaxty, altars whereon facification army in the means and influments of idolaxty, altars whereon facification army in the means and influments of idolaxty, altars whereon facification army in the means and influments of idolaxty, altars whereon facification army in the means and influments of idolaxty, altars whereon facification army in the means and influments of idolaxty, altars whereon facification army in the means and influments of idolaxty, altars whereon facification army in the means and influments of idolaxty, altars whereon facification army in the means and influments of idolaxty, altars whereon facification army in the means and influments of idolaxty, altars whereon facification army in the means and influments of idolaxty, altars whereon facification army in the means and influments of idolaxty, altars whereon facification army in the means and influments of idolaxty army in the means and influments of idolaxty.

and they went up and came to Jerafalem] They were ready to put their charge of their Soveraign and General in execution.

And when they were come up, they came and flood by the conduit of the upper pool] This conduit was without Jerusalem, into which

there came out to them Eliahim the found filling in the mount go to him in his own person, mellengers are sent, there came out to them Eliahim the son of Hilliahi, which was over the boushold.] See 1 King. 4.6. By this stilled it appears that Shebna's office, was transferred upon this Eliahim, according to the prophesie, Isa. 12.20,21.

and Shebna the Scribel Or, Steretary. See 1 King. 4.3. Because another office is here ascribed to Shebna then is Isa, 22, 15, it is supposed by some that this Shebna was another mon then he that Isaiah speaketh of. For that was so proud a States-man that if so be he had been put out of his Stewardship, the King would not have made him his Secretary. Others are of opinion that Shebna here mentioned was an old man, and though he were put from being and took normal rus army was very tormusance; for there were immentioned was an out man and though ne were put from being over the household for his diability well to manage that great on marvel therefore though the took the cities of Judah. God here in might punish the fins of Judah, discover the weakness of Hennight punish the Hennight punish

oction.

and foot the fon of Afaph the Recorder] See t King. 4.3.

V.19. And Robbaseb faid unto them, &c. Because the King himfelf came not forth to them, v.18. they require that their message

What confidence is this wherein thou trufleft ?] He flighteth and scorneth confidence in all others but in himsel

Notice of an action of the source of the sou manifest the vanity of them all

(but they are but vain words)] Heb. word of the lips. Such words as are onely uttered with the mouth, but come not from any understanding or prudence; such as can never be ratified by a good issue: They are fruitless, worth nothing.

I have counsel and strength for the war]Or, but counsel and strength are for the war. This he pretends was the first ground of the Jews confidence. And indeed these two, Counsel and strength, are both necessary for defence against an enemy. Butthis by way of derision he objecteth to Hezekiah, as if he had neither; and therefore

now on whom dost thou trust that thou rebellest against me?] This is a second supposed ground of Hezekiahr considence. He implyesh that if he had not some foreign aid to trust to he would not dare to rebel against the King of Assyria.

V.21. Now behold This phrase sheweth that what followeth is uttered in way of derision,

thou trufteft] Heb. trufteft thee. Reposeft thy felf and thycon-

indence,

spon the faff of this brasifed retal He ufeth this metaphor, because Egypt lying low among rivers had much reedy ground. Egypt si here relembled on a flaff, by reason of that pretensit is made of help and support; to a straight of read, by reason of its important to a braisfed, or brasifed, or brasifed as the state of the state of

and piercech into a mans flesh, Isa: 36.6. Ezek. 29.6.7.
even upon Egypt, on which if a man lean, it will go into his hand,
and pierce it] Here he expresses the meaning of his meta-

So is Pharaob king of Egypt unto all that truft on him] He implyeth that Pharaoh had failed and fill would fail all that place confidence in him.

V.22. But if ye say unto me, We trust in the Lord our God] This is a third ground of confidence, and indeed a sure ground; And he here alledgeth it in its full extent, expressing the title Jebovah under this word LORD, and also adding that speciall relation which was betwirt God and the Jews, in this phrase, our God.

v.31j.32.

Tartan, and Rabfinis, and Rabfinis, and Rabfinis and Rabfinis and Rabfinis, and Rabfinis, and Rabfinis, and Rabfinis Ra

facriledg. See 1 King 3.4.

and whose alters Hoxebiah hath taken away 1 Among other fights, in he much pleased God, and no way offended him, as this blast phemer avoucheth.

and bath faid to Iudah and Ferufalem] To the inhabitants of thefe

places, which were in his dominions.

Te shall worship before this altar in Ferusalem] With emphasis he water was let out of a lake in a field, and from it was conveighed into the city. See on 182,73, & 22.0.0.

**Expedient it by a particle one, 2 Chron, 32.1.1, yet herein was into the city. See on 182,73, & 22.0.0. water was tet out of a lake in a field, and from it was convergent into the city. Secon 16.7.3, & 21.9.

which is not he light way of the falter field.] The word translated the light way of the falter field. The word translated the light way of the falter way. See on 16.7.3.

V.18. And when they had called at the king.] To feak with him:

V.18. And when they had called at the king.] To feak with him:

Counfellors not thinking it meet that the King himself should go the country of the week of the witer for a meter couplement of supplement.

Pay 10.1.

Now therefore] This is his inference from the supported wanty of the exclusive confidence.

Pay 10.1.

Now therefore] This is his unference from the supported wanty of the exclusive confidence.

Pay 10.1.

Now therefore] This is his unference from the supported wanty of the exclusive confidence.

Pay 10.1.

Now therefore] This is the Hebrew is but one little word of two letters.

ters N3, which is oft taken for a meer complement or supplement, and translated now. As Psal. 111.1,2,3,4, and we can take it no otherwise here. Our English phrase, I pray thee, is oft so

give pledges] Or, hoftages, His meaning is, that they should

Chap.xviii. willingly submit themselves, and give affurance of their fi-

and I will deliver thee two thousand horses] Here he speaks in the Kings name, as he began v. 19. Or it may be the King had given him power to perform what here he profess.

num power to person what here he provers,
if thou be able on thy part to fer riders upon them] This is a plain
foof, whereby he implyeth that Judah had neither two thousand
horses, nor yet two thousand men to be troopers. And thus ho may in form use the former phrase in his own name, q. d. I my felf an able to affoord thee two thouland horfels, but thou haft not men enough to use them. Thus he prefers not onely his Master but

enough to mo them. I has no precess not onesy his manter but even himself also before Hezekiah, as is more manifelf v.s.4. V.24. How then wilt thou turn away the face] 1. c. Deny what arequired. See I King. v. 16, 20. Or it may be taken for youring to

of one Captain of the leaft of my Masters Jeruants] He doth not onely prefer his Soveraign and himself, but allo every Captain, erentified west and meanest, of the King of Astyria, before the

and put the raft on Egypt 1 He thought that all Hezekishs trust was on Egypt (to whom he lought not at all in this case, and there one at the present as the present a strength of the control of the con

for chariots and for horfemen] Of all nations Egypt most abound

ed with these. See 1 King: 10:28. ed win inner. See Laniff. 1922.

1 1 2 without the Larif This blafplicator by 15, 20, 4 and 2000 to go without the Larif This blafplicator baying as he thought, difficiently diffeovered the vain confidence of Hezchath, now Laber John the gouildh 70 liss matters confidence and that is, Gods fending him. For the interrogative implyes a negative ; and this phraic, without the Lord, implyes a commillion, direction and affiftance from the Lord. Indeed it was by Godsfeerer counfel that he came, Ifai. 1013, &c. but he knew if

agingt this place to defirey it? This is the end its winced at in com-ing against Jerusalem, and he precends God fent him for that end. This he faith to affright them the more.

This he taith to airright them the more.

The Lord faid unto me, Go up againft this lend and defiroyis! He
never had any fuch methage from the Lord; but either willingly
he fuggeths a falthood, to accomplish his ends the fooner or he ne megertte a mannoon, to accompants his enes the looneryor he might have fuch an innejthanton by readon't the wonderful file-cifs he had, no enely inconquering o'dher nations, v. 34, but allo is saking fundry citels in Judah, and by teshon' of that facrified which he (hippofed Hezekish had committed against the Lond,

See v.22.

V. 26. Then faid Eliahim the fole of Hilbiah, and Sheihaa, and V. 26. Then faid Eliahim the fole of Hilbiah, and Sheihaa, and Vada, See Because these three were sens, v. 18. they are all hanned a but Eliahim onely spake, and the rest affected to what he faid. See

feat, I pray thee See v.23. mentally, that he might gain audience, and not provoke

is the Syrian language. Though the Syrian were a datinct fan-guage from the Hebrew, yet in many words, phrases, and kind of unciation it came neer it.

(in we understand it) They being Courtiers were skill'd in tomagin languages, as Courtiers, Nobles and Gentry use to be andtalk not with us in the Fews languaga Some hence gather

that Rablhakeh was a Jew trained up among the Allyrians: for though the Jews might be skilful in other languages, yet very few in other nations learned the Jews language. in the ears of the people] So as they may hear and understand, See

w.17.

that are on the well.] By this phrafe he theweth what kind of people he meant, namely such fouldlers as were placed on the wall of the city on maintain it.

Y. 17. Des Rehlbach finid unto them?] Rabshakeh was fo far froth being moved with Elakima complemental speech, as he is thereby the more shirted up to acquaint the people with his mind and meaning, and to aftright them. Had Eliakim well confidered to the Allyrians: or the gods of Samuria are understood under this whom he space, hamely to an implicable nearme, he would exertain "state" the more shirted and the same though the same that t whom he spake, namely, to an implacable enemy, he would certainly have forborn to utter what he did. It was a rash and unadvised

Hath my mafter fent me to thy mafter] Both of them were fent from

rises on figure 1 feet me to 10 m major 1.

their own King, so fload; 'hefe wirds! These phrases they and thee are intended exclinively, and, to this ment there alone 1.

habits not feet me to the men their fit on the wall! See v.26. To the fall ellers that find out a gainful us, as well a to 0, you.

that they may eat their own dung, and drink their own pife with you! Heb, the water of their feet. For men ule to make water betwist their feet. He implyeth, that if they yielded not, they were likely to endure all the mileries of a fiege, and be brought to extream hunger and thirft.

Nunger and thirst.

V. 28. Then Rabshatch stood and cryed with a loud worce. Heb.

great worce. The greater a sound is the farther it is heard the list up

his voice the higher, that more might hear him, the more to affright

in the Jewi language] This Bliakan goe by his uhadvited Ho-tion to his chemy. He filtred him tip the more to affright the foul-

to my Lord the bing of Affyria] For in his name he agitated this and Spake, faying, Hear the word of the great Rings the King of Af-

(vria | See v.49. V.29. Thus faith the King | Sec. v. 19.

Let not Hezekiah deceive you] He would make them believe that all the encouragements which Hozekiah could give them would be

to no purpose.

for be [ball not be able to deliver you] He was not well acquainted with Gods almighty power, whereupon Hezekiah trusted; and by which he was delivered.

which he was delivered.
out of his hand] From the power of the King of Affyria.
V 30. Neither its Herehish hash you triff in the Ford] Frond then
feek to draw others from their confidence in the Bord: Ashinakeh,
was perfiwaled that Herehish did more think to trait in the

Lord.

Josing, the Lord will furty deliver us] Heb. delivering will deliver us. Sec. 1 King. 8.13:

and this elty float not be delivered into the hand of the Ming of Mylpia? I We was over-confident of getting freinfallen; and too percomprory in thinking the Lord would not or child ince deliver

V.31. Hearhen not to Hezekiah] He thought it was Hezekiahs perswafion that kept them from yielding, and therefore he so much

periwation that kept them from 150 see 1,163,20.

make an agreement with me by a prefuit | 0 to 1, feel my favour. Help, make with me ablessing. His meaning is, they slighted make peace with him, or tender a present on him 5 or by a pressure present their

and come out to me] Yield to me, and deliver the city to my disposal.

auponat, and their set he every min of his own three that every his of the figures, and drinkys every one of the matrical his little in 101, in 1.81 fer 3.13, 1 they would yield to him, they should by his pertillifeld, and inder this protection enjoy their own little rituates and the truit of their first of their his protection ergoy their own intervalues and the trade of head labors. Vines and fig-trees were very plentful in Judahi. And where they had not rivers, they had ponds, and wells, and conduits, and other like means for water, which are here expressed by

duies, and other like means for water, which are, page, experience if yellowing the medical processing the state of the problem of the proble

he would to deal with them.

" aland of this wild with a land of the ad the distinguist, a lated of the population of the deal of the deal

they could trifted nothing but chalt, and but he not most exception which he perfusates in our feedback of courts you. See v. 30.

[aping, The Lord will distinct rel] See v. 30.

[33, 144 has no goal of the nations distincted at all] Heb. defivering distincted. See I King, 8.13.

his land out of the hand of the King of Affrica ! He equalicity the idols of the nations to the onely true God. See v.35. See also

V. 34. Where are the gods] Th's is a most insolent insultation of a

relative they.

V.3.: Who are they among all the gods of the Country's that have deflowed their cointry out of mine head? See v. 33. His prode maketh him oft includes the fame things, and that against those whom the accountry gods. He advanced himself above them all. that the Intelligent deliver Templation out of mine kind! Merce again the equallets I ploudly slich plain tools.

V. 36. But the people hidd liver peace, and anywead him not a world? The people feeling what filling followed upon Eliakints andwery prudently their their peace. By filence no quarrel could be picke swainfit them.

against them.

against them.

for the kingt commandment was, faying, Answer him not? This
was one special reasonof their filence. The King might suppose that
lear might make them give some rash answer, whereby the enemy rear might more them give tome rath animes, mercoy the enemy might take fome advantage and he the more exastement. Besides, silence is of a contempt of an infolent speech, V. 31. Thin same Elabim, Sec. | See v. 18.

with their clother real Heb. reast of their clothes. This rice of rending clothes was of old used upon occasion of grief, as an expresang cionas was or tot used upon occusiono or griet, as an eccyption of much pation, Gen. 17-34, Juda; 11:35, and upon apprehension of Gods displeasure, as a sign of great contrition, a King, 22. 11; 19; and also upon hearing of blassheimy, as, an evidence of great malignation, Mar. 36. 65, All these may be here

and told him the words of Rabshaheb] That the King himself might as deeply apprehend the common danger as they did, and might seriously advise about preventing it.

CHAP. XIX.

Verl.1. A Nd is came to pass when hing Herebiah heard it] See lifai.37.1. This hath relation to all Rabshakehs railings ch.18. It is added a Chron.30.16. that Sennacherihs servants fahe yet more against the Lord God , and against bis servant Heze

that he rent bis clothes] Even as El iakim and othersch. 18.37.

and covered him clother I Even as Ernasin and chips, vi. 18.37.
and covered him felf with fack-felb See 1 King. 21.17.
and went into the houle of the Lord There to make folemn prayer
and to offer facrifice. See x King. 8.33,62.

V. 2. And be fent Elia bim,&c. Sce ch.18.18 and the Education of the Pricity Indicad of Joah the Recorder thefe and a mile amy state of all Jod wifely Elders are now fem. As those were clder in age then others, to the plots of the wifely the state of the pricity and Levites.

by the Provide in the way and and See v. 37.

cevered with facketold King, Ptiefts and Nobles were all covered with facketold, because it was a common and publick danger that hung over all their heads, So Jon 3.5.

to Ifaido the Prophet the On of Amoc.] This was that Prophet

whose prophesies are set before all the rest, Isai, I. I. He sent to this Propher to know the iffue of this danger, to be directed by him

This day is day of trouble, and of rebuke] At this time we are much molefied by the enemy, who doth not onely beliege our city, but allo exceedingly reprochus.

out an occeedangly report us.

and highlymap for provesting. By blasheming the great mans
of God they do spuch provoke God himself.

for the bibling piecone to the birth, and there is not fresight to bring
for the Childry are come to the birth, and there is not fresight to bring
forthef JA parabolikal foech. Jegualaem befreged is retembled to a
flyainest of the sleep, and threatning of the potent is the wombt. For the birth of the sleep, so the dishbilling
the woman to be the refer for the sleep, a single for the sleep, to the dishbilling
the woman to be the refer for the sleep, to the dishbilling
the woman to be the refer for the sleep as the bring the sleep as the sleep the jumoft extremity of danger, and are atterly unable to help our lelves : Now therefore is the time for the Lord to shew him-

old leaves 1 for the most of the leaves when they fell is the do not now help us, we perish.

V.4. If may be! This is a phrase taken from men, when they conceal their thind in linch things as there is strong hope, they will do. In this place it is not a phrase of doubt and diffidence, but of good hope and confidence, as Josh. 14. 12. 1 Sam. 14. 6. &

2 Sam, 16, 12, the Lord thy God J See r King. 1. 17. He uleth this phrase thy God to ftir him up the more to call upon the Lord, who was in spe-

cial his God.

will hear all the words of Rubhatch] This being spoken in the future tense concerning, words before utered, implyeth that God would shew that he had heard those words, and that by consounding the devices of fo proud an enemy.

whom the King of Affria his mafter bith fent to reproch] To blaf-pheme and dishonour Gods name.

the living God That God who hath life of himfelf, and in himfelf, and ever fo remaineth; who also hath the power of others life, to continue it or take it away as it pleaseth him. To put this God in the number and rank of dumb and sensies idols, is to re-

proch him. So did Raoshakeh, ch. 18.35.

and will reprove the words which the Lord thy God hath heard To reprove fuch words is to fnew how vain and falle they are, by crof-fing that which they fet forth, and by bringing confusion upon the utterers of them,

wherefore lift up thy prayer This phrase implyeth as a railing up of the heart on high to God that is in heaven, so also earnethness and fervency in prayer.

and tervency in prayer.

for the remain that are left] Heb, found, i. e. Those that remained in Judah who were comparatively, in regard of former times that a remnant. For firth, a great poil was made of fithe men of Judah in Ahar, his time, a Chron. 26.6. Secondly, Shalmanester had taken away the ten tubes, ch. 17. 35.6. Thirdly, this Semacherib had deftroyed many, ch. 18.13. And it may be the fear of this

The had cettroyed many to the state of the s all forts of subjects are servants to their Soveraign. These readily do the King meffage,

V. 6. And I fainh faid unto them, Thus shall you fay to your master]
The Lord whose eyes are in every place beholding the evil and the good, well knowing the enemies mischiovous mind and Hezekiahs faith,

foon revealed his will to his Prophet.

Thus faith the Lord, Be not affraid of the words which thou hast heard. The Lord encourageth his lumble servant against the

proud threats of the enemy.

with which the feroauts of the hing of Affyria] The word properly fignifieth young men. See ch.4.24. The plural number is here used, though Rabshakeh onely uttered the words, because many affifted him and conferred to his blafphemy, ch. 18.17,18.

have biafphemed me] By making me ao better then an idol, ch. 18.35. God here appropriateth the squarrel to himself, the more to firengthen Hezekiahs saith concerning his just revenge on their

V.7. Bhold, I will find a blast upon him] Heb. a wind. Here it signifieth that which like the blast of a terrible tempest should over-throw his formidable army, or drive it as chass

and he [hall bear a rumor] This he did when Tirhakah came, v.o.

the loss of his army, v.36.

and I will cause him to fall] God wisely and righteously ordereth

V. 8. So Rabshakeh returned | Without the army that was left 6:11 before Jerusalem. He might return to the King of Affyria to inform hims of the Jews unalterable refolution, and having heard of Tirhakah, to advise with the King, whether it were meet to remove the army or no.

and found the hing of Affyria warring against Librab] See ch.

this Propher to such a such as the benefit of his prayers 3 to 12 done his work. See v. 24. He had two great armies at this time, one before Jerusalem, and another before Libnah.

is not expressed : Either the one or the other was cause enough to

draw Sennacherib from his enterprise against Judah,
be fent] Heb, be turned and fent. He desisted from his enterprise at Libnah, and fent.

mellengers again unto Hezekiah, faying He was very eager to have Jerulalem both because it was a large city, well served and every way fit to retreat unto upon all occasions in his war, and also to avoid the infamy of railing fo great an army as he had brought

against it, without doing any thing.

V. 10. Thus shall ye speak to Hercekiah king of Judah, sainty] It appears v. 14: that he sent letters; but withal, he might chioyn his mossengers to doliver the sum of what he had written by of mouth, left Hezekiah should lay the letter afide and refuset, read it; or that both by word and writing he might the more ter-

Let not thy God in whom thou trufteft deceive thee, &c.] This in effect was delivered before, ch. 18.29, 36. But he might think that what Rabshakeh had spoken to the Souldiers on the wall, ch. 18. 27. was not reported to the King; or elfe, that by inculciting the same thing again and again he might the more terrifle Head kiah, 2 Chr.32.18.

Kinh, 2 Uni 32.18. V. 11. Bobd thou help beard what the Kings of Affyriah have done! This allo was in effect delivered, ch. 18.33, &c. 15 all lands! This particle all is to be reftrained to the fixtions thereabours or be taken of all that he attempted to take; or fy-

thereabours; or necessary or necessary or necessary or the necessary of th

and that thou be delivered ?] This interrogation imports a trong negation, Gen.18.17.

V.1.1. Have the gods of the nations delivered them] See ch.18.33. which my father? Predeceffors, as his father Shalmander, ch. 17.3,6. his grandfather Tiglath-Pilefer, ch.17.19. his great grandfather Pile, ch.17.19.

as Gozan] See ch. 17.6. and Haran] See Gen: 11.31.

and Rezeph] This is faid to be in Mcfopotamia.

and the children of Eden | Some take Eden for the proper name of a man; others for that countrey wherein the garden of God was, Gen. 3:8. fituate in Caldea, Ezek. 27.23. Thus children are pur for inhabitants, as Ezr. 2,21, 26. children of Bethlehem , children of

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Romal.

which were in Thelafor This is taken for a Countrey by some is by
others for a soveresh by Emphraces.

V. 13. **Merce's the King of Humstle, Sc.**]. Of these places Rabfiateh made mention th. 18.24. Onely in stead of god's the word
King is here used By these two words it is implyed that neither their
Odd nor their King could deliver them.

V.14. And Hezebiah received the letter of the hand of the mellen-gers and read it] His faith made him ready to hear and read the

gers and read it] His taith made him ready to hear and read the worft that his enemy could fay or write.

and Herch do weat up into the houf of the Lord] See v. t.,
and foread it] He laid the letter wide open, that by the fight of those halphenies which were in he might quicken his own figuria and freengthen his faith the more. When menr read in letters things grievous to themselves and dishonoutable to others, they will open and flow them to those others, and fay, Behold, see, read when he had how wheren available to what he hath written against you.

what he bath written a gannt you. before the Altar, which was a reprefentation of Gods, prefence. So Solomon, a King, 8.22, 48. Or it might be before the door of the Temple, thorow which he might fee the Most holy place, where the Alk was, the most fiscale evidence of Gods presence, Levit.1.3. 1 Chron. 16. 1, 1 King.8.64. See ch.

16.14. V.I. And Hezebiah prayed before the Lord Sec v. 14. He did not make a dumb flow when he spread the letter, but withal made a fervent and effectual prayer unto God.

and faid, O Lord God of Ifrael] See I King 8 15 which dwelleft between the Cherubins] The Cherubins were plawhite dwelley retireen the correlating in the Cherubits were placed neer the Ark, x King 8,7. Where did God ufte to declare his mind, Numb.p. 89, and thereupon he is faile to ft of dwell there, Plal.80.1. The King to ftengthen his faith in d graelous answer, thus fets our Gods; the rather, because the golden Cherubic and the control of the golden Cherubic and the rubins were the most glorious types under the Law, 1 King. 6.23, Rooms were the more garding system when the 1,289, 1 km/g, 51-52, 62, and they fet our the glory of God, as Abgels do now, Mark \$,38, or as heaven doth, Mark 5,9. See 1 Sam. 4. The Chembins did also put the King in mind of the Mercy-fear, which represented the throne of grace, Heb. 41-6. 82-5. See 1 Chron.

thou art the God] This he acknowledgeth in opposition to their making of God an idol. See ch. 18:35.

making of God an idol. See th. 18.35.

eves thou alone, of all, the Kingdomes of the earth] Though in a
peculian respect he was the Lord God, of Israel, yet in his
generall, Soveraignty he was the God of all nations, Every
Kingdom had its own idol i, but none of those idols was the risks

thou ball made heaven and earth] This effect proveth him to be the

these uses made present any series the concept uses God Jet. 70.1514;
V. 16. Lord, bow down time ear, and byer.] These phrases are applied to God after the manner of man, to make men better conceive, bow God hears their prayers.

"Box," Lord, thus yes, and God feeing their milery will pity fine. Lord, thus yes, and god the present the conceive the property of the phrases are used in the same sense. Lord, thus yes, and the pity will pity

stem.

and hear the words of Sengacherib) His meaning is, that God would give some evidence that he heard them to the words of senancherib were uttered before.

which hash feat him? 1. a. Rabinskeh, ch. 18. 19. They who, enjoys offers to a cvil are accounted the docts of it.

to repeable living God! See v.4.

to repeable living God! See v.4.

the control of a crub, Lord This is a phrase whereby a ring t, but felt a crub as maketh nothing against the point in Itand, is gran-

the Kings of Affyria have deltroyed the nations and their lands]. This

the King of Allysia had of hundles vers and the trade is the king of Allysia had of hundles vers and Hexchish decises a look of cuth is to be growed to an engine to a second the control of the second had to give revenue to bethe this which is the control of the plants and the control of the second had to give revenue bethe this which the trade is the control of the plants saided, of fight things as are call the offer the control of the plants saided, of fight things as are call

the need the fire Such frames and images as they imagined

for they were a good [None in deed and truth. This is rendred as a realfill why men had such power over them, "but the work of miss hand! Men and all other creatures are the work of Gods hands! It is therefore, trange o blindings to, account

work or Gous names: It is the work of men shands of be Gody, I the work of men shands of be Gody, I the work of men shands of be Gody, I they were the most common manerials of which they framed and formed their gods.

""""This they could not have defined them.] This they could not have done,

if they had been true Gods.

V. 19. Now therefore, O Lord our God See t King 8.28. This is spoken in opposition to what he had said of the gods of the na-Floating 10 popularion to what he had had of the gods of the na-tions, q.d. Becaule thou are not as they, his a true God, the ohely true God, and in special manner, a God unto us.

I befects the store thou us out of bit had I From the bower of Sennacherib. That special relation of the Lords being their God

makes him the more earnest and stedfast in desiring and expeching prefervation from him,

that all the Kingdoms of the carth, may know] Hezekiah in his prayer had respect to the glory of Gods name as well as to his own preservation. For the power and providence of God being known far and neer throughout all Ringdomes makes much to his

that thou art the Lord God, even thou onely] This Hezekiah knew and acknowledged before, v. 15, but here he defires that all others might know as much.

V. 20. Then Ifaiab the fon of Amoz | See v. 2.

fent to Hezekiah, faying So foon as Hezekiah had ended his prayer, God testifies his hearing and accepting it by a speedy gra-Thus faith the Lord God of Ifrate | Sec 1 King, 12, 14, & 8, 15.

That which thus half prayed unto me against, &c.] This word against thewest that Hezekiah prayed not onely for his and his peoples prefervation, but also for some judgement to fall on the enemies. Imprecations against obstricte enemies may be. made.

I have heard I have taken fuch notice thereof as I am refolved to grant it.

V. 21. This is the word that the Lord hath [poken concerning him] This is the warrant the Prophet had to declare his mellage. On fuch a warrant may Christ's Ministers be embeddened and en-

couraged.

the Kirgin] This title is given to the State of the Jews in fundry peculiar respects: 1. In relation to their King, and the government under which it was. If had in that respect remained fdictful. 2. In relation to God, At this time the was incorrupt in religion, and as a virgin, nor deflured. 3. In regard of the first continuition thereof. When that State was first feeled in Moses his time, and afterwards confirmed in Davids and Solomons, it was a virgin's and being as yet not caft off, it was full accounted a virgin. 4. In regard of these many which in the competitions remained shiftful, 8. Because that State continued full Inthat land wishch Ood the Father thereof gave heir and wherein the fetted her, For it is the part of a virgin to abide in her fathershouse. 6.Becaufe flie was fair, beautiful, and comely, as a virgin ufeth to be, in regard of the Temple, Divine ordinances, and other excellencies conferred upon her. 7. This refemblance may also have tespect to her present weak condition. For a virgin in regard of her sex and youth, itself to be weak. True it is that I state after the fell to idoyouth, ideth to be weak. True it is that Iffael after the fell roi dathy is called Prigin, Amos ya'. and Judah aloo, Jerit 8:13. 83:1.

3. But this was in relation to their former times, before theywere toldesters; and allo in relation to their dury what they fiftoul have been relative to the roll of the ment unitated or her: 5he sho thould have remained fafely and delekrately in her fathels hone, was pulled our end firely opportion. Yet further it is true; thin Zidon, IIa. 21 ra. Babylon, IIa. 22 ra. Babylon, IIa. 24 ra. Babylon, IIa. 25 ra. Babylon, IIa. 25 ra. This inducts nor but that Gods people may in other respects be thus resembled, Jef. 31.4.

the daughter of Zion I That which was called Virgin is also called daughter, because that people was as a daughter brought forth and brought up, nourished and cherithed, in Zion and Je-

hath despited thee I The proud King of Allyria despited, derided and formed the Jews: Therefore the more to manifest the Jews contempt of the proud King, it is here faid that that Virgin and Daughte despifed him. Thus these two metaphors may have relatito the prefent weak estate of the Jews.

and laughed thee to fcorn] Laughter is an external fign of

the dilughter of ferufalem bath [haben hat head at thee] Shaking of me attigett of Jenafaem hath Indien he beat at thee! Shaking, of the head is another fign and getture of concentry and form. There is an elegancy in doubling those practice, daughter of Zion, daughter of Zion, daughter of Zion, and there is all og great entity has in multiplying the phrases and signs of derifico and form. These are further amplified by the Apoltafic, white cit the wings and daughter, thought entitle, and in that inspect weak, don't in a manner dare the confider and in that inspect weak, don't in a manner dare the proud King to his face; but all this is upon confidence in Gods fuccour afforded to the Jows! and of the warn attempts of the King of Aflyria. And it is observable that it is God himself who

thus fees forth his people out-facing their enemy.

V. 12. whom haft their reproched and blashhemed?] Sec. v. 3. 4. All manner of blasphemy is a reproching of God. His blasphems and reproch was his making the Lord to be like the gods of the nations, and able to do no more then they,ch. 18.35.

and against whom hift thou exalted thy voice] ch. 18.28. and against woom may those exacted to you're; co. 13.5.5.
and lift up thine eyes on high] Both this and the former are gentures of infolent arrogancy. This reproof is fet down interrogatively, to make him and others judges of that folly, and to con-

vince them the more thereof. even ingainst the body the of Istel. This answer to the former queffion doth to the life fer forth their folly, and that by a descriprion of him whom they blafphenied : He was the Lord God, who

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is holy in regard of his effential property: the holy one, by an excellency and property; none like him therein: the holy one of If-tad, in that he dedicated and confecrated himfelf to be in a feccial manner Ifraels God. See Pfal, 71, 22. Ifai, 1, 4, Ezek.

39.7.

1.3. By thy mellengers] Heb. by the band of thy mellengers. i.e. Those mentioned ch. 18.17.

1. Those mentioned ch. 18.17.

1. thus half reproched the Lord] Seev. 3,4,16,22.

1. thus half reproched the Lord] whe words following were not in so may by liables uttered, either in Sennacheria, letter, or by his mellengers, yet the sense shown to see the sense of th

with the multitude of my charies 1 am come up to the bright of the mountains.] The proud and arrogant speech of that enemy is experfed in elegant and pertinent comparations. By coming with the multitude of his therirs; is meant a conquering and triumphing manner thrush of his therirs; is meant a conquering and triumphing manner. of thewing himself: 18 meant a conquering and trumpning manner of thewing himself: 18 mountains are meant Cities of Judah; by the bright of them, the midft of them, or the chief places or krongelt forts and cowers in them.

to the sides of Lebanon] He resembles Jerusalem to Lebanon, which was goodly and fair to behold.

and will cut down the tall cedar-trees thereof] Heb. the talnefs, &c. This Hebraifme carrieth emphasis, and implyeth very high and

tail Cedars.

and the choice fire-trees thereof] Lebanon was full of Cedars, and
fire-trees. See 1 Kings, 6.88. By thefe are fet out the Kings, Nobles,
and other eminent persons of Judah.
and 1 vill entry into the lodgings of his borders] i. e. His frontier-

sowns where fouldiers lodge.

towns where fouldiers lodge.

and sine the formed of the formed | Or, the formed and his frieidful field.

Of Carnel lees, and the first of the formed | Or, the formed and his frieidful field.

Of Carnel lees, and field the field the field the field the field fiel and the other, and cut a own at the copars and after-trees of the son, and past through all the frontier-towns of Judah. Whether we rathe it metaphorically or properly, it fetteth our the proud fpirit of Sennacherib, who accounted nothing unpaffable or impressive of Sennacherib, who accounted nothing unpaffable or impre-

gnable to him.

"Vi24: I bave digged and drunk firange vaters]. Waters in places where none were before, as Numb. 1188. He means, hereby, that W. A. S. have dieged and drumb from weders]. Waters in Pales where none wore plotice, as Numb. 24,18. He pansa , heelys, that though there were no rivers, nor fprings, por ponds, pug any other places for wester, whitche he floudd ones, yet he could provide water enough 60 himlest and his whole samy; could rither sign prings of wester, or cause francages to bring water pough to him, and with the fale of myet have I dryed up all the source of befregory places! Or, foract places: 1. Whit the reaching of him nineral places? Or, for foreign of the myet of the source against him. A yeary proud breg, both of providing, for hindleft though sits remines did what they could to, diffured in addring him. A yeary proud breg, both of providing, for hindleft though sits remines did what they could to, diffured in and bring him to ware water of rode, as appears v. 33 and fill on annowithmenting, the green spains they stock opporation, the stock of the stoc

Haft thou not heard] The Bropher changeth the person, and half thou no near 1 the property of the proper

and of ancient sines, that I have formed it?] God here also shewethy that he of old purposed and determined that to be done which Sennacherib did.

wore have I brought it to pais] My counfell is now put in executionis that thou [bouldf be] This God speaketh to Sennacherib, who

in their thou flowled he? This God speakert to Sennacherib, who should be his fourge and tword, they melt frenced sites [30 vanquish and overshrow strong and well propared cities, forts and cassles, into missues there; Being battered down even to the ground, Theochet availing then; in into magent, of our fills lites implyeth; thus much, that God Inad aforetime of old choic the sew to, be, a, nation peculiar coalins [41], and after them in that and wherein they were; and thereupon Sennacherib, might, well think that, God would not, give them over the short of the surery spoiled and minated. And where he shirth, Haft thou not heard, his meaning is,

that it was fo well known throughout all ages and in all places as it could not but come to the hearing of Sennacherib.

V.26 Therefore their inhabitants were of final powers Heb. short of

v. 1.6. Levergore next summents were y man power; stebs front of hand, By a man shand his power is most manifested; and the is failed to be flower of half white cannot reach that which he puts our life hind unto, This hant relation to that whitch his moreolever, yet Gods giving those over to Sennscherib' which he destroyed. See jet Gods giving those over to Sennscherib' who he destroyed.

11a,50.2.
they were distinglyed and consounded They who are of shorthand, ite were distingly and consound themselves against an enemy, cannot be but much distinglyed and thereupon with shame much Ifa.co.z.

they were as the grafs of the field] Which uneth soon to be cut down with the sythe, or to be earth up with Beafts, Pfal. 90. Ifa.

and as the green berb | Green herbs in the garden, if they be not plucked up will foon wither.

plucked up will soon wister.

At the graft on the long-tops of the carth
cauthe graft on the long-tops of the carth
cathog long continue, P. 1749.6.

And he torn blassed bly he is the graden up of Sieth corn never comes
or majurity, but withereth away. All titled are fit comparisons so see
our the impocency and intability of those with our left of God;
the impocency and interest of the carthy of those with our left of God;

they cannot long continue.

they cannot long continue.

1) 1,7 Bel fawer bly shood Or, fitting. What thou plotteft shall contrive the by thy self or with these, P. 13 3.3.3.

and by going out, and the coming the What then dont merenge and practice within doors and without, P. 13.1.2.2. 8.7 Ben. 28.

o, 19. and thy rage against me] Hereby his blasshheiny against God may be intended, but especially his forious attempts ugainst Gods peo-

be intended, but especially his turious attempts, was in Gous people. See Act, 24th yield against the end by turball? The preparing visit, mean, before this part of the thing of the one of the things of the thing of the one of the things of the one of the things of the one o

steed the state of the state of

Te filled eat has year This was the 'year or reit; wheredney fowed no corn at all. See Lev 23.4.45.
In this prince of the filled the control of the control

and in the second year i.e. The year after that year of

refer. This while the high plant of the third Tecond year the animy was in their land, and to almoyed them is "In Tecond the they could not fow their, explained a year. The Lord for their their land, so fire the Lord for their their land, so fire the their their than the so fire their their than the so fire their their than the so fire their thei year of reft, and keeping them from fowing their land the year following, the ground thould yield of it lell lifticient food two

voissoning, the ground mounty years orgether,
and in the lithed play by and the py Here'll which an extingration
and a promile gas an extilication to use their declification in one in the
obtaining a good trong year year, and promile that they should parase
of the bentler of their plains, and they,
and plant vincyand? He'cheou'lgeth then not onely to the
cleans for their which will be the play and they they are
the confirmed to the plains and the which will be the play the plant vincyand? He'cheou'lgeth then not onely to the
cleans for their which will be the play and the which of that
which was for their delight, as Vines, and the Wine that came

trois stance.

" and est the fruits storeof This also is a primite;" and is there is a comparable of the first the froid for some of the state froid of the first the froid for some of the first and will stand the first also stand froid the standard of the first south much at and excited froid the first south for the first south for the first south for the first south for the first south of the first south for the first south of the first south of the first south for the first south of the first south o

Seqv.A. Seqv.A. Shall safe root distributed, and bear fruit upward]
This similarde is taken from plants, Whose roots fift grow down-

downward and gather sap from the earth, and are made steady, before they shoot branches upward. Thus by Gods bleffing his perple were established in their land, and sad means of thirtying the commanders and Officers. They were such as were accounted in a manders and officers. as they had done in former times, though the enemy had much un-

as they mad only an other times, to thought the control had made not feeled them, and hindred them in their callings. Therefore it is promited they should add voo so again took voot. See [1a.27.6. V. 31. For out of Jerujalem [ball go frost a rums.tt] This hath relation to the present condition of the Jews, who were now beretation to the pretent conduction of the years, who were now sef-freged and future in Jerusalem. The promise is, that they should freely, without sear, go out of the City, and go abroad whither they pleased: For the en

away, ms may typicary or appying to the Output Milk milk was until Jerufalem, [18.1.3], and they that ficase] Heb, the efcaping. This implyes the fame with reminent. Many had perished by the enemy; but some cleaped through Gods providence; and of these he speak-

out of mount Zion] This is added either for elegancies fake. being in effect the same that was implyed by this phrase, out of ferufalem; or because Zion was a city situated within the walls of Ierufalem; fo as they that remained in the one, or the other, should

the read of the Lord of hosts The servent love of God to his people, and his first indignation against his enemies, but especially his earnest respect to his own glory, are here comprised under this

(ball do this] This shall be done by the Lord himself upon the fore-named reasons, and not by man, nor for any thing in

V.32. Therefore thus faith the Lord concerning the King of Affyria] Here is added as the reason of the sormer promise, the removing of that which might otherwife have hindred it.

He [hall not come into this City] The enemy, was now going against

the King of Ethiopia, v.9. and thought to have returned and ta-ken Jerusalem; but here is shewed how far he should be from ac-

complishing that his purpose,
nor shoot an arrow there] He should be so far from entring the City as he should not come so neer as to shoot an arrow into it. This is especially to be taken of his intended return with that army that marched with him against the Ethiopians.

nor come before it with shield] By a Synecdoche this one weapon is put for all warlike preparations both defensive and offenfive.

nor caft a bank against it 7 Nor raise any batteries. See 2 Sam. 20. 15.

V. 33. By the way that he came, by the same shall he return I He came out of his Country with great pomp, but returned with much loss and great thane, v. 36. See v. 18.

and shall not come into this city I Seo v. 32.

faith the Lord This is added to strengthen Hezekiahs faith.

V.34. For I will defend this city to fave it] What God undertakes shall assuredly be performed. Mortal men thought to destroy

Tenialem, but the mighty Lord wndercook to preferve it.

for mise own fake 1 To evidence my power, providence,
mero, goodness and care over my Church, that my name
may be acknowledged, feared and praifed. See 1fa. 48. 9, 11.
Exc. 36.23.

Exec. 36.22.

N.34. And it came to pass that night] 1sa. 37. 36. There are two opinions concerning the time when the destruction following fell out. One is, that it was the night after this King of Affyria returned from the Ethiopians, and came again towards Jerufalem. The other, that it was the very night after this prophecy was made, wherein the enemies were fitting themselves to affault Terusalem: for they had not yet assaulted it,v.32.

that the Angel of the Lord] Such an Angel as destroyed the If-raclites a Sam. 24.16. God is here pleased to use an Angel, that the judgement might more evidently appear to be of that Lord whom this proud enemy had before vilified, v. 10.ch. 18.35. went out] From the Lord.

and [mote] Utterly destroyed, and flew : Some think, by a plague; others, by fire; others, by an earthquake. Whatfoever the particular means were, furely the destruction was extraordinary. See the laft note on this verfe.

in the camp of the Affyrians] Either that which Rabshakeh brought, ch. 18. 17. or that which returned from the Ethiopians, before they had done any thing against Jerusalem, v. 3 2.

an bundred fourscore and sive thousand] The number of souldiers flain importeth that this army was a very great one. Indeed we was a very gicat one. Indeed we tead of greater 2 Chron. 14.9. But it may be that all this army was not destroyed. This is certain, that all the mighty men of valour and the Leaders and Captains were cut off, 2 Chron. 32. 21. and without these what could the common

and when they arose] Such as were spared. This must be taken of the meaner fort who carried the news to Sennacherib. early in the morning 1 It may be to receive order from their Commanders what to do about affaulting Jerufalem.

Vebold, they were all] The universal particle may be taken

dead corpfes] They were destroyed. But this word corpfes in plyoth they were not confumed with fire, nor swallowed up with an earthquake,

V.36. So Sennacher b King of Affyria departed] With forrow and shame, 2 Chr. 32.21, his proud Peacock-seathers were now pulled off from him. Thus God abaleth the proud, and went and returned] Here was verified the prophetic

and dwelt at Nineveh] The head City of Affy ia. See Gen. 10.11,12. This implyeth that lie had no great mind to renew his

V.37. And it came to pass, as he was worshipping] Howsoever this were an idolatious act, yet the heathen accounting this kind of worshipping piety, it much aggravateth the parricide of his fons, that were not any whit restrained thereby from flaying

in the house of Nifroch his god] This phrase his god implyeth that this was some special god of Sennatherib: For there was another general god of the Asyrian, which the heathen call Institute Beliss. Though by the great destruction of his army the Lord had showed himself to be the true God, yet was not he thereby moved to acknowledge him to be fo : therefore he caused him and others to fee that his false god could not defend him, no not when he was worth pping him.
that Adrammelcob | See ch. 17.31.

and Shareger] This word fignifieth a Prince of treature.

his fons] Even they that came forth of his own bowels, 2 Chr. \$2,21. The fact lupposed to be his elder fons, and to be exasperated a-gainst their father, because hie had manifested that he would fettle Efar-haddon his younger son on the throne, or else because he had already feeled him thereon.

[mote him with the [word] Gods judgement on this blafthemer was in fundry respects very remarkable : 1. That he should see his great and well prepared army fo fuddenly deftroyed, 2. That he should be forced to flye with shame into his own Countrey.

3. That himself should be slain, in the temple of his idol, in the

aft of his idolatry, by his own fons, and that by two of them confpiring together. Let proud men and blasphemers lay this example

and they escaped into the land of Armenia] Heb. Ararat, Sec

Gen. 8.4. and Efar-haddon his fon reigned in his flead] This man was the last of the Affyrian Monarchs. Sec Ezra 4,2,

CHAP. XX.

Verl. I. IN those dayes] 2 Chr. 32. 24. 1fa. 38.1. This hath reference to the hiftory immediately going before; and it im-plyes that anon after God had preferved Hezekiah and his people from the attempts of the King of Affyria, he vifited him with the fickness following. For Sennacherib came against Hezekiah the fighter through the formation came against recessins in the fourteenth year of his reign, th. 18.13, and in the fame year his ficknels fell our; which thus appears. He reigned but nine and twenty years, thap. 18.2, and he lived after this fifteen years. The enemies coming might be in the beginning of the year, and his fickness in the latter end thereof.

and his receives in the state that he interests. Because was unto death, in regard both of its kind, fee v. 7. and allo of its ftength. Probably the plague had feized on his vital parts, and fo was become incurable; as they who have the tokens are in regard of was become intuitable actively make the tokens are in regard of ordinary means; For Hezekinhs recovery was extraordinary. He was thus vifited for his good; 1. torty his faith, 2. to give him ocasion of confidering his disposition to God-wards, 3. to quicken him up to pray more fervently, 4. to ftrengthen his faith by

and the Prophet Island the lon Amor came to him] Some take this as a voluntary and friendly visit of the Prophet, the rather because Hezekiah was so good a King; but the words following shew rather that he was fent of God.

and faid unto him , Thus faith the Lord] See 1 King . it.

Set thine hoase in order] Heb. Give charge concerning thine house. Make thy Will, and give order about ruling thy family and Kingdom after thy decease, 2 Sam. 17, 23. This was the more needful because he then had no son: See v. 3. This is a good ground of mens making their Wills, seeing this direction is sent from

for thou [halt die and not live] This is not to be taken of Gods abfolute determination, but of the nature of the difease, which was fuch as could not be recovered by any creature. See ch. 8.10. Jon

3.4,10. V.t. Then he turned his face to the wall Either that he might be more free from diffracting objects, and for the more fervently call upon God; or because the Temple was that way. Now hecaufe Gods profence was manifested in the Temple, Solomon prayed PPPs

8.44. and answerably Saints used to pray, Dan. 6.10.

and prayed unto the Lord, saying His prayer was for recovery. It appears therefore that he took the sentence of death, v. 1. not to be pears therefore than e took the innerned or death, v.1. not to be abfolute; for then certainly he would not have prayed againft it. And though in the ordinary course of nature his sickness were incurable, yet he believed God was able to cure it. See 2 Sam,

V.3. I beseech thee, O Lord, remember now This phrase doth not imply that God can forget his servants goodness; but Hezekiah useth it to strengthen his own faith, by calling to mind that God did not forget but remember the fame.

how I have walked before thee in truth] See I King. 2. 4.

and with a prifett heart | See 1 King. 8.61.
and have done that which is good | As the former branches had respect to his inward disposition and the manner of what he did, so this hath respect to his outward acts and the matter of what he did, being according to the rule of righteoulness, 1 King. 3.9. Pfal. 14. I. Jer. 5.29. This in other places is called right, 1 Sam. 12.23. See

1 King. 15.5.
in thy fight | Sec 1 King. 14.8. These things Hezekiah pleadin thy pight 3 sec 1 Amig. 14.8. I near timings Hexckian piead-eth, nor as mericorious caules, but onely as a condition annexed to the Covenant. See 1 King. 2.4. So as herein he onely pleads Godstruth in keeping Covenant. So Exod. 32.13. Nch. 13.

and Hezekiao wept fore] Heb. with a great weeping. Though the approch of death be in it self terrible to nature, yet we are not to think that it was simply fear of death that wrung these tears from Hezekiah, he being fo pious a man, and having received for many evidences of Gods favour; but rather the glory of God, and the good of the Church. For God had promifed to David that and the good of the Littleth. For you had promised to Java that his boule and hindow floud be efhabilified for ever, 2 Sam. 7. 16. 1. e. that one coming by lineal deficent from him should generation after generation fit on his throne: But at this time Hezekiah had no fon to fucceed him: for Manafich, his eldeft fon, was born three years after this; which thus appears. Fifteen years after this Hezekiah died v. 6. and Manasich was then but twelve years old, Ackara urea v.o. and managen was treen our tweeve years old, ch.1.1. Now he might think that by want of a fon to fucced him in the Kingdom Gods promile might feem to fail, and so his honour be impeached. And for Gods Church, he might fear there might be many divisions and contentions about the Crown, bemugat ne many anymins and contentions are in Sorphalic caulie he had no fon by whom the just right might be determined. He might alfo fear left Idolatry flould again creep in after his de-parture. I will not deny but that fome girte might peffels him up-on/o fudden a taking, after fo miraculous a deliverance from fo potent an enemy.

V.4. And it came to pass before Isaiah was gone out into the middle Court Or, city. If the word he taken for the city, it implyeth the midst thereof; for the Kings Palace was on that fide of Jerufalem where the Temple was : over against it was Zion, which is oft called the city of David, I King. 8.1. The space betwist these two might be called the middle city, or the midst of the city. If it be taken for the middle caurt, it means the Court of the Kings Palace mentioned I King. 7.8. Both may intend one and the same thing, namely God speedy return of a gracious aniwer to Herckiahs prayer, as is implyed in the words following.

that the words of the Lord came to him, faming God delared to I-faith his purpose of much mercy to Herckiah. See vi5.6.

laish his purpole of mucin mercy to recensual new Yol.

7.5. Turn again] Heroby God implyath that he had another mellage to fend to the King.

and tell Herobidshie Gepain of my people] It may be Hezekiah had gone forth as General of his firmy againft the enemy. Of Coppias may be taken for Governour and chief Commander in time of peace as well as of war.

Thus faith the Lord the God of David The Lord is in special manner filled the God of David in regard of his special favour to David manifested by many promises made to him, 2 Sam. 7.12, &c. and by many bleffings conferred upon him; and also in regard of Davids strong confidence in God, and intire respect to him. Thus also is the Lord Riled the God of Abraham, Isaac, and Jacob, Exod 3.6. the God of Elijah, 2 King. 2.14. the God of Daniel, Dan. 6.26. the God of Shadrach, Melhech, and Abednego, Dan. 3.18.

thy father] Though there were twelve generations betwire, yet by lineal descent, and that in a direct line, Hezekiah came

I have heard thy prayer, I have feen thy tears] Of Gods hearing and seeing see ch. 19.16. God hath this title, O thou that hearest prayer, ascribed to him Plal. 63.2. and he is said to have a bottle to pur his Saines tears into, Pfal. 56.8.

beheld I will heal thee on the third day] This implies a miraculous recovery, in that it was fo foon. Christs cures are proved to be miraculous by this circumstance, Mark 1.31. & 2.12.

thou Shalt go up] An evidence of health and strength, as Mark 2.12.

munt the house of the Lord] There to give publike thanks for thy recovery. This sets out the duty of those that are recovered, what they ought to do, and the disposition of Hezekiah, what he would

V.6. And I will adde unto the dayes] The time of mans life is

that God would hear fuch as made their prayer towards it, I King. is fet out by dayer by reason of its brevity, Gen. 47. 9. Now God is faid to add, in regard of the nature of Hezekialis difeafe,

which would have put a period to his dayes.

filees year; Hezekish is the onely man we read of who had
the ferterm of his life made known unto him, especially so long before, Indeed God hath certainly determined the time of every mans life, Job 7.1. but he doth not use expressy to make it known: for then would man be too fecure, and not fo watchful against death as he should be. This good King did not render again according to the benefit done unto him : for his heart was lifted up, 2 Chron.

and I will deliver thee] God did not onely hear his prayer in that particular he defired, but also superadded more mercies. See

and this city] Places fare the better for their good Governours

out of the hand of the bing of Allyria] Some hence infer that Hezekiah was fick before the destruction of the Assyrian army, But the series of the history imports the contrary. And this phrase doth not necessarily intend fo much: for this promise might be made in regard of further attempts of the Kings of Affyria, which Hezekiah might fear.

and I will defend this city] Not onely from the affaults of the Af-fyrians, but also from all other dangers. This is an amplification

of the mercy promifed.

for mine own fake, and for my fervant Davids fake] See chap.

1934.
V.7. And Ifaish faid, Take a lump of figs] Figs have a molli-fying and ripening vertue, and to are a fit remedy for a hard bite. Cod oft in his externordinary works ufeth means a visible evidences of his power; yet the kind of diffuel here and fuddenness of the cure shewed that it was a miraculous cure. Christ also oft used means, Mark 7.33. Joh.9.6.

And they took and laid it on the boil Boils usually arising from the plague, it may probably be collected that it was a plague-

and be recovered] Means appointed by God shall be effectual. he promife made v.s. is here accomplished.

V. 8. And Hexebiah faid unto Ifaiah] This is to be taken as spoken before he was recovered.

what shall be the sign that the Lord will heat me] He desires a sign, not as doubting of the truth of Gods promise, but as sensible of the weakness of his own faith. This he did the rather, because the promife was of so difficult a matter, and because it seemed to thwart the former word of God, that he should dye, v. r. See Judg. timear the tomer word of God, that he moult a lye, V.1.369 [1965, 17.137]. Befides, he did not finply sake figh, but taking it for granted that God would give him one, he asked what it flould be. Thus the Virgin Mary, though the believed the thould bring forth a fon, yet asketh. How flath this be 3 Luk. 1.34. His father Ahaz was rebuked for refufing to ask a fign, Ifai.7.12,8c.

and that I shall go up into the bouse of the Lord the third day] He prudently maketh use of every branch of the promise, and seekth

V.9. And Ifaiab faid, This fign fbalt thou have of the Lord God is ready to grant the defires of his fervants that are rightly made,

and on good grounds,
that the Lord will do the thing that he hath spoken Miracles are so
assure us that Gods word shall be accomplished.

[frall the shadow] i. e. The shadow of the gnomon of a Sundiall. go forward ten degrees, or go bach ten degrees] It was all one with

the Lord to do the one or the other: The Prophet therefore refers it to Hezekiahschoice, left he should after the first grant desire the other, as Gideon did, Judg. 6.39. and also that his faith might be the more ftrengthned upon his choosing that which he thought the most difficult. Concerning the ten degrees, it is to be supposed that this message was brought to the King at high noon, when the shadow might equally go as many degrees backward as for-

V.10. And Hezebiah answered, It is a light thing for the shadow to go down ten degrees. This is spoken in regard of mans apprehen-fion, and in comparison to the shadows going backward. For it being the proper course of the Sun to go forward, the miracle would onely have been in the speedy and more then ordinary hashing of the shadow forward; which notwithstanding simply in its self is a very great matter, extraordinary and miraculous. For the Sun that caufeth his shadow is constant in his course, and never runs more swiftly or speedily at one time then at another Burto go backward would have been miraculous in the very thing it felf; for the Sun never doth fo of it felf; and also in the suddenness of it, which this other intended.

nay, but let the shadow return backward ten degrees. The choice being referred to Hezekiali, he prudently choolech that which to himselfand others appeared the most strange, and did most confirm

nis taun.

VII. And Isainthe Prophet cryed unto the Lord] i.e. Earnelly

viayed, See 1 King, 17,20. Warranted means may and must be
used for obtaining things promised, 1 King, 18,42. Exod. 14, 15

and he brought the [hadow] This God did by caufing the Sun to run backward. They certainly are deceived who imagin the miracle was onely in the shadew, as if the Sun had gone his course, but the shadowhad gon backwards, otherwise then the Sun did. In Isai. 38.8. it is expresly faid, the fun returned ten degrees. Besides it is faid 2 Chron, 32.31. that the annual dates of the Princes of Bubylon came to him to enquire of the wonder that was done. How could they in Babylon fee the shadow on a dial in Jecusalem go backward contrary to the course of the Sun ? but they might easily observe the running back of the Sun.

ten degrees backward] i.e. from twelve at noon to feven in the

morning. In this distance there being five hours, they make ten degrees of half-hours.

by which it had gone down in the dial of Ahaz] Heb. degrees. Ahaz had made a fair, lafting dial, which was common for all of all forts to look upon. By this the course of the sun was openly and distinctly discerned. Questionlesse the shadow went backward in all fun-dials. But this is here mentioned because it was a great dial, and flood in a place whither many of all forts referred, and which the King himself also out of the window of his bed-chamber might casily discern.

V.13. At that time Berodach-Baladan] He is also called Merodach. Ifa, 39.1. which is supposed to be a name common to the Kings of Babylon, as Pharach to the Kings of Egypt, Jer. 50.2. See 1 King. 2.39. Evil-Merodach, ch. 25.27. had his name thence.

the fon of Baladan] This thews the reason why he was called Bero dach-Baladan, even for descent sake, because his father was called Baladan ; fo as this was his fir-name: And it implyeth that he came from his father by natural descent.

hing of Bibylon] This hath relation especially to Berodach-Baladan, who is taken to be the first that raifed the Babylonian Monarchy upon the ruine of the Assyrians. He is thought to have been a Vice-roy or Deputy in Babylon under the King of Affyria, and that he rook ally intage from the destruction of the army, ch. 19.37, and from the murder of Sennacherib, ch. 19.37, and from the youth of Efar-haddon, to usurp the Kingdom.

fent letters] By the hand of Ambassadors, 2 Chron. 32.31. and a prefent unto Herebiah] Kings were wont to fend prefents with their Ambasadours, whom they fent to other Kings, I Kings 4.21. especially when they sent in a fair and friendly way.

for he had heard that Here high had been fich 1 This was one rea-fon of fending his ambaffadours and prefents unto He-zekiah, namely to congratulate his victory and recovery, as a Sam. 8.10. & 10.20. Another was, to enquire of the wonder about the lans going backward, 2 Chr. 31.31. For questionieste all the world. especially Astronomers, Astrologers, and others, that took notice of the course of the heavens, could not but observe such a remarkable alteration. True it is that many in all places of the world hight observe it, and yet not know the ground and reason thereof But it is probable that they in Babylon had heard that the Lord of heaven and earth had caufed that alteration, and that upon Hezekiahs recovery; therefore Berodach-Baladan fends both to congranulate the Kings recovery, and also to be more fully in-structed in the cause of the suns going backward; and it may be withall to ingratiate himself into the favour of Hezekiah, that he might have affiftance from him in case of need against the King

of Affyria, whom he knew to be Hezekiahs mortall enemy.

V. 13. And Hezekiah hearboad unto them] He gratefully accepted their kind vifit, informed them in the ground of the miracle, and entred into league with them according to their defire. Ifa. 30.2. in

is, And Hezekiah was glad of them.
and shewed them the house of his precious things] Or spicery. Spices ofold were counted very precious commodities, I King. 10.2,10, 15,25. Kings therefore used to lay them up in their treasuries.

the fiver and the gold, and the spices, and the precious on ment Ointments also were precious commodities, and of much use in those

and all the house of his armor] Or, Fewels. Heb. vessels. Kings of the Jews used to have houses full of armour. See Isai.22,8, Cant, 4.4. All Kings also in all ages have had their treasures of jewels, 2 Chron. 32, 27. Under the word veffels may be comprifed filver or golden plate, or costly cabinets to hold jewels and other and all that was found in his treasures] Such as belonged to him-

there was nothing in his boufe] In his royal palace.

nor in all his dominion] In other houses that belonged to him is any has all his dominion.] In other houses that belonged to him in any part of his kingdom. Some extend this general phrase to the Temple, as if he had brought these ambassions thither and shew-eithen all the treassures thereof. But it is not probable that so pour a King would so far exceed the bounds of piery, and so aparently transgress the Law as to bring heathen into the house of God, elpectally into those parts where the treassures law, that stretchiab showed them not I have a so parent that he was too much buildful with God helsings, as the oract deliverance he

much puffed up with Gods bleffings, as the great deliverance he had from the King of Affyria, his recovery from a mortal disease, the great miracle wrought thereupon, with the coffly and precious Prefents that all the nations round about brought him by reason of these bleffings of God bestowed on him, 2 Chron. 32.23. For ser-

tainly it was one special means of his great treasures, that he was ramy it was one special means or ms great treasures, that he was magnified in the fight of all nations, and had many gifts brought unto him. It is faid his heart wat sifted up, 2. Chron. 32.25. and in this pride of beart he shewed to the ambasiladors all his recasures.

V. 14. Then came I said the Prophet unto hing Herebiah, and said unto him The Lord was not willing that festering corruption of pride flould continue, and puff him up more and more, and therefore fends Isaiah to prick that bladder, and to make him more humble-minded

What faid thefe men ? and from whence came they unto thee ? Thefe interrogations are propounded, not so much for information, as for the more evident conviction of his folly.

And Herehich faid, They are come from a far countrey This he faith to amplifie the great honor that was done him, in that nor onely the neighbouring nations, but also such as were far off, congratulated his welfare, and fought friendship with him. even from Babylon J This shews that Babylon was a countrey far

remote from Terufalem. It is faid to be betwixt fix and feven hundred miles from ir. So far the Jews were carried captive from their own countrey.
V. 15. And he faid, what have they feen in thine house ?] By this

Y. 13. And to flats, from nave tony feet in some towns fly by this duction the Propher beings the King more throughly to dif-cers his eggegious folly.

And Here, bids answered, All the things that are in my bough have they fees, 8cc | See v. 13. Here, kinds death fairly with the Propher, nor

mincing the matter, but making known the whole truth.
V. 16. And I faich faid unto Her bish, Hear the word of the Lord]

This is premifed to make him the better mark the meffage, V. 17. Behold, the dayes come] This phrase implyeth a time fu-

ture, but yet fuch a time as thould affuredly fall out.

that all that is in thine boufe] Which thou thy felf haft laid up.
and that which thy fathers have laid up in store to this day Kings did ule to leave treasures to their children, and that generation after

[hall be carried into Babylon] This began to be accomplished in John ve carytaining staylon] Into vegan to the accomplained in his fonstime, 2. Gairon, 33, 11; but was further accomplished in Jehojathins and Zedekiahs time, ch.24,13.8, 25,13, Jer.27,22.

nothing that be left] This was accomplished to the full at Zede-

kiahs captivity, 2 Chron 36.18. Jer. 27.19.6c.

Saith the Lord This hash the same force that the usual preface of

pain me Lora I instant me lange core that me utual preface of Propiers hart, thus faith the Lord; r. King 713, 14. V. 18. And of the fors that shall fifthe from thee, which thus shall be get I Elther immediately, as Matiassch and his brethren, 2. Chr. 33.11. Or sheesslyely, as Jestojachin and other sons of Josah, ch.

24.12.

finall they take away] Caprives into another country,
and they finall be Ennubri] See: Kings 22.9.

in the plates of the Kings of Badylon] See Dan.1.3.

V.19. Then finds Herebylab mato I finish] The good Many was fo
couched ar the hearing of that heavy but just judgement, as he was
deeply lumbled, and returned a meckanitwer.

Good is the word of the Lord which thou hast spoken By good he here meaneth just and equal. He acknowledgeth that it was no other then what he and his people had deferved.

And he faid, I it is not good, if peace and trait be Or, shall there not be peace and traith? Here Good implyeth as minch as merciful; fo as he acknowledgeth Gods justice mixed with mercy. This interrogation, Is it not good ? is a stedfast acknowledgment of Gods terrogation, 1511 no 2004 / 18 a tecrair acknowledgment of Gods mercy to him. Under peace he comprised all manner of pipolipeity, thader truth, found and fincere religion. And his manner of inferring peace and truth thus, If peace and truth the heavest that Gods metcy jwas misalifeted in the mixture of both those to the control of the mixture of both those to the control of the mixture of both those to the mixture of both the mixture of bo gether.

in my dayer While I live. This is added not simply as a defrom depts and truth onely in his time, but in relation to the threatning applyed to his lone time; so as he acknowledgeth forbearance of judgement in his time, who had described to, a great mercy.

No. of the reft of the atts of Receivab 1 Sec 1 King 15:23.
Many other acts of Hezekiah, effectally concerning his reformation of religion, are registred a Chronics, & 30, & 31.
And no question but many more were recorded of him in their ci-

vil Chronicles.

and all his might | See r King, 15.25. Great might was showed against the Philistines, ch. 18.8. and like wife other countries, which diftinaly was fer down in their civil Chronicles.

and hore he made a pool, and a conduit] Of thefe fee th. 18.17. Neh.3.14. 2 Chr. 32.4,30.

and brought water into the City] This he did both for the benefit of the people in the City, and also to withdraw water from the enemy, 2 Chr. 32.3,4,30 He might well do both those by bring-

enemy, 2 Chr.3.23,43° He might well do both thole by bring-ing water in plops under ground.

are they not written, 8cc.] Sec 1 King, 14,25'

V.21. Add Heegkish flyst with his fel-stry! Sec-1 King, 2, 16.

Of his honourable burial fee 2 Chr.3.13;

and Manafiéh his for signaths his fle-d! This is one of the most wostll changes that ever was in Judah; Heekkala being one of the best King, and Manafiéh one of the world. Such a change is noted 1 King, 22,50.

CHAP. XXI.

Ves.t. Manaffeh was twelve years old when be began to reign]
2 Chr. 33. T. He was born three years after his fathers great recovery. See ch.23.6.

great recovery. See ch. 23-6.

and reigned fifty and five years? This was the longeft time that ever any Judge or King of Judah or Ifrael ruled. His great grandfather tlazish reigned gwo and fifty years; but in many of thole years he was flut up and dwelt as a leper in an houle apart, a Chr. 25-32-1.

Of thele fifty and five years many were passed over in the youth of Manassed, others in great milety and captivity, others in a time of repentance; all which being taken away there will not be somaly left for the time of his witesdendes as many imagine. Many years, and that with a Crown on ones head, is no sure evidence of Gold favour.

of Gods favour.

in Jenufalem] In the beginning and in the end, and inmany years of the middle of his reign he was in Jerufalem; but in some part thereof he was a prisoner in Babylon.

and his multers name was Hephelishall See I King, 15, 10. Helphilishall was that citle whereby God tethifted his delight in his Church, Ifa.

81.4. Some from this very name gather that her parents, who gave it, and the her felf, were picus persons. And then the impiety of her son is much aggravated, because he degenerated so far from

when a father and from such a mother.

V.s. And he did that which was evil in the fight of the Lord See King. 14.22. The evil he did is comprised under three heads,

1 King, 14.22. A feeth fie and is compiled under interfects, 1. Idolatry, 11. Sorcery, v.6. 111. Cruelty, v.6.116.

after the abomination of the heather whom the Lord caft, &c.] See 1 King, 14.24. If a due and thorough view be taken of the particular abominations which Manafich did, the truth of this aggravation of his wickednesse will most evidently be manifested.

V.3. For he built up again] Heb. he returned and built. See ch. 13.

23, 8 2 Chr. 33.3, the high places [See T King, 3, 4, which Hercylsiab his father had destroyed] ch. 38-4. This is a great aggravation, that a son should set up again that idolarry which his own father had put down.

and be reared up altars for Baal] Herein he imitated his grand-

and or trarta spiniar 1 or and 1 reten fire instance in Spiniar Rether Abaz, 5 Chr. 8.5. and impioufly fuppoded him to be wifer than his father Hezekish. Of Baal feet King, r. 4.3,13, and made agroup See x King, r. 6.3,3, Manslich coming by lineal defeens from Athaliah the dauphter of Ahab, a Chr. 2a. 10.2. King 8.18, was more inclinable to follow his idolators kinder on the

mothers fide then his plous predecessours on the fathers fide.

and worshipped all the bost of heaven, and served them See ch. 17.16.

An average per service of the service of the Lord Jerga, 14. Here are two further aggravations. I. He multiplyed attas, which was unlawful Johna, 19. II. He brought attas of his own invention into the house of the Lord, herein also imitating his idolatrous grandsather, ch. 16.19.
of which the Lord said, In Jerusalem will I put myname] 2 Sam.

7-13. Jerufalem is here mentioned, because the Temple was in that

icty. See 1 King. 8.13,16,17.

V. 9. And he built alters for all the hoft of beaven. See ch. 17,16. in the two courts of the boufe of the Lord. See 1 King. 6.36., One of these Courts was that where the Altar of the Lord was set, and wherethe Priefts and Levites executed their ordinary functions: Manasseh placing his altars here shewed that he equalized them to Gods altar. The other was the court of the Israelites, where the

to Goods atter. The other was the court of the Ilracitics, where the report met copieth et ow or fills God: A mid here he fer Altars, that he might draw all the people to wor fills his idolg, V. 6. And be made his fine pair bown whe fire? See ch.1.6.3. It feemeth he continued long in his idolarty. For he could not have a fon in the beginning of his reign, being but twelve year old, v.1. And it is probable that his fon was grown to fome years old, v.1. And it is probable that his fon was grown to fome years before he made him thus path show whe fire, in a Chr.3.6. is faid that he caufed his children is paft thrown the fire, which aggregate his idolates in the heave fire he have considered. vateth his idolatry, in that he exercised that inhumane cruelty upon more fons then one.

and observed timer? The Hebrew word properly fignified to over-eloud, Gen., 119, and is frequently applyed to such a sovercloud or overshadow what they do, as juglers use to do; and to such as obferre the clouds, planets, flars, flying of fowls, and other like things, and thereby judge of matters prefent or future. Such are called South-forts, Ila. 16. Mic. 5.12. Enchanters, Jet. 27.9. Soreerers, 182, 57, 3 and observers of times here, and a Chr. 33.6. Under this title they are all forbidden, Lev. 19 26. Deut. 18.10,14.
They were counted observers of times who by the ftars pretended to forestell future contingents, or by the flying of birds judging things at such and such times to be fit or unfit to be done, or on other figns or occasions dayes to be lucky or unlucky. Sometimes they would judge by the birds finging as well as flying, and fome-times by looking into the intrails of beafts.

and wfed inchantments | Sec ch. 17.17. and dealt with] Heb. made. By the devils subtle yielding to them they made evil spirits familiar with them.

familiar fivits] The word 318 Ob fignifieth aboute, Job 32.19.

and they who use evil spirits oft swell in the belly as a bottle, and the spirit seemeth to speak out of their belly with a low hollow vovce. Such an one is called in Greek eyyarelund , one that bath a pirit Speaking in the belly, Ifa 8.19. and 29.4. By fuch answers were oftentimes given to questions and cases propounded. And this idolatrous King would alwayes have some possessed with such foirits to refolve his doubts; And their answers he reputed oracles. Such were by the Law to be stoned, Lev. 20.27. The Law also forbad to deal with fuch, Lev. 19.31. Dent. 13.11. and they who dealt with fuch are threatned to be cut off, Lev. 20.6. This was Sauls fin, 1 Sam, 28.7. for which he dyed, 1 Chr. 10.13.

and wixards] 'Ideonim fignificth (uch as are thought to hnow much, called in Greek yvasau. Our English word wigards importeth such as would thought to be wise and full of knowledge. They undertake to know all things, even fecret and future. We also call them cunning men. They are in all the forenamed places joyned with fuch as deal with familiar spirits.

he wrought much wichedness in the fight of the Lord] See I Kings

to provoke him to anger] See 1 Kings 14.9.

V.7. And he fet a graven image of the grove which he had midel Appertaining to that grove v. 3. Some conceive that on this image the grove was curioufly carved or ingraven or cast; so as he would have a memorial and reprefentation of his idolatrous grove on the idol thereof, though it were removed from the

in the house of which the Lord said to David and to Solomon his son The high account which God would put upon the Temple is amplified by the charge he giveth about it, first to Dayid, then to

amplined by the change fig given about 1, intro Davia, then to Solomon, 3 Sam.7.10, 1 Kings 9.3, Sec ch.23.17.
In this boule and in ferufalem I Jerufalem was an holy City, Nch. 11,118. [Ia.52.1. Dan.9.24. Mat.4.5. and 27.53. and the Temple an holy place, 1 King. 38. Ezr. 9.8. Act. 9.32, 1 beb. 9. 1.1. therefore they are both joyned together, to aggravate Manaschs wickedness, which I have chosen out of all the tribes of Ifrael] See I Kings

will I put my name for ever] Sec 1 King. 8.13.29.
V. 8. Neither will I make the feet of I fract move any more out of the

land] I will not fuffer them to be carried away captives to another land, as ch. 17.6,

which I gave their fathers] See 1 King. 8.34.
multy if they will observe to do] This being the condition of the
promise, their observation thereof gave, them assurance of Gods
performing his part 1 But their failing therein made the promise

according to all that I have commanded them? Hereby is meant efpecially the moral law, Exod 20.1.

and according to all the law that my [ervant Mo[es commanded them] This phrase points at the ceremonial and judicial law, Exo. 21.1, &c. There are three words 2 Chr. 33.8. whereby those three kinds of laws are diftinguished; I. laws, fee out in the two tables, Exod. 34.38. II. Statutes, for governing the State, Exod. 11.18. III. Ordinances, concerning the worthip of God, Lev. 1. 1, &c. Of this stile fervant of the Lord fee t Kings 3.6.
V.9. But they hearkned not | Feople feeled in idolatry regard no ad-

and Manasseb seduced them] By example and encouragement,

to do more evil then did the nations] They fer up more idols, and finned against more light and more means. See Jer. 2. 10, 11. whom the Lord destroyed before the children of Israel | Sec v.z. V. 10. And the Lord spake by his scrounts | Heb. by the hand of

his fervants. See 1 Kings 84,6 of the fervants of the bounds of the Prophets, faired God afforded Prophets to Judah and Ifrael in their worst times, to draw them from their impleties.

Because Manussie King of Judib halb done these abominations By abominations are meant abominable things which the Lord abhorred, The abstract addeth much emphasis.

and bath done wickedly above all that the Amorites did] See v.9. Under Amorites all the heathen were comprised, Gen. 15.16. which were before him] Which lived in the land before the Jews

and hath made Judah alfo to fin with his idols] Heb, dungy gods. See

I King, 13.12. V.12. Therefore thus faith the Lord God of Ifrael] God threatneth judgement, before he inflicteth it, to draw men to repen-

Behold, I am bringing fuchevil] This phrase implyeth a neer approch of judgement.

upon Jerusalem and Judab] tipon city and countrey. See ch.

that who fewer barreth of it.] Whether he be hardhearted or foft-hearted, great or mean, Prince or people.

beth bit are plut lingle! He hall have as it were a ringing found in his cars affrighting and attouthing him. Fer. 19.3.

V. 13, And will fruct over Tringlating 11 immersphore is raken

from such as intending to dig up ground, measure out how much they intend to dig up.

its line of S. mary's, and the plummer of the boufe of Abst.) The mea-fure and the weight of their judgements, i.e., the like judgements. Woodmen ub Southe, manifer and weight to make up and, break down their works, Ifa, 4.11. Amos 7.78. By Mat. Mary of Soparisa it, meant the utree dollarjon thereof, ch. 7.76. and My plummer's the boufe of Abst. the utree definition thereof, ch. 10.11. Sep. Mic.

and I will wipe ferufalem as a man wipeth a diffuniping it and tur-ning it upfide drawn! Meb. he wipeth and turneth it upon the face there-of. The state of Josephalem is resembled to a diffu; the inhabitants thereof to the fifth thereon. Now as maids use to wath & wipe clean away the filth on the dift, fo should the inhabitants of Jerusalem be clean taken away, and the state of the Jews utterly overthrown and turned upfide down.

Chapaxxi.

and united upine quent.

V.14, And twill forsight the remnans] See ch. 19.4.
of mine inheritances]. See : King. 8.51. The Jews were a people
whom God chole, protected, provided for and deligitued in, as men
in their inheritante. This is added to shew that no entury driviledges could exempt them from judgement.
and deliver them into the hand of their enemies] When God ones

and active membra me man of their entimes; When God once forfaketh a people, they foot fall into their enemies hower. For God doth not onely withhold his protection, but also fitteethup enemies to be the executioners of his justice.

and they shall become a prey and a spoil This is the advantage that enemies quickly take of such as fall into their hands,

to all their enemies] When one exeditor hath caft a debtor into pri fon, all other the exeditors will quickly bring their actions against him; fo all forts of enemies.

V.15. Because they have done that which is evil, &c. | See 1 Kings

and have provoled me to auger.] See 1 King. 4:9.
fines the day third fathers came furth out of Egypt.] See 1 Kingi 8.9.
fines the day third fathers came furth out of Egypt.] See 1 Kingi 8.9.
for The Propher Endecide I. A.o., distinctly fliesgeth how the people at Liftael from their furtheroming out of Egypt. generation, disk measured, and the contained for the father should be so and for the special form their father should be so and fighter out of the father should be so and fighter out of the father should be so and fighter out of the father should be should

in the beautiful from power of a matter light in time many in the time that the man in gate on, entrance or comes of the city; and for it imports from some, the star and the city; and for it imports from some, the star and the city; and it implyes that not enally eminent. Prophers, who to the face denounted Gods inducents against him but also all forst of people by could appear and the city of the face of the city of the c

wiffshingse other with he made Judah to fin \ See v. 11. & 1. Kipg. 11. 10. Belides Manaffels foducing; his people; w.o. the allo compelled them to fin, by Paying duch as refuled. \ The special sin there intended was Edolatsy.

antenera was acquarry.

in the dight of the Lard | Sec. v. 15. By

his example he drew his people to fin.

| V. 17. Wans he reft of the acts of Manaflet, and all that he did | Both

19.17. Manshbaruf of the afte of Manafeth, and all that he did.) Both cill and good, a Che 33.35.13.46 (c. mankba for the the fanied) Islaminy. well, bec taken, more, largely here then v. 16. and by Syncedathecompelite under it, not engly! I dolarly but also Opprellion Manufact, Society, Sacriledge.

v. 18. And Manafeth step with this failure 1. a. Chron. 33.20 Sec. V. 18. And Manafeth step with this failure 1. a. Chron. 33.20 Sec. V. 18. And Manafeth step with this failure 1.

r.King.2.16.

rading abunical in the graden of, his organ bowe? I. I.c. is, probable he sading abunical in the graden of, his dry no bowe? I. I.c. is, probable he will be a benefit or of, himself, piece of himself, pi leave it asuncereain.

in the garden of Magash | Uznah might be a former owner of it, and in in graces of magazis texas, migne or a sounce with each chiefulpoin the garden fill carry his name. Some conferent tunder this name is kyado King: Uzziah is meant, and athat the field where he was buried, a Chraca, the was made a garden, and that this is the garden here intended.

und so we gauen neur menden.

- myad dimok bis for vegued in bis flead]; We, yead how Amon, initated his fathers fins, but now that he sepented as his fathered id.

V. 194 down neutrons; and two, years eld when, he began to wise!!

So as he was born in the forty father of his fathers age, which is supposed to him to heart to the supposed to have been to the cory father of his fathers age, which is supposed to have been to the cory father of his fathers age, which is supposed to have been to the cory father of his fathers age, which is supposed to have been to be a supposed to the supposed to the supposed to have been to be a supposed to the supposed to the

Langi 1910.

1 Johan J. Tothath. A town of Judah. It was of old one of the fine of the first one where the children of Iffaci reflect in the wilderneitly. Denuncy-it is iscalled Johanhis Wann May Jay This place, flow-with this woman was no alien, but an Iffacilitetife.

V. 20. And he did that which were will in the fight of the Lord] See

as his father Menaffel did] In the Counter pare of his reign, before

V. 1. And be walked in all the way that his father walked in In idolatry, oppression, murder, forcery, satriledge, and the like See

v, 3,4, &c. and served the idols that his father served, and worshipped them] Scc

V. 12. And he for look the Lord God of his fathers] See I King 9.9.

V.3. Again; joylog not come you by my level 1.33.

V.3. Another fervours of Amon confirmed against him] See ch.

CHAP, XXII.

Ver.1. Joseph piece eight pears old when beliegen to reight 3. Chr. 3.4.1.
Though he were but young, and directeded an idolaterous father, yet he gloyed yeth pieus, and a green helfing to that kingdome. He name fignisher im fathories, of old, and he well and yeth the piece of the well and yeth the piece of the piece of the well and yet the piece of the p

2. And be did that which was right in the fight of the Lord] See

"And be did that which was right in the fight of the Lord] See Abriles, and any a 5.1.
Abriles, and any a 5.1.
And was a seen and the control of the control where the courted wherein board while cheetally hinde that manifolded his zeal of Gods glory, as a duries of piecy. See ch. 18.3.
And Annyaha, child to the right chand, by a the high Gods. Law is the colly way, wherein men ought to walk of All time are pherications from it either to the right hand, by exceed, or to the left hair, by defect. Jodiah did carefully avoid all abstractions on both his and. The Meriphor is pleafy from trayllers, who are careful to walk on in that way which leads they no the child of the right hand, by a which are and with his court of the chosen child or the office. Journa, vo.y77, Sam dii. A first circumfaction over the courte of a mans. He comprised made rube leader, is of commanded Deur. 3.13 John. 1.7

A first croumspection over the continuates of a mans life, comprised under this plates, is oft continuated, Deut, 5,33 John, 17.

Ander the plates, is oft continuated, Deut, 5,33 John, 17.

A this cintre while years of in the clipteness year of these, 156 Mel.

A this cintre while years of in region, 2 Chi, 3,48, Manty, great evidences of this good Kings integrity; piery, and 2,201 are here omitted; if you integrately seried of integration of the the Lord; and in the prelife year, is begin to profes, indeed you of studients, 2 Chi, 3,43, 3. Action, many integrities, the great reformation noted ch. 3,31, &c. was loose hefore, that which is here Joseph

Joseph Marie (Marie (Marie Marie (Marie Marie Ma work in hand!

work in hand; to the boule of the Land, swing] . Where Hilklah, the Priest was often order for repairing the Temple, 2 Ch. 34.8. We do not read of any solemin repairing

repain:

N. A. Go up to thilligh the ligh Prieff 1. This was a good high:

Priefs, and carefull to pur on, all things that might make to the
flability and beauty or the holig of Good and to his pure worthin.

Annotations on the second book of the Kings.

It may be that he was the father of Jeremiah the Prophet, Jer. 1. ... that he may fum the filver which is brought into the house of the Lord] Questionless order had been taken in the former years of this good MICHODICS OTHER THAN DEER CARE IN THE TOTHER YEARS OF THIS POUR King to collect money for this putpole; fome fuch order as we read of a King 12-499 and now care is taken for disposing that money to the end for which it was collected. By Jumming the fiver he means

telling it, to fee how much there was, which the keepers of the door Heb. threshold. See ch. 12.9.

woned toe geopers of the doors from interpolar, Sec entrary, have gathered of the people! By receiving it of fuch as came to the lond of the Lord, there to offer their offering, V.5. And let them deliver it into the hand of the doors of the work! V.5. And the torm deriver it into to hand of the dorts of the work; I that shad charge to feet well done; 2, fuch as laboured in the work it fields and the dort when it feels, called work men. I take the former to be here meant.

called workmen. I take the former to be here meant, that have the overlying of the board of the Lord! These were they that before are filled down of the work! They are expressly noted to be Lewites, and fet down by name, a Chron.34.12... and at them goes it to the deep of the work! Here the phrase is used to the workmen, such are mentioned v.6. which it is not have for the world Such work as annerenineth to the

fed for morkers, fisch are mentioned v.6.

mbich is in the boole of the Lord Such work as apperraineth rothe
Temple, four the threngthening and beautifying of the fame.

to repair the breather of the body? Causel by the violence of idalexts, or by continuance of time. See ch. 12.5.

V.6. Man Corporators, and buildrys, and Maforn? Under these three heads are comprised all manner of artificers requisite for repairing

of the Temple. See ch.12.11;11.
and to buy timber and bewan flone to repair the boufe] For the very
flone-walls, besides rafters, beams and other things made of timber, were decayed. See ch.12.11,12. V.7. Howbeit there was no rechoning made, &c.] See ch. 12.15. The

persons thus trusted were Levites. because they dealt faithfully] Heb.in truth, or faithfulneffe. See ch.

V.8. And Hilhiab the high Priest faid unto Shaphan the Scribe] Sec

Three found the book of the law in the boufe of the Lord] He means the original copy, a Chr.34.14. This Moles caused to be put by the fide of the Art, Deuty 3.14. This Moles caused to be put by the fide of the Art, Deuty 3.14. It might by the distorted in Manasifichs and Amonsteine be laid asside, or by some pions Priest be taken and the effect place of the Temple, left in should be taken away by the idolaters, and burns, or otherwise destroyed. Given a control of the control of t time. For by the high account of this book it may feem there we're but few opines of it; in that "Hulkish the high Pirtieff tent this six a close of the property of the King, and In that both King and Princes were to a six of the prince of the King, and In that both King and Princes were to a six of the prince of the king, and In that both King and Princes were for the king, and In that both King and Princes were for the king, and the the the the thing which the thing with the thing with the prince of the king with the high acts and a six of the king with the king with the high acts and a six of the king with t ing were not thorowly read; but when that very original which Moles wrote was found, the very rarity of it caused it to be thorowly read and ferloufly weighed.

ly read and ferbully weighted.
And still the provide the shipsher of Stropher of Sec. 13.
And still the provide the base to Shipsher of Sec. 13.
And the standard of Sec. In the standard sec. 13.
And the standard of Sec. 13.
And the Ming the standard of Sec. 13.
And the shipsher to Sec 13.
And the shipsher to Sec 13.
And the standard sec. 13.
And the shipsher to Sec. 13.
And the shipsher to

agana.
The ferusaits l'He means Hilkiah, himfelf, and other messengers
whom the King sent.
have gathered Heb. melted. For things of the same kind being

having einhered] lieb, melted. For things of the lame and being intered up to gather together.

the history that was famed in the house? Being contributed by faich as were level levelyed to the fervice of God.

and history distributed it into the history distributed as the worky, that have the overlight of the body of the Zond Sec. v.;

V. to. And Shaphon his Scribe flowed the King, flying. He thewed the body to the King, and destruction but leaded by the house of the King, and destruction with Lame by the Health of the Contributed for the

book of the law] Surely he had not heard them to the full before this time; which implyes a neglect fome way or other. For there was a charge given that the King should read therein all the dayes of his life? Deut 17.19.

that beyent his clothes] See ch. 18.37 He was deeply affected with

that he heard, as is more fully expedied, v. 19.
V. v. And the hing commanded Hilliah the Prieff | See v. 4.
and Milliam the fon of Shaphan | This was another Shaphan then

And Achber the son of Michaiah] He is called Abdon the son of Micab 2 Chr. 32, 10. Either he had two names, or there were different pronunciations of the fame name. and Shaphanth: Scribe | See v.3.

and Afabiah a fervant of the Kings, faying This is a description of Courtier that is always: at the Kings hand.

a Courcier that is always at the Kings hand.

V.13, Go y, enquire of the Lard for mc] The good King heating the curfes denounced in the Law, and knowing, how much his Predeceflors had transferfied is, supposed the judgement streamed therein were even then hanging over their heads; and therefore four to enquire whether there might be any means to pacific Godsweek, and meansy those judgements.

tent to enquire whether these might be any means to pacine Gods wrath, and prevent those judgements.

and for the people, and for all Judah. By the people he may mean fuch as used tomeer at publick assemblies; and by all Judah, all offices. ther of that kingdome, whether men, women or children. His care was as great as for his subjects as for himself.

concerning the words of this book which is found] He means in par-ticular the judgements denounced in that book.

for great is the wrath of the Lord that is kindled againft us] Though in his dayes there were no apparent manifestations of Gods wrath, yet by that which he had heard of the fins of the land in former times, he might well conclude that Gods wrath was kindled. By a Metaphor he resembleth Gods wrath to a fire. See Deut,

because our fathers have not hearlined unto take words of this Bool Under fathers he comprises Amon his immediate father, Manafelh his Grandfather, Ahaz and other his Predecessors before them By not hearkening he meaneth their rebellion, especially in worshipping Idols.

to do according to all that which is written concerning us] That which is registred in Gods Word. For general! directions or prohibitions concern all ages. See Rom. 15.4. 1 Cor. 10.6,11.

uns consert an ages, oce nom. 15.4. 1.00:110.0511.
V.14.50 tillikin the Prieft, and adshem, 8c. J. Sev. 11.
ment muto Huldath the Prophettiff lip leafed God to endow women,
with an extraordinary first, to thew that he is yed to nofes.
Though he forbad women ordinarily to exercise a Ministerial function in the Church, 1 Tim.2,12. 1 Cor.14.34. yet he would leave liberty to himself to bestow his gifts as pleased him. Miriam reave morry to numers to bellow his girts as pieace min. Authorization and Deborah, Judg. 4.4 and Ana, Luk. 3.6. There were their extraordinary Prophets in Judah, as Jer. 1.1.3. Zeph. 1.1. and it may be thright, Jer. 2.6.30. Yet this woman was now fent unto, because the was neer at hand, even in that city, and known to be endued with an extraordinary spirit; so as they had refpect to the gift of God rather then the person on

whom the git was bettowed."

"the wife of Shallum the fon of Tibush"]. Hereby this: Shallum is difiltinguilhed from the Kings fon, Jer, 22.11, and from Jeremiahs
kinfman, Jer, 32.7; And he is here fee down for honours take; for it was a great honour to have fuch a wife.

the fon of Hathas] Or, Hafrah 2 Chr. 34:22. The difference is onely in transposing of the letters.

heeper of the wardrobe] Heb. garments. Holy vestmeits are here meant appertaining to the Temple, See Neh.7.72.

means appertanting to the semple, see even, 712.

"now fire dwelt in Jesufalem in the colledge] Or, in the feeted part by which is meant a part of the City divided from that part where the Kings Palace wat. Some take it to be the middle Court mentioned ch. 10.4. Being taken for a colledge (as well it may be taken) it implyeih the place where Prophets and children of the Prophets had their usuall abode. See r Kings 6.1. and 18.4. and they communed with her] About the Kings Meffage and those

things which were wristen in the Law.
V.15. And she faid unto them, Thus faith the Lord See I Kings.

God of Ifrae! See 1 King, 8:11;

Tell the man that fent you to me | She filles the King, man to flew that though he were a King, yet he was but a mortal man. But she that though he were a King, yet he was but a mortal man. doth is not it in any contempt of his royalty i for the addert this plrafe, that felt you man not, which implyeth authority and the activated experience of the royalty is the felt with the royal to the activate experience of the royal to t

V.10. 1 mus justicite Loval. See v.15:

Robold, I willbring evil. Sore and heavy judgements:

upon this place Union Jerifalem, fand all Judhin will

and apon the inhabitants thereoff. For not onely 4the houses and

walls of close were demolificach, but also the dweller wherein were citlier destroyed by plague, famine or fword, or elfe carried away

even all the words of the book which the king of Judah hash read] She

even all the words of the book white time length of Justice managements.

V.1.9. Retauffeithy lawer for falgen mel. See 1 King, 17.83;
and have bents incasse with other paid; See, King, 9.26;
that they might provoke me to anger.] See 1 King, 16.16;
with all the knowledge flow in handed. He recease especially the Idolis,
together with their Alens, groves and other things that were made

by over for idolatrous uses.

therefore my wrath shall be hindled against this place See v.

and shall not be quenched] The meaning is that the time was come for judgement to be executed to the utter extirpation of the Jews tor jungament to be executed to the uter extrapation; or the job out of their land: and thought the good King Jofash found meter himlelf-yes-this people recaining their rebellious; and idelators disposition thould be utterly defroyed; as when a fire hash taken fack hold of an houst as is cannot be quenched till, the house be clean burnt down.

Chap.xxiij.

and that the King did fo account of her. thus [ball ye fay to him, Thus faith the Lord, &c.] Sec v. 15. She

fheweth the spake not of any private motion, but from the Lord.

As touching the words which thou hast beard] See v. 11.

V.19. Because thine beart was tender] Soon moved at the hearing

of judgement. A tender heart is a fost heart, and is opposed to an hard and obstinate hearr.

and thou hall humbled thy felf before the Lord] Jofiah humbled his foul for his own and others fins. So to do, is a matter acceptable unto God, Micah 6.8.

when thou heardest what I shife] Gods judgements made known unto us give just of humbling our souls before

against this place, and against the inhabitants thereof] See v. 16.

that they should become a desolation] Be emptied of inhabitants.

and a curse. That the land should by under the vengeance of God, and have all the curfes written in the Law executed

and hall rent thy clothes] See v. 11.

and wept before me] See cl., 20.3.

I also have heard thee] Observed what thou hast done, and accepred what thou defiredft.

(hith the Lord | She off inculcateth her warrant, to make her word

the better heeded,

V.20. Behold therefore, I will gather thee unto thy Fathers] Thou shalt dye as well as thy Fathers, and be in eternal glory with

and thou shalt be gathered into thy grave.] Or, thy graves. The word is plural, to set out a fair and sumptuous grave, or else one of many

graves. So. 2 Chron. 16.14. & 35.24.

in peace] Two things are intended hereby, 1. That he should end his dayes while his Kingdom was in peace, before the deformance of the state of the s lation and curse mentioned v. 19. should fall out, 2. That he Hould dye the peace of confcience, and in peace with God. True It is that he dyed in war, and was flain by an enemy, ch. 32, 29 but not an enemy that invaded the land, or had any quartel against Ifrael before that time. Though Josiah failed much in provoking the King of Egypt, yet was there nor then any trouble in Ifrael: Neither did his fudden and violent death break off his peace with God; but thereby he was taken from the great evils to come Ifa.57.1,2.

and thine eyes [hall not fee all the evil] This is rendred as one reafon of his dying in peace. After his death the evil here intended

which I will bring upon this place] God hath his hand in all judg-ments, especially such as befall his Church, Isa. 1.21. Amos 3.6. Job 45.7. See v.16.

And they brought the King word again] See v.9. It was in part a doleful meffage, yet they faithfully related it.

C H A P. XXIII.

Verl. . A Nd the King fent This was done before the book of the Law was found, 2 Chr. 34.3. even in the twelfth year of his reign.

on as reign.

and they guthered unto him] The messengers sent for that purpose, all the liders] See I King, 8.1.

of Judah and of Fernfalem.] That were dispersed abroad in the Country, or abode in Jerusalem.

V.a. And the King went up into the bouse of the Lord] To offer up facrifices to the Lord, to call upon him for pardon, and to enter

into a folenn Covenane with him, v.3:

and all the men of Judah, and all the inhabitants of Jeufalen with

Because all fores had finned, and the judgements were like
to fall upon them all, the King brought them all to joyn with him

in those duties which he undertook. and the Priviletj! They who are teachers must themselves observe those ordinances wherein they instruct others.

and the Proposts! Those extraordinary Prophets which were then

among them, as Jeremiah, Zephaniah, and also they who are cal-

allouing taxem, as specerous an accession and solve of the delivered of the prophety, cl. 13.3, are here meant, and the people bob finall and great Heb. from finall even unto great. Under this plate the common fort of people, women and children, and frangers also are comprised. See Dent. 31.11. John. 8.

35. Nch. 8.3.
and he read He saufed one of the Priefts or Levices to read. in their ears] Audibly and diftinelly, fo as all might hear and understand.

all the words of the book of the Covenant] It is so called because that Covenant which God made with Israel was contained therein.Sec r King. 8.9.

mother was found in the house of the Lord] See ch. 22, 8.

V. 3. And the King shood by a pillar? See ch. 11, 14.

and nide a Coverant before the Lord] They promised and vowed to

was mice a Lovenshi vegore ine Loraj i ney pro-be faithful fervants to the Lord. See 2 Ch. 34.35.

To walk after the Lord, See.] This and the other branches following are parts of the covenant. To with after the Lord is to observe

E. V. 18. But to the King of Judah, which feat you to enquire of the Lord, Hereby the thewech that the was a Prophetes of the Lord, ing fee King. 1.314. & 11.11.

ing see 1 King. 2.3,4. & 11.11.

18 perform the words of this covenant that ivere written in this book | To do that which by vertue of Gods promife was prescribed to them, and expressly let down in that book. Of every covenant between God and man there are two parts; one; a promise of grace and blessing, on Gods part; the other, of duty and obedience on

mans, Gr.1.7.8.99.10.

and all the people flood to the Covenant] They gave their confert to it, and bound themselves to perform it: But it appears by the Prophets complaints even in Josiahs time, Jer. 3.6, 10, 17, and by the peoples running to idolary openly and the Jeff, 3,610,111, and by the peoples running to idolary openly and produced of Jadding tathe command was to reigned. The King did entirely with his whole heare what the people did diffemblingly with their mouth onely. But Jofah conceiving and looping the boff of their, brought them to this covenant, because ordinarily a covenant, as well as an oath, is a fortible means to bind men to good behaviour:

V.4. And the king commended Hilliah the high Priest 7 See ch.

and the Priests of the second order] i.e. They which were next unto them that lineally defeended from the high Prieft. Aaron left two fons, Eleazar and Ithamar, Numb. 3.a. They who descended from Eleazar, wete of the first order, they who descended from Itha-mar, of the second. The meaning is, All force of Priefts were called to imploy their fervice in purging the Temple. and the keepers of the door] Heb. threshold, as ch. 22.4.8 t2. 3. These

were Levites.

to bring forth out of the Temple of the Lord | Such things as are not fit for the house of the Lord, are not to be kept therein, but cast out.

all the veffels that were made for Baal All manner of inftruments and utenfils, as altars, basons, cups, and whatsoever belonged to and utenths, as a starts, batons, cups, and whatoever belonged to the worthip of their gods, thoulares inpitted the Lords ferrants; in making litch veftles for their gods, as were made for the fervice of the Lord. Under three allowands we comprised images and their appurtenances. Such things had Manafleth, ch. 21.47, and A. mon, ch. 21.4 n. 7, 21.1 and other idolations. Kings before them; brought into the houle of the Lord 4 which though in the time of the content good kings and in the former years of Jofish thad into the country of the content of the con Temple : But now the zeal of Josiah would not suffer them to

Temple; put now an abide there any longer, and for the grow! See it King, 16.33. This grove was near the Temple, that idolaters might with the greater delight worthing

and for all the hoft of Beaven] Many idolaters accounted the Sun, Moon, and other Stars to be gods, and yielded Divine worthin to

them, Sec 2 King 17, 16,
and he burnt them Many of the vessels before mentioned were of precious matter and chrious workman(hip, yet the pions King would not fuffer them to continue as they were, but arterly destroy-

without ferusalem] Detestable and contemprible things Were wont to be carried out of the City when they were to be buthe of otherwife spoiled,

otherwise posited, in the fields by which the river Ridton did run along. See 1 King. 1.37, and acrived the fiber of them nato Rebbel I Bethel was the City wherein Jeroboamiter one of his golden calves, f King. 12, 24, 16 was about eight miles from Jerusalem. For its iniquity it was cal? led also Belli-aven, Hol. 2015. To flain that conceit which many had of the holiness of this idolatrous city, the zealous King layes the allies of this idolatrous vessels, which he had burn, in

V.5. And be put down Heb. caused to cease. Suffered them not to enjoy their idolarrous functions or use their idolarrous functions or use their idolarrous functions.

any longer.
the idolatrous Priests Heb. chemarin. The root 725 Comars whence this word cometh, is used to fee forth the heat and ardency of the bowyls when one is moved with compatition, as v.en, 43:
30. I King, 3.6. Hof. II.8. It is allo used, 1 Sam gira, for
the blickpart or flerinking of the shin mith famine. This fittle
was given to indicatous Priets either by reason of their pripoflerous zeal and fervency about their indicatry, or because the
used to wear black clothes, or because they were much exercise
in burning facritices and incente. The Jewyll Rabbins, give this
tile to Monks, Many Istaelites did entertain these Chemistrys in
Local-terms Inc. 2 & R. Zahl II. 1. & S. as more Panisha over fill the bowels when one is moved with compassion, as Gen. 43: Jofiahs time Jer. 3.6,8cc. Zeph, 1.1,4,8cc. as many Papiffs do yet ftill entertain Mass-Priests in England.

whom the Kings of Judab had ordained] i. e. Such Kings as regarded nor the Prices of the Lord, but had Prices of their own

making, 1 King. 12.31.32. & 13.33. to burn incenfe, &c.] See 1 King. 9.25. This shews the realist of their name Chemarim

their name commands.

unto Bud Sec 1 King, 16, 31.

to the Sun, and to the Moon The Moon was accounted by idolates the Queto of Beavens for 1,4, 17, and the Sun, a great god.

This they called Phabus, her Pikele.

Vill. And he took away the boyler that the Kings of Judah had given to the Sunj Thele were living and light hotles, which were from time to time nourithed and kept, to ride with fleed, and to earry men to chose places where they might fee the first rising of and to the planets] Or, twelve ligns, or confictingions. The Planets are those which in English are called the fourn wanding stores because they are not so fer in their orbs as the finitened of stars are easie they are not totte in their ords as the muturate or hard are which we commonly call fraid flars. The Sun and Moon, are two of their, Saturns Jupiter, Mars, Mercury, Venus, the other five. Their were accounted prime Deities by the heathen. The treety figure are those which are placed in the Zodiacks, and such of them appropriated to a diffinite moneth, and to diffined and everal parts. appropriated to a diffindt moneth, and to diffinet and leveral parts of the body. Every one of these signs in coursed a consideration, or eithering together of many that into one figure or shape. All the rid of the fixed stars are brought under one constellating or other. The thebrew word importent fixed things as load draw an influence; and this the seven Planets are supposed to do most effective. at the entring in of the boufe of the Lord] Which was the East-end.

and to all the holf of heaven] All the other stars besides those comprised under the former names. See 2 King 17-16.

comprue under un tormer names. See 2 hong. 17-10.

V. 6. And be brough out the grove from the buyle of the Lard] We cannot think that a grove could be planted and made to grow in any part of the Temple properly lo called: So that either the bowle of the Lord is taken for the Courts about the Temple, whereof fee 1 King. 6:36, or elfe he means that image whereon a grove was engraven, ch.21.7.

was engraven, ch. 11.7.

minus Traighting, Scc. 15ec v.4.

minus Traighting, Scc. 15ec v.4.

minus Traighting store payaber 17 to explicit the greater description of findings in front in payaber 1990, 11 to explicit of the chaptan worthipped idols, a Chr. 34.4. This also he did in description of the chaptan of the chapt In particular he shewed that they deserted to be beaten to pow-der. By children of the people are set forth the common fort of

V.7. And be brake down Both to manifelt an utter dereftation of that filthines, and also to keep them from being so used again.

See the like yeal (p. 18-4.

the pour is the sounder) See 1 King. 14-24.

that were by the bould of the Lord] Idolaters so distained the
Lords, holy house as they joyned the most abominable things

there any some many lenging. Heb. Ingles, or, curtains. Where-wings the purpose many lenging. Heb. Ingles, or, curtains. Where-you har might keep themselves from the fights of others. Idolary and all manners of this state of the property of the first grove, which was a delightform place; and they thought to their grove, which was a delightform place; and they thought to make a got their impure, foult the more delightform by their abomi-

mple is to their impure fouls the more ediginations when we mana-puble filthings.

V. 3. And he brought all the Printy Here fons of Aaron, who had help calling to be Prichs are meant, yet, fuch as had dealled themselves with idolarts.

More they had exercised their idolarty. For though the Lord had only one house, and that in Printylethyse to idolares had their idolators places in every City, and defined the birds places. See x. King. 3.4. These he desi-ied by defining the Alexas and other felicious ornaments in them, and by causing dung and other filtry, things to be laid in

where the Priests had burnt incense] See 1 King. 9.25. from Geba to Reesshahafrom the North to the South coast Sec 1 King.

and brake down the high places of the gates Such as were publike-

and regist.

that mere in the entrine in of the gate of Toftmathe government of
the circl. Not Johns the son of Nun, but, another of the lame
name, a man of great place in Joseth dayes, and who had cauled
light places to be exceed by his own house. Joseth in his reforma-

ing praces to be extended to move the process of the city. They might be without the city but of the city of the city. They might be without the city but of the city of the city but of the city. They might be without the city but of the bigh pleet. Such as were character, a but had remainded their idolations places, and

fervites.

com not up to the alter of the Loyd in Ferinatem] Were not permitted as offer facilities on that Alter, but they and their porfeitly where moved from the Prically timelion. See Facilities and the interconnel broad among their brotheral Under antideological broad are means the above broad Leva. 4, 86, 481 the first of the price of might not do the proper, offices of Pricks, yet they were to be maintained by that allowance which was due to the Pricks, See Ezek.44.19, &c. V.10. And he defiled] As v.8.

Topheth which is in the valley of the children of Hinnow] See ch. 16.3. John 15. 18,

that no min might make his for or his daughter to pass thorony the fire to Molteb See chi. 16.3, i King 11.5.

earry men to those praces where with ment the first person of it. This was an idolatron practice of the Persons, and the Ifrachter Male Larrier to the mind the property of the three property of the Persons, and the Ifrachter Male Larrier to the mind the property of the monuments, v.4. By giving these to the Sum is meant a religious or rather superstitious dedicating of them to the Sun as to a

That way they might the foonest efpy the Sun-ring, by the chamber of Nathammelech the chamberlain] Or, Eunuch, or, of-

ficer. Sec 1 King 22.9.

which was in the Suburbs | Namely of the City; which City fome

take to be Zion, the City of David.

take to be Zion, the City of Paria.

and burnt the Chariots of the Sun with fire They are called Chariots of the Sun, because they were made and dedicated to the honour of the Sun. By the help of the forementioned horses they and many in them might quickly be drawn to some place where and many in them might quicky be diawn to once page where the rifing of the Sun might fooner be feen. Or as the heathen had, so the idolatrons Israelites might have a glorious image of the Sun fee in one of these chariots, which being fastned to the fortementioned horses might be drawn up and down for all fores of people to fee, and admire, and adore it. It is here faid that the Chariors were burnt, but the horfestaten away; which further implyeth that the horfes were living creatures, but the Chariors made of

wood.

V.13. And the alters that were on the top of the upper chamber of Anal Pair great houses were then wont to have flux roofs leaded over. Deur. 28, Mar. 24. On the lidylactes used to elect alters, specially to the host of heaven, 194. 19. 3. Exph. 15. Ahuzinh had that not of ever its upper chamber; 2 Ming. 13. Exph. 15. Ahuzinh the King of Judah had mad 1 As Ahuzinh igh histone, other Kings in theirs had made altarsh includ place; which was a great aggravation of their idolater. They concented not themselves with altars in temples; in groves; on hills, and other likes places, on the ground, but must necessaries from a glo on their house.

and the alters which Manafich had made in the trep courts of the house of the Lord | See ch.21.5.

boule of the Lord | Sec ch.3.1.5.

didle King best dawn | According to the Law. Deut.7.5.

and lerke them down from throat? I keb. van from theme. He caufed
them to be tumbled down, broken to pieces, and beaten to proude.

It may seem Argange how these should fland till Joshab time, see
ing it is fast olar Manafich after this repentance cass was of the city

all the attack that he had bailty. 2 Chr. 3.1.7. But they might repair

and be fill though they were cass, our of the City: Ves., shoon

might bring them again to the places where Manasica, just side for

and cast the dust of them into the busok Kidyon Sec. 1.56.

13. And the high places that were before Journal Sec. 1 King.

3. 4. Theig night be without the City, but before, the chief entrance thereinfo, so so our of them were nightly look into the Temple into them.

19. and out of the Temple into them.

which were on the right hand of the mount of corruption] i.e. the mount of Olives. It is called the mount of corruption, because they had there corrupted themselves by their idealour, which Solomon the King of I feat had built This circumflance much commended. I had become the stage of the solomon to the solomon

mich Salmma the King of I freel logal built This circumstance much commendeth fastiglic courage and zeal. Though thiefe high places were first excised by one-take mya, accounted a very wise Kings and also had continued many generations, yet he was no gattad to demptish themselfoods word being to him more then the practice of wise man, or antiquity. Herein he expected all the good Kings that were both with Solomon & himples. It may be then the practice of the expected and the take places were not frequented or much used in the dayse of Ala, Johnshaphas, and Hexekish, and freezopen fusifiest, to askie the Mappel and grant pur them to those idolescops uses for which they were first exerted; and the tempon fusifiest now again he so used.

I all the suppose the suppose

and the down the groves | Sec 1 King, 16.33.
and filled their places with bones of men I This was one way whereby he defiled places, as v. 8, 10. And thus he dealt with them, to
keep men from uling them any more to fuperfittionfly as they had done formarly. Those bones of men he took out of the graves of idolaters, v.16.

V.15. Moreover the altar that was at Bethel] I King, 13, 33, & 13.

1. Though Jeroboam the first had Bethel in his possession when he 1. I nough, Jeropoam the mix has netteen in in solicition when he erected altars there, 1 King. 13-33. yet was it afterwards won by Abijah King of Judah, 2 Chr. 13-19. Indeed that part of Bethel where the idol was, the Kings of Ifrael retained till their captivity. But Ifrael at this time was carried captive out of the land, and they that inhabited the land did not much care for the idols and Chap.xxiii. idolatrous places which the Ifraelites had fet up: therefore it is | his people made with the Lord, and an effect af fruit and effect of faid that Iofiah did to all the houses of the high places that were in the

cities of Samaria as he had done to them in Bethel, v. 19. and the high place which feroboam the fim of Nebat] Here may be meant that house of high-places which Ieroboam built, I King.

who made I frael to fin, had made] Sec 1 King. 12.30 both that altar and the high place he brake down] He let nothing remain.

and burnt the high place] After he had broken it down,

and flampt it simil to powder] See v. 6.

and burnt the grove] Where his house of high places was, See King. 3. 4. & 16.33. That Ieroboam had groves is evident 1 King. 14.15.

V.16. And as Josiah turned himself This is a special evidence of Gods providence, bringing to pass what was fore-told above

three hundred years before, 1 King. 13.2.

he sheed the fepulchres that were there in the mount | That was by the idolairous Ifraelites accounted an holy place, and thereupon their Priests were there buried, and had some monuments over their graves to continue a memorial of their names. Those monuments continued till Josiahs time; and he being there present soon espyed them:

and fent and took the bones out of the fepulchres] Certainly he was moved thereunto by fome Divine instinct.

and burnt them upon the altar] A like thing was done chap. 11.18.

and polluted it] Burning of Pricits bones upon an altar could not but be accounted a great pollution, at least by idolaters, according to the word of the Lord which the man of God proclaimed.]
See I King. 13.2, &c. Gods word shall assuredly in due time be

accomplished, though the date for the accomplishment thereof be who proclaimed thefe words This is added to thew the faithful-

who procumed hoje worse] this is added to linew the faithful-ness of the man of God in doing his melling? [se?] There was ome grave-flone, and a superfictiption upon it, or essentially the separate for the man of God, such an one as Jacob set upon Rachels grave, Gen. 35.20, wherein the flory of that man of God

Rathely aws 30-13/120, where the word of which dwelt in Bethel when first plad him] They which dwelt in Bethel (which city is here mean) were of put in mind by this thoument of the flory of the man of God thereupon they well rememberd it, and could read lay rell it the King.

in the fepulchre of the man of God, &c.] See 1 King. 13, 1, &c. and proclaimed these things that thou hast done, &c.] See v. 16.
V. 18. And be said, Let him alone] The King was moved hereun-

to either by special instinct, or essel by the story that he heard of the man of God.

the man of God, let no man move bit bones I God hath care even of the dead dry bones of his Saints, that they may quietly reft. 'So they let his bones alone I Heb. to genter, They did not take his bones out of the grave, at they lind done the bones of others,

with the bones of the Prophet that came out of Samaria] Which with a lie deceived the man of God. Yet that old Prophet belie-Ving the truth of that which the man of God had faid, received this recompense of his faith, and had that which he desired and

that temperate on linearity and that the trappeted accomplished, See 1 King, 13,3152. V.19. And all the boufes alfo of the high-placet, &c.] See v.15. &t king, 13,32. The whole Countrel and Kingdom of Ifrael was oft called Samaria. See 1 King, 17,24. In this extent is the word Samaria here used.

which the Kings of Afrael had made to provoke the Lord to anger] See r King. 14.9.

Josiah took away] See v. 11.

and did to them according to all the acts that he had done in Bethel] See v.15. It is probable that the Cities of the Country of Samaria in fundry tribes, mentioned 2 Chron. 34.6. were under the juridition of the King of Judah at that time, and that miny in those tibes yielded themselves to him, a Chron 30.1,10,11. As for the royal City Sameria, it is not faid that the King entred into it; for the inhabitants thereof eleaved close to their idols,

2 King. 17.41. V.20. And be flew] Heb. facrificed. After he had flain them, he burnt them upon their altars, whereby he defiled those altars, as v. 16.

all the Priests of the high places that were there, upon the altars] It may be these idolatrous Priests resisted lossah, and did what they could to hinder him, and thereupon he flew them. and burnt mens bones upon them] Such as are mentioned

and returned to Jerusalem] Though for reformations sake he

went into the idolatrous tribes, yet he meant not there to a-bide; therefore when his work was finished, he went to his own City, where his Royal Palace and the house of God

1. And the King commanded all the people, saying That which follows was immediately upon the Covenant which lossah, and

it. See 2 Chr. 34.31, &c. & 35.1.

Keep the Palleover | Of the Palleover fee Exod. 12.1, &c.

unto the Lord your God] See I King, 8, 61. The Passever being a facted ordinance was to be observed to the honour of

God.

as it is written] Exod. 12-3. Dcut. 16.2.

in this book of the coverant] See v. 2. Exod. 24.7. The particle
this hath reference to that book which Hilkiah found, ch. 22.8. and the King then had with him.

V.22. Surely there was not holden [uch a Paffeover] With fuch a preparation, such humiliation, such detestation of idolarry, such

reformation of religion, such devotion and folemn renovation of the c venant. See a Chron. 35.1. 8c. from the dayte of the fludget that judged I fast] The Iudges living neer the time of the institution of this ordinance might be better directed in the observation thereof. The last of the ludges may be here meant, because mention is made of Samuel, who was the last, 2 Chron. 35.18. And so this phrase implyes the beginning of the Kingdom of Ifrael.

norin all the dayes of the Kings of Ifrael Hereby may be meant the reigns of David and Solomon, who reigned over all the twelve tribes, and in that respect might have a greater multitude of people and more store of facrifices; and yet this ordinance not be kept after fuch a spiritual manner then as now. nor of the Kings of Judah] From the beginning of Rehobdams

reign, who first lost the ten tribes, x King. 12.20,21, unto this very time of lofish V. 23. But] This particle hath reference to the former

verfe.

in the eighteenth year of King Josiah] Of his reign, but the fix and twentieth of his age,
wherein this paffeover was holden to the Lord | Secv. 21.

in Jerufalem] There was the house of God, and thither they were commanded to go to keep the Passeover, Deut. 12.5, & 16.2.

V.24. Moveover] This questionless hath relation to the for-

mer reformation, v. 4, &cc. and the Passeover was held after

the workers with familiar spirits, and the wixerds Sec ch. 21.8. and the images, Or, Teraphim. These were houshold gods, tahioned in the shape of men. Such an one Michol put into Davids bed, 1 Sam. 19. 13. The heathen confulted with such, Ezek. 21,21, and answers have been returned by them, Zach. 10, 2, either 31,31, and named make Been teature of yttems, active 1.2, etting by the faibility of the devil, or by the forget of their Priefs, Tradpin (translated Islatry), Sam. 37, 33, is reckoned among things most detectable to God. See on Iudg. 17, 5.

and the islats.] Seech. 7, 11, 8, 1 King. 15, 12.

and all the abominations] All abominable; idolarry and other fil-

that were speed in the land of Judah, and in Jerusalem, did Josab put away. He that was careful to reform other places would not negled his own most proper dominion. See v. 15,19.

that he might perform the words of the law] Lev. 20. 27. Deut. 18.11. His eye was especially on Gods Word for a warrant of all

which were written in the book that Hilhiah, &c.] See ch. 22 8.

V.15. And like anto him was there no king before him] In an holy zeal and thorow reformation, and also in the integrity of his life, ordered according to all Gods Law. See ch. 18.3. As some particulars were there noted wherein Hezekiah went beyond Iofish, so others may be noted wherein Iosiah excelled Hezekiah; as his contrition for the wickedness before his dayes, ch.22.19. the folemuity of the Paffcover, 2 Chr. 35, 18 80: his purging other places belides Indah and Benjamin | verf 19 his conforming himself to the Law of God, as in this verse. Besides; that turned to the Lord] This phrase is not to be taken as

if he had ever departed from the Lord ; for when he was a child he fought after him, 2 Chron. 34.3. But if hath relation to his father Amon and other idolatrous Kings, who turned from the Lord : He did not fo ; he turned to no other, but to the Lord.

with all his heart and with all his foul] See r King 2.4.

and with all his might] With the uttermost extent of his foil, with all the faculties thereof; and of his body, with all the parts thereof. He put forth his utmost endeavour to ferve the Lord, 2 Sam. 6.14. 1 Chr. 13.8.

actording to all the law of Mofes | See v.24. Because Moses was the penman of all the laws that God prescribed to the Iews, Gods law is filed the law of Mojes.

nither after him arose there any like sim After him there was not good king. And none of those Governous that were over the

Lews after the captivity was like him in holy zeal.

V.26. Norwithstanding the Lord turned not from Gods wrath may be so far provoked as unalterably to be setled with a resolution to

take vengeance, ch. 24.4. 1 Sam. 3.1.4.
the fleretness of his great wrath This is attributed unto God after the manner of man, to aggravate the hainoulnesse of fin, and to imply the heavy judgments that should follow.

Qqq z

why .

wherewith his anger w.s. bindied | Sec ch. 22.13,17.
againf Judob | They who profels themfelves to be Gods people
may exceedingly provoke his wrath.
because of all the prevocations! Heb. angers. For fins provoke Gods
the cause of all the prevocations! Heb. angers. For fins provoke Gods

anger.

that Manafib bad provoked bim withstall Indeed Manafich repented, and questiontels obtained pardon, a Chr. 33.13413, but that
pardon was for his own perion onely. For the people in his time,
and after, even in this good Kings dayes, and after allo, continued in his sim, and therefore his fins were theirs, and juffly punished in them. Besides, though God pardoned Manafish himpelif, yet for Manafishs sins he might justily pushish Manafish per
flexity, who continued in those first. Thus were all the lifaelites,
coveration after generation. that continued in Jeroboams that generation after generation, that continued in Jeroboans fing punished for the same. Yea he incuts fins, though pardoned, may leave a perpetual scarr in the name of him who is pardo-

No. 7. And the Lord faid, I will remove Judah alfo] God had given a long time of repensance to Judah after he had caft off liracl, yer Judah waxed worde then Ifracl, Jer. 3.11. therefore the Lord judly denounced this judgement against them. out of my fight] See th. 17.18.2053, 8.24.3.

**All hower removal threat I have che tr. a. 6. 10.

as I have removed Ifficat! See ch. 17.6, &c. and will cafe off this city ferufalem] In Jerufalem was the Temple. This therefore was a fore aggravation of the judge-

which I have chosen | See 1 King. 8 .44.
and the house of which I said, My Name shall be there | See 1 King. 8.16.20. & 9.3. & ch. 21.7.

8.16,19, & 9.3,&Ch.21.7; V.28. Now the rel of the dis, &c.] See 1 King, 15.23. V.29. In his dayer bearon Nethol King of Egypt] 2 Chr. 35, 20. Pharabh was a common name to Kings of Egypt, as "dimetech to Kings of the Philithins, and Cefpr to Romane. Emperors, See

Amgs of the Williams, and Cafar to Romane Emperors. See King, 11.6. Nebob is added to diffinguish this Phareoli from others; as Haphra, Jet. 44.30. wat in a gainfi the King of Affria]. Pharach had no quartel againff, Jofah or his people, but onely againft the King of Affria. The Kingdom of Affrica was extreamly weakned, if nor in

13. The Kingdom of Affyria was extreamly weakned, if not in the power of the Babylonian Some take the Babylonian kingdom to use here means, and called Affyria, because that had been a titled for farmer and the state of the river Babylorian! See th. 49. The City carebraily bendering upon this they are grown to the Affyrian, Pharaols went to recover it. Either the inhabitants thereof, had flown way or onthe annoyed the Epyprian, or in former times it had belonged to the King of Egypt, and therefore he came to fight againg it.

sat King. **Johds wown squish him! Patr of Judea lay betwist the Carebrail of the Carebrail of the Spiranol could not well go with his atiny thinker but through parc of Johan kingdom: In this representations and the sate of the

atmy thinter but, through part of Joshak kingdom; In this re-light Josha might have cause to go again? Pharash, that he might hinder him from patting therow his Countrey. Or it may be Josha was willing to do a kindness for the King of Affyria, and in that respect would endeavour to hinder the King of Egypt from invading the land of the King of Affyria. But whatsoever the cause were, betten Josha failed, that mowithshansling the King, of, Egypt sent him word that he intended no hut to him nor whitenousle, and which ill formed him that he were tunou. Gode King of, Egypt tent him word that he intended no hurt to hum nor to him people, and with all informed him that he went upon Gods appointment (and it is probable that Pharaoh had fome Prophet to inform him in the will of God about that point, 1 Chr. 35.21.)

res inform number the wife of Con added to point a point, yet Josiah would persist in going out against him.

and he (lem bins) The archers in the King of Egypts army slew Josiah, 2 Chr. 35.23, but what is done by any in an army is attribured to the Coneral. Joliah was not immediately fiain in the battle, but so wounded as he died of the wound, and thereupon is said to

but to wellned as it edue of the would, and include in state the flain, 30 s Chi. 3; 13; 34 s ... 4 the the tide of the whole s constant and the the tide of tide of the tide of tide of the tide of the tide of tide of the tide of tide of tide of the tide of tide as were of his houshold.

from Megiddo] It is faid 2 Chr. 35.24, that he died at Jorusalem: he could not therefore be dead at Megiddo; for from thence he was carried to Jerusalem.

and brought him to Ferufalem] There was his Palace and Court; there might be have best means for cure; and there, if he dyed, he

and buried him in his own (epulchic) Some special sepulchre that he had made for himself in his life-time, among the sepulchres of his fathers, a Chron. 35.24. even in the City of David. See

and the people of the land] 2 Chron. 36.1. All of all forts are here understood, who did what they did, with an unanimous

hoahaz is not there mentioned, he is by many taken to be the same with Johanan. But because Jehoiakim is supposed to be elder then Jehoahaz, others take this Jehoahaz to be the same with Shallum. The reason why the people made him King, see v.36.

and anointed him See ch.11.12. This they did to settle him more

ang anomica mm joec (h.11.12. sincine) und to tette him more finely in the Kingdom. See v. 36. and made him King in his fathers flead] A wofull change, V. 31. Jehoshax was twenty and three years old when he began to reign] This implyes he was younger then Jehoiakim,

v. 36.
and he reigned three moneths in Jerufalem] He lived longer, but the

V, 32. And he did that which was evil in the fight of the Lord]
See I King, II.6, He walked not in the steps of his good father Jofiah, but in the fhort time he reigned he returned to idolatry: and he endeavoured to bring in again those evils which his father had cast out. This is he of whom Ezekiel, 19,2, &c.

'according to all that his fathers had done] Josiah cannot be here meant, but former Predecessors, as Amon, Manasteh, Ahaz, and

V.33. And Pharaoh Nechob] See v.29.
put him in bande] Laid him in prilon, and so kept him fast, till
he should come again and carry him into Egypt. See v.34. at Riblah, in the land of Hamath] Both thefe places were in the circuit of the land of Canaan, Numb.34.8,11. See ch.25.6.

circurot trecana or canaan, vunno, 4-8,11. see ch.3,6. that he might not viegin if Perialism. Or because he viegand. Pharaoh differend that the people had fet him up in a faction, and that in opposition against himself; and therefore he made speed to qualit that faction, and within three monetlus put him

aown.

and put the laud to a tribute] Heb, fet a mulfi upon the land. In revenge of that opposition lossals had made against him, v. 29.

of an hundred talents of filver, and a talent of gold] See 1 Chron.

V.34. And Pharaoh Nechob] See v.29.

made Eliahim] This was the first name of this man, fignifying God rifing; and it shewed the piery of his father lossis, and the hope he had of him. But he himself did not answer his name. nope ne nau or num, sus ne numer dus nos aniws his name.
This name was givento that agood Governous mentioned dust.
18, & 16.13. 10. There was also a PrissR of that name, Nch. 11.
41. And two of Christs Predecedings after the dayer of Eliadyn
here mentioned, had this name; one in the legal defeent, Mat.
13, the other in the natural, Luk.3, 30.

18, fan of Tabeld Thickid (Dissimilar). Which is the statement of t

the fon of fosiah] This diftinguishert the Eliakim here mentioned from all the others. By many he is taken to be Iosiaha eldest

fon, and heir to the Crown

King in the room of Josiah his father] He salth not in the room of Jehoghaz, because he was set up turnulmously by the people, and in regard of his short and troublesome time was reputed as no

King, and turned his name] As an evidence of his power overhim. For conquerors oft used to change the names of such Kings as they vanquished, to shew they accounted them as their substitutes

they vanquitted, to fise w they accounted them as their lubinuities and vaffals, let that has the power over Daniel and his three companions, hereby maniferded it, Dann. 17.

10 Febiologian Called Jaism Marth. 1.15. Jebiologian has the fame notation and fignification with Eliation For the first flyllable ineach is a name of God, and both fignific Gods infer. So fome think Joskimuthe father of the B. Virgin war called Eliation, and

for shortness Eli, Luk, 3, 23,
and took Jehoahaz away] From the place where he had
bound him, v. 33, yea, and from the land where he had a while

reigned as King.

and be came to Egypt] He did not go thither of his own second, but was carried thither as prifones by the King of Egypt.

and died there] This was foretold Jer. 22.12, where he is cal-led Shallum. And that prophecy plainly showeth that Jehoa-hay here and Shallum there were both names of the same per-

V.35. And Jehoiahim gave the fibrer and the gold to Pharaob] i.e.
The hundred talents of fibrer and talent of gold mentioned v.33.
Upon this condition he held his Crown, and therefore would not

but he taxed the land to give the money]He laid a rare upon all his fubjects throughout Judah. The land is here put by a Metonymie for

according to the Commandment of Pharaoh] Heb, mouth of Pharach] For Commandments use to be given by the mouth. This charge of Pharaoh had relation to the fum of money to be confent.

Inde Johnster, the son of Joseph Called Johnson, I Chr., 1.7.

Inde Johnster, the son of Joseph Called Johnson, I Chr., 1.7.

Inde Johnson, I choise the son of Joseph Called Johnson, I Chr., 1.7.

Inde Johnson, I choise the son of Joseph Called Johnson, I Chr., 1.7.

Indeed, I character that the son of Johnson, I choise the son of Johnson, Jo

King, 14.26. Other Kings of Judali uled to pay great funis to their enemies out of the treasures of their own house, and out of the treasures of the house of God, as Ala, I King. 15.18. Jelioath, ch.12.18. Hezekiah,ch.18.15.

Chap.xxiv.

he exacted the silver and the gold of the people of the land] The people were not very willing, but for fear of him, and of Pharaoh that fer him up, they paid it ; and thereupon he is faid to exaff it.

of every one according to his taxation.] According to that rate which the Kings Officers had laid on every one, to give it unto Pharaob Nechob.] It was not for any politive pub-

lick good, but onely to fatisfic an enemy.

V. 36. Jehoia him was twenty and five years old when he began to

reign] Hence it appears that he was elder then his brother Tehoahaz, who but three moneths before this is faid to be but twenty and three years old. Others fay this time of Jehoiakims age must be reckoned from the deah of Jehonhaz, who died about two years after he was carried into Egypt, v.34. Now while Jehoahaz lived, though he were a captive in another land, Jehoiakim night be accounted a chief Governor in his brothers alterne, but not a full and abfoluce King. They who hold Jehoiakim to be the elder brother, fay Jehoshaz was a more stern and stout man, bet-ter able and more forward to stand against Pharaoh, then Jeholakim. He istaken to be the first Lion mentioned Ezek. 19.3. The people thorow a fixong faction chose him, and anointed him, thinking to establish him the more firmly in the kingdom, as a King. 1.39. See v.30.

and he reigned eleven years in Ferufalem] From the time that Pha-

and his most the throne, v.34.

and his mothers name was Zebudah] See I King. 15.10. Jeliolakim
and Jelioahan had one father, but not one mother. See v.31. the daughter of Pedaiah of Rumab] This thews the was an Ifrae-

V. 37. And he did that which was evil &c.] See v. 12. He took no warning by the judgment on his brother, v.33. Much evil of this King is let down, Jer. 22.13,17.& 26.20,8c. & 36.21,22,23. & 52.23.Ezck,17.5,6,7.

CHAP. XXIV.

Verf.t. [Nbis dayes] This hath reference to ch. 14.36, where mention is made of the beginning of Jelvojakims reign. Imention is made of the beginning of Jelviskins relega-les fails, it is days, not, in the beginning, because there we shourthree years of his reign passed over before this time. It is fail Dann.; A that what is here mentioned fell out is the third year of the reign of Jelviskins, namely in the latter and thereof; but Jenny, in the fourth year of this reign, namely in the begin-ning thereof. In the third year Nelsuchadnezzas began his expe-dition in the fourth he lad his size against translaten. dition, in the fourth he laid his flege against Yorufalem.

Nebuchadnezzar King of Babylon J This was Nebuchadnezzar the second, or Nebuchadnezzar the son. His fathers name also was Rouns, or Verticus and the Affyrians, and began to erect the Babylonian Monatory. He also Miloster many other nations, Hadward and began to erect the Babylonian Monatory. He also Miloster many other nations, Hadward being ended, his fon, that before was a kind of a Lleutenant Geneal under his father, had now the fole jurislifetion. The different of histerign was at the end of Jeholskimsthhid year, and the property of the control of the c went on in his fourth year, Jer. 25.1. This is further evident, in that the year wherein Jehoiakim was last taken captive, which was his eleventh, ch. 23.36. was the feventh of Nebuchadnezzar,

came up] Namely against Jerusalem. The occasion may be this; The King of Egypt went to surprize Carchemish, which belonged to the King of Babylon, ch.23.29, and it is probable that he then got it, and returning to Jerusalem made this Jehoiakim King of Judah. Jehoiakim thereupon became tributary to the ang or Judah. Jehonakam thereupon became tribustry to the Epptrian, and haply stilled than in his wars: Bur Nebnichad-nezzar secovered Carchemith again, and hone the King of Epptra-ramy there, in the fourthyses of Photolehyn Jet. 46.2. and to be gre-vinged on the King of Judah for attiting him, and also to get thereby at in and free parliage into Bgppy, came against Jehola-threby at its and free parliage into Bgppy, came against Jehola-

and febolahim became his fervant] Yielded to be tributary to him, as ch. 17.3. 2 Sam. 8:2,6. He faw he was not able to frand out against the forces of Nebuchadnezzar, and therefore entred into a

composition, and made a Covenant with him, three years These were the fifth, fixth and seventh years of Johoiakim: In these he performed his covenant with the King of Babylon,

then be turned] From the King of Babylon to the King of Egypt It is probable that Babylon being far from Judea, and Egypt mear unto it, Jeholakim confided in the King of Egypt more then in the King of Babylon. Yea it may be also that the King of Egypt solicited him with fair promises to be on his side.

And the Leaville in the state of the state o the former name was from the Country Chalden, the later from

and bands of the Syrians Thele Syrians were alwaies enemies to Ifrael, Now they were brought under the power of the King of Ba-

and hands of the Monbites] The Moabites came from Lot, Gen. 19.37. and were mortall chemics to the Ifraclites, See ch. 1, 1. and bands of the children of Ammon] The Ammonites came allo from Lot, Gen. 19.38. and were as great enemies to the Ifraelites as the Moabites. All the bands here mentioned ferved under Nebuchadnezzar, and made up an army. Some take it as if thefe feveral bands by themselves made inrodes into Judea.

and fest them against Judab.] This inculcating again Gods send-ing these enemies against his people, shews it is a point not slight-

ly to be passed over.

to deliroy is 1 This is spoken in relation to the intent of the ene-mles, who had a purpole utterly to destroy Judah. To make way to that purpole. God sent them forth. For they so far prevailed, as the King of Babylon took the King of Judahs wife and chill-dren, many of the Princes of the land, and part of the veffels of the houle of God, together with the Kings treasures, and darried

miah another, Je . 29.9 Urijah another, Jor. 26120, Huldah alfe may be reckoned amongft them,ch. 2 2. 16

W 3. Serely at the Commandment Heb. mouth. See ch. 23.35, of the Lord came this upon Judah God doth not onely permit, but also appoint and command enemies to affile his people when they

allo appoint and command entenies to attrice nu peopue when twey fin against him, Isl. 1.0.6.

10 rimove ibem out of his fight Jeec ch. 13.2.7,

10 the fine of Manafleb) See ch. 13.2.8,

10 the fine of Manafleb) See ch. 13.2.8,

10 the fine of Manafleb See ch. 13.2.8,

10 the fine of Manafleb See ch. 13.2.8,

10 the fine of Manafleb See ch. 13.2.8,

11 the first before the fine of Manafleb See ch. 13.2.8,

12 the first before the fine of Manafleb See ch. 10 the first before the

particular mountoness, pocause it is a crying in solution of selection and Numb. 35.33.80e a King. 21.16.

for be filled Jarifalem with insocrat blood Joee ch. 21.16.

which the Lord would not pardon Though this fin, as well as ciwhile the Lord would not pardon] Though this int, as wen as others, night be pardoned to Mandish upon his repentance, so as he was not cernally damned for it; yet in regard of temporal punishments the Lord would not pardon it to the ladd so fair as to free it from all such kind by digitatests. Befides, if there were to many then living in the land that had a hand in shedding that income had on the more with a man the hands night; the many treativing in the land that had a nane in incounting that innocent blood, yet the prefent King and the people shight fined blood in their dayes, and thereupon God in feveriging that blood which they fined might also call to mind the blood fined in Manal. felts time; and all joyned togethor made the greater ery; and moved God to execute the forer sengeance. See Jer. 20.17. de Ezek, 16.6,

N. 5. Now the reft of the Affs, &c.] See E King, 15.23.
V. 6. So Jebbakim flept with his father] This is to be taken in Ageneral fenfe. As catch is a fleep, and all his fathers or predeated to select the selection of the predeated his dath, is twice different from the death of mind of his predeated his dath, is twice different from the death of mind of his predeated. decessions is not in twas directors from the death of most or his predecessions, if not of them all, for he was taken by "Nabucilaal nezars, bound with chains a Chron 18.6, and as he was giong captive to Babylon he died; and withour any burial or mourning for him, he was as an as case forth beyond the gatt of Jengatun.

for him, ne was so an ajs any pone aryonal placka. 15,34 and Hondichin his fan reigned in his fleshed 3 lehondichin was also called Lehondin Chris; 15,4 which fignished the Lords firenethy and is concerned he was called denish. Jet. 2: 14,2 % Leaving out the fyllable than hatt selaston to the Lords for the Had offsiten the Lords leave the Mark Christian the Lords Lords had offsiten the Lords leave the Mark Christian the Lords Lords had been the Lords Lords and the Lords Lords had been the Lords and the Lords and the Lords had been to the Lords and the Lords had been to the Lord and the Lords had been to the Lords and the Lords had been to the Lords had

Y. 7. And the hing of Expit came not seed all By this particle gain fome gather that this King of Expit had come one of his land to help I chalded in, when Nebothadlezaze bedeged I envialenth and a way one cause why the field is so long against R. Bed Pharach could not eliver the King of Malsh out of the health

the King of Bubylon,
day move out of his land Till the last year of Zedekiah, whom he came to help, but with no faccefs; for he quickly returned home

for the Ning of dahyan had taken from the river of Egypt] Called Sibus 10th, 13,3, it is taken by some to be Nilus, See 1 king, 86s, unto the river Euphystes [See Gen. 1.4,8, 15,18. The river of Egypt was on the South of the land of Israel, and Euphrases on the North.

all that pertained to the Ring of Egypt] And lay betweet the two fore-faid rivers. This is here noted, as to thew the reason why the King of Egypt durft not again come out of his land agains the King of Babylon, so also to snew how little cause the lews had to truft to Egypt for help. See Ier. 2.36.

V. 3. Jehnstein me dejtere vars old when he beten totaligh See Schron, 50:9. So from as he fatter was dead, they fee up his for me the through indope up be defended by Jim against the Balybiolisms. and be riegard in Fernfalen three mouth. Ten dayes are added 2. Chron, 50:9. Odd dayes and moneths wile no Scripture frequently

to be left out to make the number run the more roundly. The reafon why he continued no longer is tendted v. to, \$1,13.

and his mothers name was Nebushta] There is but a letter difference betwist this name and that given to the brazen serpent, being

broken in pieces, ch.18-4. See 1 King. 15.2-10.

the daughter of Elastian of Jerufalem This is added to shew she was no alien. See ch. 14.2. & 15.2.

V. 9. And he did that which was evil, &c.] See I King according to all that his father had done] This is added as a reason

why he was cut off so soon, Jer. 22.21330.

V. 10. At that time This time is said to be when the year was ex-

pired, or at the return of the year, which was about the fpring : Then Kings used to go out to battle. See I King. 20.22.

the fervants of Nebuchadnezar King of Bahylon came up against

ferusalem] The army of Nebuchadnezzar is comprized under this Jenuaten | Lie atmy of Nebeschaufetzari is compirated under this plussle, the ferousite, der. They were fluck as were under his comand. Nebuchadnezsar might fear that Jehoiskim would rebell againth him, as his father had done; therefore he thought it not meet to fuffer him cortain the Crown; the rather, because he was meet to fuffer him to create the Crown; fet on the throne without his confent.

and the sity was besireged Heb. came into siege. This Hebraism is elegant? Because the city was compassed about with the siege, it is

faid to come into the siege.
V.II. And Nebuchadnez zar King of Babylon came against the city] In his own person, having sent his army before, v.10.

and his servants did besitge it They continued the siege till their

King came.

Ning came.

N.12. And Jehoiachim the King of Judah went out to the King of Bablon Jeremiah had told the King of Judah, that if he yielded himself to the King of Babylon, his life should be preserved, and himself to the King of Babylon in sine mound be perceived, and the City and Temple kept from destruction: Therefore fo foon as the King of Babylon came in his own person, Ichoicchim submit-ted himself unto him, herein preferring the safety of his kingdom before h's own.

be, and his mother] The King of Babylon, who hated Iehoiachim, understanding that his widow was living, would not suffer her to remain in Ierusalem, lest she should plot against him. Ichoia-

chims wives also were taken, v.15. and his servants His Courtiers and such as were of his houf-

and bis princes] Such as were of the royall blood, and fuch noble persons as were of his Councel and acquaintance. For many of the Princes of the land were left in Zedekiahs time, 1er.24.8.

and his officers Or; Eunuchs.

and the hing of Babylon took him] To be his prisoner: For he car-

anative ening of isospion took many a over its princer: For its carried him captive to Babylon, v.15.

in the eighbyer of his reign] i.e. Nebuchadnezzars reign. For this fell out after Ichoiakims reign, which continued cleven years, ch. 33,36. and alfol after his fon Ichoiachins reign, which continued three moneths and ten dayes, 2 Chr. 36.9. Now Nebuchadnezzar began his reign in the fourth year of Ichoiakim, Ier. 25.1. from whence this is the eighth.

ier. 3,11. Trom whence this is the eigenth.

V. 3.7. And he carried out binned all the irredjures of the bonfe of the

Lord] The Temple had at the first building great treasures therein, I King. 7-51. And there was from time to time, in several

King reigns much added thereunto, ch. 12.18. Yet as Kings of Iudah were wont to take out of those treasures, when they were to pay great fums to their enemies, 1 King. 15. 18. 2 King. 12.18. & 16.8. & 18.15. fo enemies that entred into the land of Iudah by conquest used to take away those treasures, at least so much thereof

conquest used to take away those useance, as easier to industries as they could meet withal, 1x King, 14, 26. & 2 King, 14, 14, and the treaspress of the hings boule! The kings of Judah had also great usefulures of their own, 1 King, 14, 26. & 15, 18. Herein the threatning mentioned ch. 20, 17. Isa, 39.6. was ac-

computated.

and cut in pieces The enemy of Gods people had no respect to
the sacred things of God, but cut them in pieces, that he might the
more conveniently barrel them up together, and cany away the greater quantity. See ch.29.13.

all the vessels of gold. The general particle oft used in this and the next verse must have some limitation; as all that he could find; Or, all that he thought meet. For there were left vessels in the house of the Lord, and treasures in the kings house, Ier. 27.18,20,21. Or it may imply that it was in Nebuchadnezzars power to have taken away all. After this were many more vessels carried away,

ch.25.13,&c.
which Solomon king of Ifract had made in the Temple of the Lord]

See 1 King. 7.48, &c.
as the Lord had [aid] This hath reference to the threatning men-

tioned ch. 20.17. & 1fa.39.6. V.14. And he carried away all Jerufalem] Jerufalem is here put for the inhabitants thereof; and under this particle all all forts of people in Ierusalem are comprised, as noble, strong, skilful in workmanship, and other the like. This the enemy did to weaken the city, and keep it from rebelling again. The like policy did other enemies use in former times, Iudg. 5.8. 1 Sam. 13.19.

and all the princes | See v.12. and all the mighty men of valour] Such as were trained up to the War, and well experienced therein, and had manifested good courage.Sec 2 Chr. 17-13.

even ten thou[and captives] There is mention v. 16. of feven thoufand, and also a thouland more; so as by this account the whole number of captives carried away with Iehoiachin was eighteen thousand. See more v. 16.

and all the crastimen and Smiths] Some by this general word ann at the crystimes that smith 1 young by this general word carlythats med. Carpetites in particular. And they are joyned with Smiths, because these two forts of workmen were of greatest to make fortifications against an enemy. The king of Babylon therefore, to prevent future oppositions, takes away luch workmen, as might be intoll feriviceable to that purpose. See the first Note on this verse. If craftsmen be taken in a larger sense, for Brick-layers, Masons and other Artificers, the reason before rendred will be the more forcible.

dred will be the more toroids.

more remained) This is not fimply to be taken. For Zedekiali, and fundry Princes, Officers, and other forts of people remained in Iudea after Ichoiachin wascarried away. The phrafe is to be taken of that power which Nebuchadnezzar had over all, and that none remained but such as he appointed and permitted.

fave the poorest fort of the people of the land These the Conqueror did not much seek after, nor cared much for. He might purposely leave all them to manure and till the land, ch. 25.12.

V.15. And he carried away Jehisichin to Bahylon] i Chr. 36.10. Efth. 2.6. Ichoiachin having yielded himself to theking of Babylon, v.12. had his life preserved, but his enemy would not suffer bim to abide in his native country, left he should rebell, as his father haddone, v.i. But God so provided for him, that though he he were thirty seven years in prison, yet at length he was refored, and had great favours done him, ch.25.27. It is expresly faid ler.24.4, &c. that the condition of Ichoiachin and those that were carried away captive with him into Babylon was far bet-ter then the condition of those that remained in Ierusalemand

and the kings mother] Sec v. 12. and the kings wives Both kings and othersufed to have many wives in those dayes.

and his officers] Or, Eunuchs. See 7 King. 22.9.

and the mighty of the land This word mighty may comprise under it Princes, Nobles, Captains, valiant men, wealthy men, men excellent in any science.

those carryed be into captivity from Ferusalem into Babylon 1 These, or some of these at least, were those that continued seventy years among their enemies, and there had habitations, Jer. 29. 4, &c. and after the feventy years returned to lay the foundation of a new Temple, Ezek.3.12.

V.16. And all the men of might] In ftrength of body, Pfal. 76.5. valour of mind, ch.5.1. and estate, Ruth 2.1.

cven seven thousand Sec v. 14.

and crassifier and smiths a thousand] These two numbers being added to the ten thousand v. 14. make up eighteen thou-

all that were strong and apt for war] This description hath special relation to Souldiers that followed the war.

even them the king of Babylon brought captive to Rabylon] See V. 18.

V. 17. And the hing of Babylon made Mattaniah his fathers brother hing in his stead] ler. 37.1. & 52.1. This relative his twice used hath relation to Ichoiachin. The king of Babylon having now an absolute power over all the land of Iudah, as an evidence thereof, he took the Scepter from one, and gave it to another. This other was first by his parents called Mattaniah, which fignifieth The gift of God; the Iews of old being wont to give fignificant names to their children. He was one of Iosiahs sons, and Iehoia-

chiss uncle, and in that refped field to be bit filme brother, and changed bit nime to Zack-kib) As the king of Egypt had dealt with Elistin, fo did the king of Baylon do with Martinab. See the reason that 3.34. Nebuchadner zar had bound this Martinab reniable by lolenn oath to be tributary to lim. See v.32-8. Excellent 2 colors. 36.13. Therefore he gave him this name Zedekiah, which fignifies the The judice of God, implying that if he broke his oath he should find and feel the fearful effect of Gods justice.

V.18. Zedekiah was twenty and one years old when he began to reign] He was then fitteen years younger then his brother Ichoia-kim, who was five and twenty years old when he began to reign, and reigned eleven years, ch. 23,36.

and he reigned eleven years in ferufalem] All full of trou-

and his mothers name was Hamutal, &c.] This is the same that was mother to Ichoahaz : so as these two were own brothers by father and mother. But Ichoiakim was their brother onely by the father, for his mothers name was Zebudah, ch. 13.36.

V.19. And he did that which was evil, &c.] See v. 9. & 2 Chr. 36.11. Much evil is recorded of him in the prophecy of Ieremiah. He and his people are refembled to a backet of very maghty fets which could not be eaten, they were so evil, ler. 24.8. He brake covenant and oath with him that had seeled him on his throne, Exek. 17. 18,19. He alfo with his Princes brake the Lords Covenant made with his Subjects, Ier. 34. 8,11,17, &c. He conferred to the cafting of Ieremiah into a lothsome dungcon, Ier. 38. 5. He hearkned not to the Word of the Lord, Icr. 37.2.

V.10. For through the anger of the Lord] See 1 King, 11.15. Goldager had long and much been provoked in the days of many through the anger had long and much been provoked in the days of many through the recipion of the rec

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that Zedekiah rebelled against the king of Babylon] This liath reference to that former phrase, it cam: to pass. It came to pass that Zg-dehiab rebelled, &c. As Jehoiakim had rebelled v. 1. so did Zededistan recurse, oc. As Jerusan in the lower to the Annarch of the whole world, and thereupon went from kingdom to kingdom to bring them under subjection. Herein God made him his scoping to bring them word, that every where had long and much provided him. The Perope Jeremi blain blain was the him to have been a did not some the him. The Perope Jeremi blain made known as much to all the Maxion thereabouts, Jar-19-286e, but they not Gerang, God, nor regarding his word, longth the combine themselves again in Nebradinezari and understanding that Zedekjah had Jwon feeliy to the King of Babylon, sent their Ambassadors, Jer. 27.3. to per-swade him to stand against Nebuchadpezzar, and to be no longer hwate time to traine against contendings, and the set in Appenhis yaffal. The like did the King of Egypt : And thus all of them prevailed with Zedekiah to break his oarh: And this was the cause of his rebellion and mine.

CHAP, XXV.

Verf. 1. A Ndit came to posse in the ninth year of his relay. Jer. 39.

1. & 52.4. This relative his hath reference to Zedekiah mentioned ch. 24.20.

in the tenth moneth, in the tenth dry of the moneth. Heraby is appeareth that this fell our soward the latter and of Zedokiahn ninth year. Because would configuences followed upon that which is here mentioned to have fallen our in this tanth moneth, there was an annual Fast kept by the Jews all the time of their captivity in the tenth moneth, Zech. 8.19.

the Nebulatory of Bables cape! This was he that first fetupon Jehoisking ch. 241. and took bins, c. Chr. 36. 6. who allo carried his for Jehoisking ch. 241. and took bins, c. Chr. 36. 6. who allo carried his for Jehoisking capive into Bablyon, ch. 24-15. and and being provoked by Zedekiah strompech the like against him, and effect is, v. 77.

he one all his helt against Jerusalem J Zedokiah rehelling against Nebuchadnezzar fortilied that great and strong City against

and pitched against it] There fer his Army, and with it besteged

and they built forts against is The enemy differenced that this City was well fortified, and that they could not easily and speedily enter it; therefore he prepared for a long fiego, and built firong places without the wall for angines to be railed on to better the City, and to make passages thereinto. Some take the word Fores for a warlike engine like a turrer, whereby they might almow guest stones into the City, and against the walls. This word is used Jer. 5x.4. Ezek.

4.1 & 17.17,
round about It must needs be a very great Army that could be girt fogreat a City. By this means neither King nor subject could ecape. When at a facer place and in the night-time the King and tome with him gos out the enemy that compaffed the City round shout had quickly notice thereof, and purfued and overtook them,

Y1. And the city was befreged See ch. 24. to.
uno the elevanth year of hing Zedehlab Compare v. r. & 3. and we
finall find that the fiege continued about a year and a half. It was or a while interrupted, because the Chaldeans heard the King of Settly was coming against them, Jer. 37, 5,113, but the Egyptians lawthemselves too weak to fight with the Chaldeans, and thore-upon returned to their own land, and the Chaldeans returned to the figge.

V.3. And on the ninth day of the fourth mouetb] The word fourth is well supplyed out of Jer. 12.6. Because in this fourth monethelic City was broken up an annual Fast was kept therein all the time of the captivity, Zech. 8.19.

the famine prevailed in the city] Though they had laid in flare of provision, yet being so close block'd up for a year and a half as they could neither themselves go out to fetch in new provisors, may any about the city. nor any other bring in any to them, the famine must need's bevenor my other bring in anyto them, the tample must needs beverprocess. And shough by things them that wore in the City, unto
also quantity of bread and meat, and that but a small one, they
did long first exainft, samma, yet at length in to prevailed againft
thom, as many perched directly of the land? This is ofpend
mean of means no bread for the people of the land? This is ofpend
means of the King and the chiefer foir; Jos. 17.12. This forme
prepaided againft many asking when were forced to east one another.

to prevailed against many asthey were total to eat one another. It is faid Exeks 10, the fathers should eat their sons, and the sons their fathers, Soc Lam. 4. 194 Befides this famine, the pefti-

any longer cases may, they field to have their lives, by night I that the enemy might not differen them by the may of the each I Through a postern, or back-door, butteren two males, which is by the kings grades I to is supposed these walls were within the great wall of the city; and that in one of them there being a back-door, they digged a possage thorow the other in the night-time, and by a vanit under ground when the great wall of the city, and under that place where the besingers lay, into the wilderness. These walls are faid to be by the Kings garden, to intimate that they were so neer the Palace as ordinary people did not use to come thirher; so as their flight might not be discerned by the inhabitants within, or the enemies without

now the Chaldees were against the city round about] By this means the King and they that fled with him were the fooner discovered.

and the king] With the men of war before mentioned, Icr.

went the way toward the Plain] Or, wildernefs. This wildernefs reached to Jericho. See v. 5. Jer. 39.5. & 52.8.

V.s. And the army of the Chaldees purfixed after the king] Either fome of them that lay round about the city elpyed them, or elfe

ome four, or other person gave them notice thereof,
and operators him in the plains of fricted I in the tribe of Benjamin, Josh, 18.21. They were notice sleeped they were over-

and all his army were scattered from him In this common danger every one shifted for himself, and most of them neglected the King. Thefe that were thus feattered are supposed to be the men that came

There there were under the product of the men the came to Gedaliah, v.23, Jer., a.7.
V.6. So they took the king I They who purfued him, v.5.
and brought him the to the king of Lebylon] They would not themfelves flay him, now let him escape, but tendered him, as a great

prefers, to their Soveraign,
10 Ribleth See sh. 13.33. Here the King of Babylon himself remained till he might fee the islun of the war. This place being betwirk Judes and Babylon, he might here the better receive intelligence both about the affairs of his own Kingdom, and the fuccess of his army.

and the gave judgment upon him. Heb. shake judgment with him. The King of Babylon and his attendants exposulated the case with him, about his breach of covenant, which he had confirmed by folemmoath. See Ezek. 17.18. Some refer this relative him to the King of Bahylon, as if they had conferred with him about the judgement they should execute upon Zedekiah. Others so take this clause as if Mebuchadnezzar having expostulated with Zedekiah about his breach of covenant, should refer him to a Councel of war, for them to determine what judgement was fit to execute upon

N.T. And they flew the fons of Eed high I it is probable that Ze-dekiah took his fons with him when he fled: They therefore being taken in the flight, fell into the enemies power. It may be also they consented to his rebellion; and therefore are flain.

before his eyes] He being present, beholding this bloody spe-dacle, the judgement on Zedekiah was herein much aggravared.

and put out the eyes of Zedchiah] Heb. made blind. This was done at Riblah; so as though he were carried to Babylon, yet he could not see Babylon. And herein the Prophecy of Ezekiel was accomplified, He fall not fee Babylan though he fhall die there, Ezels,

and bound him with fatters of brafs] They little respected his Royal dignity, but dealt with him as a notorious malesacker, and carried him to Babylav]. There he dyed as a miserable prisoner.

But his mifery moved pity and compassion in many? For they afforded him burial, and monuned for him, Jer. 34.3.

V.8. And in the fifth month. Because the house of the Lord and

other houses were burnt, and the walls of Terusalem broken down in the fifth moneth, an annual Fast was kept by the Jews all the time of their captivity in that moneth, Ezck.7.4.

and on the founth day of the month) On this day he began to make spoyl, and on the tenth day he clean burnt down all, Jer.

ishich is the nineteenth year of Nowchadneggar king of Babylon] The fourth year of: Jehoiakim was the first of Nebuchadneggar, Jer. 25.1. Now Jehoiakim reigned seven years after that; and Zedekiah eleven. This being somewhat after Zedekiahs eleventh year. might be betwirt the eighteenth and nineteenth of Nebuchad-nezzar Some things here for down being done in his eighteenth year, Jer, 23.36. Ochers in the nineteenth, as here, came Nebugaradan captain of the guard Or, chief Mariball.

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Heb. mafter of those that slay. It was an high and honourable office, as General of the army, Provoit Marthal, Captain of the guard, or, as some say, chief Jaylor. See Gen. 37.36. Dan.

a fervant of the king of Babylon] One of his subjects, one of his army, yea a principal Commander therein, put in trust by his King.

his King.

unta ferufulem.] The King of Babylon having taken awaythe

unta ferufulem, and other inhabitants of Jerufalem, and executed

King, Princes, and other inhabitants of incenfed as he would not judgement on them, his wrath was fo incenfed as he would not pagement on them, his wrath was to incensed as he would not figure an loufe or wall belonging to that cityltherefore about a moneth after the city was taken he fends a cruel Commander to make

V. J. And he burnt the house of the Lord] This was an evidence both of the enemies profane and impious diposition, and with all of Gods righteous judgement. When external means of Gods worthip are profaned by his people, he cares not to have those external means

and the Kings boule, and all the houses of Jerusalem] Gods house and Kings house and other houses were all alike to the impious

and every great mans house. This comprises all the fair houses within and without Jerusalem. In the city he spared no house at all, Jer. 39.8. & 52.13. Without the city he burnt onely great

mens houses.

he burnt with fire Thus he spoyled the houses, all the materials, and all things in them that the enemy cared not to carry

V.10. And all the army of the Chaldees This army confifted of fundry forts of people, and those of severall nations, ch. 24.2. and all of them mortal enemies to the Jews.

has we within the Caption of the guard], i.e. That crue! Nebuzardan whom the King of Babylon fent to Jerulalem, v.B. brake down the wild of Jerulalem sound about] Some in one place, ordiers in another; so as that great work was the sooner place, ordiers in another; so as that great work was the sooner place, ordiers in another; so as that great work was the sooner place, ordiers in another; so as that great work was the sooner place, ordiers in another; so as that great work was the sooner place, ordiers in another; so as the sound of the soun

anpacen a.

V.1. Now the rest of the people that were left in the city] The
Jews that sted not with the king and the men of war, v.4.
and the sugitives that sell away] Heb. fals. away.

to the hing of Babylon] Such as in the time of the fiege yielded to

to the king of Babylon, and came in the time of the fiege yielded to the King of Babylon, and came into his camp, Jer. 5.15; with the raman of the multinad? Such as remained in any place within or without the city, except fuch as are mentioned v. 1.1, did Nebugradas the Capitain of the guard earry away? It appears Jer. 40.1, that these were carried in chains, Jeft they should get away. The express number is chasum Jew. 40.

away, The express number is fet down Jer. \$2.29.

away. The experts number is fee down Jer. \$3.29.
V.1.2. But the caption of the guard] See v.8.
In the first own of the land I Such as were most accustomed to labour and both exercised in hubbandry.
In the wine-droffers I That they might take care of vineyards, exchards, and other places where trees of all forts of fruit were planted, that they might not fall to decay, but continue to yield their forms.

their truit.

and hubband-mrn] Who might plow, fow, and till the land, and reap the crop. This the King of Babylon did prudently, that he himself might receive profit from this plentiful land which he had their fruit. Subdued.

V.13. And the pillars of brafs that were in the boufe of the Lord] See 1 King. 7.13.

and the bafes | See 1 King. 7.27, 28,37, &c.

and the brazen Sea that was in the house of the Lord] See I King.

7.21, 8c. Chaldeans break in pieces] There could be no use for the things to occurentioned beside the use for which they were at first made; therefore the Chaldees, that had no mind to put them to that use, brake them to pieces, See ch. 3.4.13; and carried the birgs of them to Babylon! The brais whereof these things were made was very fine brais, it king 7.25. The Chaldees, therefore might well think it worth the carrying to Babylon, ch. 20.

17. Ter.27.22: V.14. And the poss, and the shovels, and the snuffers, and the spoons Scine of these particulars are mentioned t King. 7.45. but shovels, petro of these part charas are mentioned it ning. 7.45. Out proviles, fauffurs, and floors of brafs are not. Yet being here fet down they were without question then all made, being uleful for the altar of brafs and the fire thereon, for the flesh that was fod, and for the

and all the veffets of brafs wherewith they ministred There were other vessels then those here mentioned needful about the great

other velicis then those here including the particulars.

look they away? These being small, so as they might well be laid together, and being sit also for fundry uses in other places, they did not break in pieces, but carried them whole to Babylon. V.15. And the fire-pans] These were to take fire from the great

brazen Altar, and to carry it to the Altar of gold, to burn incense

thereon; for they were of 'gold.

and the bowls | See r King. 7.50. of gold befides the fire-pans and bowls, I King. 7.48, &c. they are all compr fed under this phrase.

in gold, and of filver, in filver] This pheafe implyeth that he carried away the golden and filver veffels in their kind, as he found them, and that diffinitly by themselves. 3.

the castain of the guard toped away I He brake them not, but carried them whole as they were. See v. 14. With those which carried them whole as they were.

they took in the time of Jehoiachin they dealt otherwise, chap.

V.16. The two pillars] See v.13.
one Sea] Heb. the one Sea. That Hebrailme hath an emphalis. It was fo great as there needed no more then one, 1 King. 7.23. yet

there were ten layers made, 1 King, 7.38.

and the bases which Solomon had made for the house of the Lord] Sec 1 King. 7.27, &c.
the brass of all the vessels was without weight] Sec 1 King.

V.17. The height of one pillar was eighteen cubits] Sec 1 King.7.

1) to get. [3.21]
and like theirst upon it was brass of the very same metal whereof the body of the pulsar was,
and the bright of the chapiterstrate cubits of the second of the chapiter street and the wreathers wood, and pomegranates upon the chapiter round
and the wreathers wood, and pomegranates upon the chapiter round

about | See 1 King. 7.17. all of brass | So fine and excellent was the brass as they might

work it into any curious work. and like unto thefe had the second pillar with wreathen work] The

and the untous each to be leave point.

V.18. And the Captain of the guard Seev. 8.
tool Straids the chief Print! He is commonly called the high
print! Of this mans pedegree fee I Chron. 6.14, 15. 15. is there
faid that Jehozadak, who was Scraible for, was carried into captifaid that Jehozadak, who was Scraible for, was carried into captivity by Nebuchadnezzar. Hence we may infer that both father and fon weretaken ; but the father was flain at Riblah; ch. 6. 21. and the fon carried into Babylon.
and Zephaniah] This Zephaniah was the fon of Maalciah, Jer.

37.3. Hereby he is diftinguifhed from another Zephaniah, 1 Chr. 6.36. This Priest was one of those whom Zedekiah sent to Jere-6.3.6. This Prieft was one of thole whom Zedekiah lentro Jerminh to pray for them, Jer.a.1. & 27.3. It feement he was a man of authority among the people, in that Shemaiah wore to him from Babylon to reprove Jeremiah for writing to the captives at Babylon a comfortable letter, Jer. 29.40, 45, 29. There was a failtful Propher of this name but before this guant but and then, fonsof There is mention made of two good men, Josfah and Hen, Sonsof There is mention made of two good men, Josfah and Hen, Sonsof Zephaniah, after the captivity, Zach, 6.10,14. But whether they were the fons of this man, or no, is uncertain.

the second Priest] See ch. 2.34. Zephaniah was next in office to the high Priest, and chief over the Levites, Num. 3.32. Seraiah and Zephaniah were now, as of old Aaron and Eleazar, Eleazar and Phinehas, Zadok and Ahimelech, Zadok and Abiathar,

2 Sam. 8.17. & 20.25.

and the three keepers of the door Heb. threshold. See ch. 12. 9. &

V.19. And out of the city he took an Officer] Or, Eunuch. See I King, 22.9. It feemeth this Officer and the two Priefts before I King, 22.9. It feemeth the Chipy after mentioned and the others following lurked in the City after the enemy had taken it : But they were found out, and taken

that was fet over the men of war] He was at least a Colonel, if not a Lieutenant General; for Sopher was the General. See the fixth note on this verse.

and fivemen] It is said Jer. 52.25, there were seven men. Add

therefore to these five the Officer going before and the Scribe following, and there will be a just agreement, and the number of feven be made up.

ieven be made up.

of them that were in the kings prefence] Heb, faw the kings face.

These were great men and of high place, either of the Kings bedchamber or of his privy Counsel. They were of such account with the King, and in such effice, as they might upon all occasions have free access to him, and speak unto him face to face. See Effh. 1.14.

which were found in the city] See the first note on this verfe. and the principal Scribe of the hoff | Or, scribe of the captain of the hoff | Or, scribe of the captain of the hoff. | The word translated Scribe is by some taken for a proper ame, as if it were thus translated, sopher captain of the hoff. Thus may he well be reputed General of Zedekish sariny, as Naaman was of the King of Syriah's ch.5.1. The same phrase translated Captain of the host is attributed both to Naaman and

which mustered the people of the land] This act is more proper to 2 Captain of General then to a Scribe; and it confirms that which is noted of taking TDD Sopher for a proper name.

and threefcore me of the people of the land] Though they were not in any special office, and therefore said to be of the people yet they were not of the poor and meaner fort (for such he lest behind, v. 12.) but some wealthy men, such as feared to be surprized.

that were found in the city] Where they had hid themselves.

V.20. And Nebugaradan Captain of the guard] See v.8.
took these, and brought them to the king of Babilon to Ribiah] See

V. 21. And the King of Babylon [mote them] See I King. 15.19.

and flew them] All those before mentioned v. 18,19, having taken part with Zedekiah, and counfelled him to break his covenant. the King of Babylon having got some intelligence thereof, slew them. At least they flood out to the uttermost, and did not go out, (as Jehoiachin and others did, ch.24.12.) and so put themselves into the power of the enemy.

to the power of the enemy,

at Riblab in the land of Hamath] See v. 6. & ch. 23.33.

To Judab was cavied away out of their land] Such as remained alive, and were not escaped into other countreys, as v. 23. nor left by the King of Babylon in the land, as v. 12.

V.12. And as for the people that remained in the land of Judah Jer. 40.5.9. Thele were such as had not obstinately stood our, but yielded to the King of Babylon according to Jeremiahs frequent and carnest exhortations, Jer. 21 9. & 27. 12,17. & 38. 2,

whom Nebuchadu Zzar king of Babylon had left] See v. 12.
even over them he made Gedaliah] See the flory of this Gedaliah

the four of A iskum the four of Shaphun This is added to diftinguish him from the grand-father of the Prophet Zephaniah, who was Gedaliah the fon of Amariah, Zeph. 1,1.

ruler) As the King of Babylon left many of the meaner fort in the land of Judah, so also he left fundry of the Chaldees, v. 25! Now surmising there might be differences betwirt people of different nations, and that the people left in Judea might raife tu-mults, if they had not a Governour to keep them in order: theremuts, it they mad not a Governout to keep them in order: there-fore he lubfitutes Gedaliah who was a Jew, but, as all the circum-flances of his history flew, a plous, prudent, and meek-spirited man, who hearkned to the counfel of Jeremiah, and submitted himfelf with the first to the King of Babylon, Jeremials willingness to abide with Gedaliah, Jer. 40.5,6. gives proof of his pious

and meek (pir.t. V. 33. And when all the captains of the army, they] [cr. 40. 7. It is probable these Captains and their Souldiers were some of those that were scattered from Zedekiah when he sled, v. 5.

and their min] i. e. The Souldiers under their command, heard that the King of Babylan had made Gedaliah governour] Such matters are foon divulged and [pread abroad.

there came to Gedaliah to Mizpah Mizpah was a frontier city in Benjamin, Josh. 18.26. betwixt the two kingdomes of Judah and Ifrael., 1 King. 15. 22. The great City Jerufalem being deftroyed, this was the firtest place for Gedaliah to abide in, whither the people from all parts might come to him.

even [himat the fon of Nethaniah, &c.] See v. 25.

and Jaaraniah the fon of a Maachathite, they and their men] The

Maachathites dwelt beyond Iordan, Iofh. 12.5.

V.24. And Gedaliah [ware to them and to their men] That which he sware to them, was, that he would not betray them to the chaldees, but rather protect them, and fuffer them to live quietly in the land. Of this he affured them by oath, that he might make them the more confidently rest upon him. See

and faid unto them, Fear not to be the fervants of the Chaldees The Chaldees had destroyed their City and carried away most of their brethren into Babylon; the lews therefore had cause to fear them. But Gedaliah having received assurance from Nebuchadnezzar that they should not be molested by any from him, if they would remain faithful to him, labours to assure them also that the King would keep his word; so as they need not fear him. He purs in this, to be his fervants, to they that fidelity was required of them; and on that condition they need nor fear.

dwell in the land] Make choice of places and houses where you think you may be most secure.

and firve the King of Bibylon] Acknowledge him to be your So-

versign, and apply your felves to no other.

and it [hall be well with you] You shall live quietly and securely in the land, and en joy the commodities thereof

V.15, And it came to p.15 in the fewenth month] In this morteth by the destruction of Gedaliah the land of Iudah being brought into utter desolation, the Iews kept an annual fast therein all the time they were in captivity, Zech.7.5.

that Ilmael the for of N. thaniah, the for of Elifhama] This Ishmael by his parentage is distinguished from Ishmael the for of Ichohanan, 2 Chron. 23. 1. and sundry of other

of the feed royall] Heb, of the kingdom. One that descended from David, and was (as we use to say) of the blood-royall. This is added to intinate the cause of his cruelty upon Gedaliah, namely, envy and distant that one whom he thought inferiour to himfelf should have the government committed to

came, and ten men with him] These came with him from the king of Ammon, who put him on the more to deftroy Gedaliah, because the Ammonites did bear an inverterate liatred against the

because the chambonics and litraclities. See ler.40.14.

and finate Gedalidh, that he dyed] They first came in appearance and finate Gedalidh, that he dyed] They first came in appearance and finate Gedalidh, that he are resident them as friends; but peaceably, and Gedaliah entertained them as friends; but while Gedaliah and others of his friends were feafting with

them, Ishmael treacherously slew him. Gedaliah was forewa no ed hereof beforehand, but would not believe the report brought to him against Ishmael: so through credulity and considence in a notorious diffembler he perished. See Ier. 40. 13, &c. and 41. 1, &c.

and the Jews and the Chaldees that were with him at Mifbab 1 10 was not onely envy against Gadalish, but also a cuel mind against all that subjected themselves to him, whether Iews or Chaldees, that made him execute this cruelty: He therefore de-flroyes all he could meet withall.

floyes at the container without, V.16. And all the people both small and great] They were struck with a great fear, that the King of Babylon, to revenge the blood that was thus treacherously shed, would destroy all that remained in the land of Indah.

and the Captains of the armies arefe] In this case the men of war had no more courage then the common fort of people. They arose from their habitations to go out of that land.

They arofe from their habitations to go out of that land, and cam: to Biggs: from they were effect of the Chatdees]
They did not preferrely go to Egypt. There are many palloggs of these Caprains and prope, noted by Ieremiah, before they curred into Egypt. For first, they restored from
Ishmed lists as he was carrying away captives to the Ammonnites I ter. 4r. 1s. &c. After thing, they went to Ieremiah with a
precense to know the mind of God, but dissemblingly, Ier. 4s. 1,
&c. Vas survive, when Ieremiah but fold them the mind of the &c. Yea further, when Icremiah had told them the mind of the Lord, they accuse him of fallifying Gods word, 'Ier. 43-1, &c. Af-Lord, they accule must rathly my 2000 word, 124,641,562. Are thefe and other like pallages directly against the word of God, made known unto them by Jeremish, they went into Egype, 1er. 43-4,8 cc. When they are in Egype, Jeremish denounced from the Lord after definition against them in Egype, 1.43-8, &c. and 44.1, &c. Hereupon this obstinate people lay the blame of all their mifery upon the Prophet, and upon the Lord who fent him; and justifie themselves in their former idolatrous comfes, and proteff to continue therein, Jer. 44.15, &c. Thus they mi-

les, and presett to contenue energin, jer.44.15, &c. 1 mus they me-figably perfile.

private January 1 must be fiven and thirtith year of the en-private of Johnshin king of Jatha). This was the fifty fifth year of his age, See ch.2.4.8. So, long had Nebuchadnezzar kept him in failon, they have lad wolfmarthy yielded himself unno him, in failon, they have been also also many years (infected imper-fonment, yet because upon the advice on Trophet the had yielded white manner of the medical properties of the prop to his enemy, God preserved his life, and at length brought him

out of prison, in the twelfth moneth, on the feven and twentieth day of the in the the-tip movems on the jevon and termited may of the mouth.) This is fail jet, 52.3t. to be on the five and treatment day. The work might be a day or two in effecting. The King of Babylon might conful about delivering Jehoiachin, and decree to do it, on, the five and twentieth day, but the publication and execution of his decree nor teeth day, but the publication and execution of his decree not be till the feven and twentieth. Or he might be let out of prison on the five and twentieth day, and lift up above other Kings and brought to the King of Babylons table on the feven and twentieth.

that Evilmerodach king of Bibylon Historians write that Ne-buchadnezzar was so offended with his son as he cast him with him, found the favour here mentioned. But whether that be true or no, fure it is that God inclined the heart of Evilmerodach to fayour Jehoiachin,

in the year that he began to reign] So foon as he had the power in his own hands, he shewed mercy to that poor captive King. By this account Nebuchadnezzar reigned fourty four years: For he began his reign in the fourth year of Jehoiachin, Ier. 25.1. who reigned seven years after that; to which seven adde the feven and thirty of 1ehoiachins imprisonment, and they make up fourty four.

did lift up the head of Jehoiachin hing of Judah out of prison] Heb. house of inclosing. For men in prison are inclosed. By listing up the bend he means an alteration of the condition, or a de-livering of the person of Iehoiachin, Prisoners use to hang down the head, Gen. 40.13. but when they are freed they cheerfully lift up the head.

V.28. And he shake kindy to him] Heb, good things with him.

1 King, 12.7. ler, 2.6. Under this phrase is comprised a friendly countenance, sair dealing, and bestowing many good things up-

and fet his throne above the throne of the hings] By throne is meant a civil efface. The King of Babylon afforded some evidences of Royal dignity to such Kings as he held in captivity: but he gave evidences of more dignity to this

King. that were with him in Bibyton] Detained out of their dominions, in the City where his own Royall Throne was. And this much tended to the amplification of his own

V. 25; And changed his prifor-gammits] Priforers in prifor use to wear mean appared! but the King of Babylon ordered that the King of Judah being freed out of prifon flould wear fuch appared as became a King. This implyes an altera-tion

ly, fo long as Jehoiachin lived.

Annotations on the first book of the Chronicles.

tion of his former miserable condition, as Psal. 30. 11.
and he did eat bread He did meal, or, he did dine and sup. Bread and he side to treat J The thin means to 3, the thin and ship in the full manner of fulfernance, Deute, 8.3; continually before him] In his court, or at his table, 2 Sam, 9, v. and the ship of his life, 10 song as they were third to gether. If Jehoizehin died before Evilmerodach, then indeed this holds properties.

V.30. And his allowance was a continual allowance] For himfelf and for his retinue

and tor his ret.nue.
given him of the king] At the Kings cost and charges,
a daily rate] A fet allowance provided for him every day,
for every day] Heb. The things of a day in his day, See 1 King.

8. 59. all the dayes of his life] Sec v.29.

ANNOTATION

On the first Book of the

CHRONICLES.

The general Argument of the two Books of Chronicles.

The two Book of Chronicles, of old compiled in one, contain an history of three thensand four hundred fifty and fever years at least, even from addam, I Chr. 1. 1 to the return of the Israelites from the Babylonish capitolity, I jeven year at topt, even from a name, 1 our that the treatment of the special product of the perman of these 2 Cer. 36 23. Tea, the genealogy of Davids posterists extended for further, 1 Chr. 2.19, Ge. The perman of these Books pruned also that of Exta, as appears by the two less verses of the second Book of Chronicles, and the three suff of Exta, which are almost the same word for word. By which also it appears that they were penned after the capitotity. And it is probable that the genealogies here let down and a great pare of the Histories were taken out of Records kept by fome of the Priefts or Levites all the time of the captivity.

The special Argument of the first Book of the Chronicles.

An History of two themsand nine hundred feurscore and seven years is registred in the sirst Bank; of which two them.

And nine hundred sourty and seven are passed over in reciting Genealegies, a sew brist historical passed thing bere and there inferred, and the death of Saul added thereto, th. 10. The Genealegies are an evidence of Gods providence in one interesting the Church generation after generation, and memorials thereof being for the most part of such as apparaised to see Church. Fourty years more are added about the alls of David in the time of his reign, with while death the first Book is concluded, ch.29.27, &c.

The Title.

The fif Book] This diffinction is expressed by reason of that division of the Chronicles which the Church hath

uled for many generations. See the general argument.

Of the Chronicles A Chronicle is a register of acts done time after time. The Hebrew title, Words of days, or, Dreds of dages, importeth the same that the title Chronicles duth. The Greek title, Пасодынация, Remainders, hath relation to the Books of the Kings, as if the Chronicles had gathered up what the Books of the Kings had left out. True it is, that in the Books of the Kings there are frequent references to the Book of the Chroniclus; but thefe Books of facred Chronicles cannot be there meant, because not then penned. See the general Argument, Befides, many things there referred to the Books of the Chronicles are not found in thefe Books.

CHAP. I.

Dam] This was the proper name of the first man, gibody was framed, the Earth, Gen. 2.7. It fometimes compriseth under it both Man and Woman, Gen. I. comprifeth under it both Man and woman, Comp. 27, & 2.23. & 3.22,24. yea, and all mankind, Gen.

Sheth] In this first genealogie the names onely of men are fer down for brevities fake, but in fuch order as the fon succeeds his nown use determine stace, but in then order as the lon increeds his father. Some, to make up the full fenic, would add this phrase, it born, as it is had been said, of Adam 8 beth is born. Some thus, Adam 8 beth is born. Some thus, Adam 8 beth is lon, and to in the reft, Shoth was not Adam 6 first son, but Cain, Gen. 4,21. But Cain and his posterity were an impious generation, and belonged not to the Church, Abel was Adams next son: But he, before he had any children was flain by Cain, Gen. 4.8. After Abels death Sheth was born, and called Sheth, because put or appointed instead

of Abel, Gen. 4.25.

Enoth The eldeft fon of Sheth called Enoth in memorial of English The cheek tonor special cause English in memorial of that milerable and mortal condition whereunto man was brought. For English fignifieth milerable or mortal. The posterity of Cain ha-ving filled a great part of the world, with an impious and profane brood, Enosh gathered such as came from him into a Church, and brought them to worship God publikely, he himself being as a Priest unto them in the room of Abel. In this respect it is said of Enoth his time, Then began men to call upon the name of the Lord,

Gen.4.26. These three first names, Adam, Sheth, Enosb, according

to their signification import thus much, Man made mortal, V.a. Kenan, Mahlatel, Jered Of these three there is nothing registred, but their names, their long life, and that they begat some

and daughters See Gen. 5.12, &c. V.3. Henoch] This man is expresly faid to be the seventh from Adam; and this genealogy declares it fo to be. He prophefied in his time of Chrifts coming unto judgment, Jude 1415. There is an excellent commendation given of him, that be multed with Gold, Gen., 2... The Hebrew word there uld implyed a canimal walking with Gol. To multe with Gold is all one as to walk before Gold, subsect for, Kims. God; whereof fee I King. 2.4. In that respect Henoch is said to have pleased God, Heb. 17 5. And as an evidence of Gods gracious acceptance of him it is faid that he was not: for God took him, Gen. 5.44. He was not on earth after the three hundred and fixty and five years of his life: For God had translated him that he should not fee death. That translation was both from one place to another, namely, from earth to heaven; and also from one condition to another, namely, from mortality to immortality. Thus was he translated as Elijah was afterwards, 2 King 2.11. and as the Saints was atterwards, 2 sange, 211 and contings, Cor. 157, 15, 25, 73, and in this repect he arver faw death, Heb. 11. f. Hough twere one of the best Partianthe before the flood, yet he lived the forcet flood, yet he lived the flower than of them all 160 as the best men may be foonest taken. unortent time of them all 100 as the best men may be 100 nest usual out of this world. Enochs constitual walking with the Lord well answereth the notation of his name, which is dedicated. By his parentage and constant pious carriage he is diffinguished from Cains fon, who gave his own name to a City that he built, Gen. 4.17. and

from Abrahams grand-child by Keturah, Gen. 25. 4. and from Reubens son, Gen. 46.9. Though there be in our English translation a little difference in these names, yet in Hebrew they are the

Methufhelah] This man lived the longest of all the Patriarchs be-Manujonary I his man lived the longest of a fifter a finite is before the slood, Gen. 5.27, yea, we may well say, the longest of all that ever were on earth. Some imagine that Adam may be accounted elder then he, because he was of man-age when first created. But Methushelah lived thirty nine years longer then Adam; and it is to be supposed Adam was created in the stature of a young man. Now grant him to be of such a seeming age when he cat of the forbidden tree as Christ was when he dyed upon the tree, and add so many years, (which were betwixt XXXIII, and XXXIV.) yerthey will not make up the full years of Methushelah, Methuhelah died about the time of the coming of the flood.

Lameel This Lameel the fon of Methushelah, is distinguished

from that impious and cruel Lamcch which was of Ca ns posterity, Gen.4.18,19. He had the gift of prophesic as appears by the name Nonh which he gave to his son, and the reason rendred there-

of, Gen. 5.29. He dyed about five years before the flood, V.4. Noab] This was the tenth and last great Patriarch before v.4., rows.) and was the tentral and the great cartainth observe the flood. For his fon Shem is reckened among the Partiatchs after the flood. His name fignifieth reft; and he brought comfort, reft and reftrefhing to the world. He was a lively type of Chrift, who is the comfort, reft and peace of man. In the Ark which he built was the feminary of the World and the Church preferred; a matter of great comfort and rest. In the sacrifice he offered up when he came out of the Ark God smelled a favour of rest, Gen. 8.2. To him God renewed a Covenant of peace and reft, no more to drown the world, Gen. 9.9. The hildory of this man is fer down Gen. 6, & 7, & 8, & 9. From the beginning of the world to the flood, which fell out in Noahs dayes, were a thousand fix hundred fifty and fix years.

Shem Though this man be here and in fundry other places fet Shefore Japheth, yet is Japheth said to be the elder, Gen. 10, 21.

And thus it appears to be so; Noah is said to beget shem, Ham, and Japheth when he was five hundred years old, Gen. § 32. And again it is faid, Shem was a bundred years old two years after the Moah, and continued about one year. Compare Gen. 7.11. with Gen. 8.1314. If then Shem had been born in the five hundredth year of Noah, he would have been an hundred years ald about year of Noahs entring into the ark. But it being two years after the flood before he was an hundred years old, he must by this computation be born when Noah was five hundred and three years old. Whereas it is faid that Noah was five hundred. years old, and begat Shem, Ham and Japheth, we are not to think that he begat all these three sons in that year, but, according to the meaning of the Hebrew phrase, he then began to beget them. In meaning of the Hebrew phrase, he then began to begat them. In the year he begat Japheth, two or three years after he begat Shem, and after these he begat Ham; for Ham was his younger fon, Gen. 9-4. Shem threefore is put in the first place for digni-ties lake, as, Index and Illmard, Gen. 3-5. 9. Factor and Essu, Gen. 28.5. Behraim and Manasses, Gen. 48.20. Shem was the famile and head of all those Partarchethat were born after the slood, and were in their order Progenitors of Christ. He lived about thiny years after Abrahams decease. And by reason of the many years he had lived before Abrahams time, his father, his mother, his descent, and beginning of his dayes were not known to Abraham and those that then lived. In this respect he is reputed both by many of the Jewish Rabbins and also by ancient and later Divines of the Christian Church to be that Melchisedech who met

whese the Christian Church to be that we remueated who met Abraham, Gen. 14.18. Heb. 7.1, &c. Ham] This was the youngest of Noahs three sons; one of those that were in the ark, but after he came out of the ark, he was curfed for fcoffing at his fathers infirmity, Gen. 9.12,24,25. The land wherein his posterity was to dwell, was adjudged to the posterity of Shem, Gen. 12.7. which may be one reason why he is set next to Shem, before his brother Tapheth.

and Japheth] He was the father of fuch Gentiles as should in process of time be converted to the Christian faith: In which re-Process of time be converted to the Christian tain: In when refree his father thus prophefied for him, He phid dwell in the tents
of Shem, Gen. 9,17 He is here fet in the laft place, because his
posterity was to be reckoned up in the next vertex. Thee three,
Shem, Ham and Japheth, though they did not fucceed one anntier in a right line, are fet down together, because by them the Nations your divided in the earth after the flood, Gen. 10. 32. The fons
of Shem possessed the three three parts, the fons of Cham the
Southern, the sons of Japheth the Northern.
Vs. The Sant Fandard Gen. 10. 21. the begins with the last

V.s. The fors of Japheth] Gen.10.2. He begins with the last that was named, and endeth with the first, that he might the more fitly continue the pedigree of Shem, from whom the Jews, who were the peculiar people of God, defeended.

Gomer,&c.]This and other names following were given not one-

ly to men, but also to the countries where those men lived. Of Gomer, Magog, Madai, Javan, Tubal, Mcfhech, and Tiras, fee on

V.s. And the fons of Gomer, Ashehenax, &c.] These three sons of Gomer were also heads of diftinct Nations, See on Gen. 10.3.

and Riphath] Or, Diphath, as it is in some copies. If we diligently compare divers parts of Scripture, we shall find difference in fundry names. Sometimes like letters are purone for another, as here, 7 R for 7 D. Compare Gen. 21.3. with Amos 7. 9. Some times a letter or fyllable is left out, as Jer, 22, 28. Sec. 2 King. 24.6. Sometimes letters or fyllables are transposed, as Salathiel, Matth. 1.12. for Shealtiel, Ezr. 3.2. Sometimes a letter or syllable Matth.,112, for Shipath's, P27,3,3, Sometimes a letter or 191able is added, as v.17. Milbs to m life, Gen. 10.3, Sometimes two or three names be given to one and the lame person, as a King, 23,30. Sometimes the same name is given to the male and semale sex, as v.36. Sometimes a name may be taken e ther as proper or appellative. See 2 King 25, 19. Sometimes the fame name is put for a

man and for a countrey. See v.5.,
and Togarm.b. Ezek.27.14.38.6.
V.7. And the four of Javana This was the fourth fon of Japhethy.5. His fors were four which follow in order.

Elifhah, and Taifh fh. Kittim] See on Gen. 10.4. Some suppose the Macedonians descended from Kittim.

and Dodanim Or, Rodanim, according to some copies. There is a city in Europe called Dodona the inhabi ants whereof are fupposed to come from Dodanim. The'e names Kittim and Dodanim, being of the plural number, comprise both the particular persons here said to be the sons of Jayan, and also their posterity. The nealogies, yea, and of fuch names as confift of collective words, as Taibilb.

V.8. The fons of Ham] Of Ham see v. 4.
Cush, and Mizzaim, Put and Canaan | Of these see Gen. 10.6.

V.9. And the fons of Culb, Sebal See Gen. 10.7. and Havilab] There were questionless as two men at least, fo also two countreys of this name: For one of the posterity of Shem was called Hivilah, Gen. 10.29. The countrey where the posterity of Ishmael dwelt is called Havilah , Gen. 25.10. as also that where the Amalekites dwelt, 1 Sam, 15. 7. See Gen.2.11.

and Sabta] The people called Sabateans, are supposed to descend from this Sabta.

and Raamah, and Sabtecha] Sundry people of Arabia are thought to come from these.

and the fons of Rannish, Sheba, and Dodan These also were two Countreys in Arabia. And two sons of Ketarah were of these names, Gen. 25.3. These people and places long continued. Mention is made of them about the time of the captivity, Ezek.

V.10. And cush begat Nimrod] Gen.10.8.

be began to be mighty upon the earth] See on Gen. 10.8.

V.11. And Mi yaim] Of such words in the plural number see v. See on Gen. 10.6.

begat Ludim] See Gen. 10, 13, and Anamim, and Lebabim, and Naphtahim] These names are no

where read but in Gen. 10, 13, and in this place,
V. 12, And Pathrusim, and Cassubim, (of whom came the Philistims]

See on Gen. 10.14.

and Caphthorim They who are comprised under this name are faid to come forth out of Caphtor, Deut. 2.23. These were also of the

V.13. And Canaan begat Zidon his first-born, and Heth] See on Gen. 10.15.

V. 14. The Febusite also] These were those Canaanites which dwelt in that part of Canaan where Jerusalem was afterwards built, Jofh. 18.28.

and the Amorite | This people dwelr in the land beyond Jordan, which was given to Reuben, Gad, and half the tribe of Manafieh,

and the Girgashite] These inhabited that place which in the New Testament is called the countrey of the Gergefens , Matth.

V.15. And the Hivite] These inhabited that land where after-

wards the Gibconites were, Josh. 9.17.

and the Archite] The people here intended were in Phænicia, not far from Libanus. The chief City in the Nation is called

and the Sinite | Thele people are taken to be in Idumea, not far from the Jebulites.

V.16. And the Arvadite] The posterity of these are said to be Mariners, and galled men of Arvid, Ezek. 27.8,11.

and the Zemarite] These dwelt in that part of Canaan which fell to the lot of Benjamin, and are called Zemaraim, Josh 18.22. In their region was that mount whereon Abijah ftood when he began the battel against Israel, called mount zemaraim, z Chron.

and the Hamathite] The Region where these inhabited was called Chamatha, and extended it self from Libanus to A-

V.1.7. The four of Shew] Gen. 10. 3.7. The two former genealogies of Japheth and Cham are indered, because by them a great part of the world is replenished with people. Now ho returns to the Church, in which respect this varie depends upon the fourth. Of Shen see v. 4.

Rivia.